



DUBAISUN

An Islamic Periodical Magazine - Issue No **17** March 2010



Editor In Chief

Dr. Hamad Ahmed Al Shaybani

Executive Editor

Saeed K. Al Rahoomi

Editorial Supervisors

**Yousif Al Hammady
Fatma Arbabi**

Editorial Staff

**Mohammad Tawfiq
Baha Al Sanhoury
Ashraf Shebl**

Design & Layouting

Jamal Halloum

Type Setting

Kamel Haddad

Production & Distribution

**Ahmed Al Zahed
Ahmed Al Ameen**

Photographer

Khadem Husain



Tel 00971 4 6087777
00971 4 6087643
Fax 00971 4 2960550
P.O.Box 3135 DUBAI-UAE
www.iacad.gov.ae
farbabi@iacad.gov.ae

Our Vision
A Moderate Islamic Culture



EDITORIAL

ISLAM champions all human causes

Adopting a methodology of openness to the outer world at all levels since its inception, Islam has always been providing us with the momentum to launch channels of dialogue with other peoples and civilizations. No sooner had great Muslim Caliph Al Ma'moun taken over, than he established the House of Wisdom Bookstore, where thousands of books were translated into many languages, sending scores of students in scholarships abroad to keep abreast of the scientific and technological advances that were rapidly taking place in Europe at the time.

Islam, therefore, has never been a roadblock impeding the drive for openness, but rather a driving force that has effectively and tirelessly been contributing to attempts to benefit from the inexhaustible wells of knowledge in every nook and cranny of the world, even if in China, as preached by Prophet Muhammed (PBUH).

Out of this universal, timeless approach, Islam has always been ready to champion all noble human causes, regardless of any earthly considerations that have any thing to do with religious doctrines, races or sexes, for it is, in essence, a religion for all peoples and rather for the best of all peoples.

Dr. Ahmed bin AL Sheikh Ahmed Al Shaibani
Supervisor-General



DIHAD 2010, A high level conference involving humanitarian aid professionals and an exhibition of goods and services for aid and development - is held under the patronage of H.H. Sheikh Mohammed Bin Rashid Al Maktoum, Vice-President and Prime Minister of the United Arab Emirates, and Ruler of Dubai, Princess Haya bint Al Hussein, wife of His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, her royal highness visited the stand of Islamic Affairs and Charitable Activities at Dubai International Humanitarian Aid & Development Conference & Exhibition (DIHAD) and inaugurated the event, Mr. Ali Al Mansouri Project Administration Manager presented to her highness the work and activities of charitable activities Department and spoke to her about the supervising and licensing of charitable foundations in Dubai.

CONTENTS



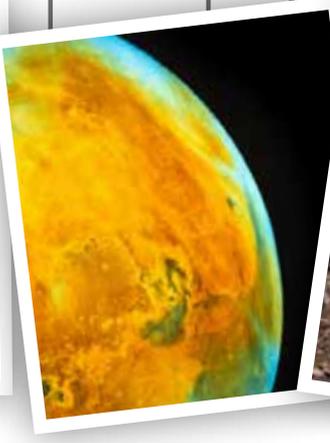
P8

Masjid
Look in Europe



P14

CONSTANTS
& VARIABLES
IN MODERN
WOMAN IN
THE LIGHT OF
SUNNA



P20

EARTHQUAKES
IN THE
GLORIOUS
QURAN



P28

How to boost
up confidence
in your child.

P32

THE MIRACLE OF CREATION IN PLANTS

P40

Al Maktoum Institute

P44

Significance & Scope of Translation

P50

Dealing with Depression: A Holistic Approach

P56

What is Random Theory?

P60

THE REASONS & ASPECTS IN UNDERSTANDING THE PROPHETIC
TRADITIONS



P3

Dubai International
Peace Conference 2010

Almost every newborn creature is weak and helpless, unaware of the dangers that surround it. It is very unlikely that it could survive and grow on its own.

Dubai International Peace Conference 2010



Under the patronage of His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President and Prime Minister of UAE and Ruler of Dubai, Dubai International Peace Conference starts today in the presence of HH Sheikh Hamdan bin Mohammed bin Rashid Al Maktoum, Dubai Crown Prince and Chairman of Dubai Executive Council, organized by Islamic Affairs and Charity Department in coordination with Al Manar Quran Centre, under the theme "Islam Calls for Peace, Understanding Among Peoples of the World".

Which was held The three-day, In a keynote speech,

DIAC's Director Dr Hamad Al Shaibani welcomed the participants and stressed the importance of the conference in reflecting the values of tolerance in the teachings of Islam. The Imam of Al Haram Al Makki in Mecca Dr Abdul Rahman Al Sudais focused in his speech on the concept of peace in Islam as a state of tranquillity, security and stability, the rejection of war, killings and destruction and the development and construction.

He praised His highness Sheikh Mohammed bin Rashid Al Maktoum for lending patronage to

the conference and the efforts to perpetuate peace and security as human values. Time never ceases to fly and the days fly exponentially faster than time itself. Thursday the 11th of March is now officially over which prompted us to begin the countdown to make way for the making of history. The Dubai International Peace Convention is ready to plant its oasis of knowledge amidst the desert sands and we in the Middle East are for once excited about something other than crude oil!

18th, 19th and 20th of March was the days reserved for

spiritual awakening. The inaugural event had feature an International Islamic Conference, Islamic Bazaar and a Unique Exhibition precisely planned out to hit home hard!

The event was highlighted by a Jumma Salah conducted by *Shk. Abdur Rahman Al Sudais* - Imam of the Masjid-e-Haram and harmonized by the melodious Quran recitation of *Shk Mishary El-Afassy* - Imam of the Kuwait Grand Mosque. Three days conferences was held in Dubai Airport Expo hall venue.

The Dubai International Peace Convention brings together people from all walks of life to promote peace and global understanding.

The three-day conference is being held for the first time in the Middle East and aims to make the world a better place to live together by promoting peace. ENOC supports key cultural, sports

and educational events in the UAE regularly. Sheikh Hasher Bin Maktoum Al Maktoum, Director General, Dubai Department of Information, other Sheikhs and senior officials attended and the conference.

UAE Vice President, Prime Minister and Ruler of Dubai His Highness Sheikh Mohammed bin Rashid Al Maktoum received Dr. Sheikh Abdur Rahman Al Sudais, Imam and Orator at the Grand Mosque in Mecca, and a number of Islamic scholars who took part in the Dubai International Peace Conference.

During their meeting at Za'abeel Palace today, they discussed a number of current Islamic issues, with the scholars taking time out to praise the Islamic banking system in place in the UAE.

Following the discussions Sheikh Mohammed hosted a luncheon banquet in honour of the scholars and participants at the

The Dubai International Peace Convention brings together people from all walks of life to promote peace and global understanding

conference.

The meeting and luncheon were attended by Dubai Crown Prince Sheikh Hamdan bin Mohammed bin Rashid Al Maktoum, Chairman of Dubai Culture and Arts Authority Sheikh Majid bin Mohammed bin Rashid Al Maktoum, Chairman of Dubai Land Department Sheikh Mohammed bin Khalifa Al Maktoum, Sheikh Mansour bin Mohammed bin Rashid Al Maktoum, Director of Dubai Information Department





Muslims follow a religion of peace, mercy and forgiveness

Sudais, the Imam and Orator at the Grand Mosque in Mecca.

In his Friday sermon, Al Sudais spoke about the tolerance of Islam and its message of peace, as delivered by Prophet Muhammad (PBUH). He urged that the message of the Qur'an be spread wider to correct any misconceptions about Islam and promote interfaith harmony.

He recited the Qur'an (Surat Al Anbiya, 107), "We have sent only you (O Prophet Muhammad) as a mercy to all the world, as comprehensive proof of Islam's message to all humanity that it is the religion of peace and compassion and a continuation and completion of previous heavenly faiths." Muslims, he noted, are always urged to act positively in their communities and work for all humanity.

Sheikh Hasher bin Maktoum Al Maktoum, other sheikhs, dignitaries and senior officials.

UAE Vice President, Prime Minister and Ruler of Dubai His Highness Sheikh Mohammed bin Rashid Al Maktoum and Dubai Crown Prince Sheikh Hamdan bin Mohammed bin Rashid Al Maktoum performed Juma (Friday) prayers at the Dubai International Convention and Exhibition Centre, along with thousands of worshippers. The prayers were led by Dr. Sheikh Abdul Rahman Al

Al Sudais said that Islam champions peace and harmony amongst people, blasting anti-Islam propaganda, as well as claims associating Islam and Muslims with violence and terrorism.

Islam, he stressed, is both a religion and a complete way of life. "Muslims follow a religion of peace, mercy and forgiveness, and the vast majority of worshippers have nothing to do with the negative events, which have come to be associated with their faith," he said.

He further condemned claims which are bent on demonizing Islam, reminding Muslims that Allah has commanded them to use wisdom in their preaching and calls to the path of Islam and guidance.

He said that all heavenly religions are meant to take man on the path to happiness, stressing that all peoples of the world are responsible for quelling armed conflicts and resorting to peaceful dialogue and understanding in order to

drive development and growth.

Al Sudais also called for more dialogue and communication within the Muslim world to resolve issues and address the challenges faced by the Ummah.

Reciting another verse from the Qur'an the Imam said, "O mankind. We created you from a single male and female, and made you into nations and tribes, that you may know each other. Verily the most honoured of you in the eyes of Allah is the most righteous of you, and Allah has all knowledge and is fully cognizant of all things" (Surat Al Hujurat, 13). "This verse," he said, "urges Muslims to distance themselves from extreme and fanatical standpoints and state as a fact that Muslims are peaceful and law abiding citizens of nation states." Al Sudais also remarked that Islam is the Ummah of knowledge and

enlightenment; the nation of good character and sublime ethics and values, and the Ummah of Unity. "Our religion," he avowed, "protects all our good deeds and prevents us from doing wrong against one another." He also stressed that Islam balances the spiritual dimension by emphasizing human responsibility, calling for rejection of extremism and instead for people to embrace tolerance and compassion.

Islam is a monotheistic religion, originating from the teachings of Prophet Muhammad (PBUH). One more meaning of the word "Islam" is "submission", referring to the total surrender of one's self to God. The word Muslim means "one who submits (to God)". The Holy Qur'an and the teachings of Prophet Muhammad (PBUH), Sunnah, are regarded as the fundamental sources of Islam.

The word Muslim means "one who submits (to God)"

Along with Shiekh Abdur Rahman Al Sudais of Saudi Arabia, the other speakers addressing the audience will be Sheikh Mishary Rashid Al Effasy from Kuwait; Dr. Hussain Hamed Hassan from Egypt; Yasir Qadhi from USA; Yusuf Estes from USA; Abdur Raheem Green from UK; Sheikh Hussain Yee from Malaysia; Saeed Rageah from Canada; Zain Bhikha from South Africa; M.M Akbar and Ahmed Hamed from India.





Masjid

Look in Europe

Bacem Dziri *

In an attempt to discover how masjids look like - past, present and future trends in Islamic architecture - Euro-Muslims dedicates this space to masjids in Europe.

All over Europe, Muslims pray in a variety of worship places: purpose built masjids with domes and minarets, Islamic centres, prayer rooms, as well as "hidden" and temporary masjids. Yet, in the public imagination, all these forms are coined by the generic term masjid, which seems to be a synonymous for Islamic place of worship.

In the context of the tendency to see Islam and Muslims as an exceptional case, Islamic places of worship have gained more and more attention in European countries; their continuously increasing number and greater visibility made masjids more and more controversial.

Comparing the total number of Muslim inhabitants in the examined countries (18.06 million Muslims) with the number of masjids, (10,869 masjids), the result is roughly equivalent to one masjid for every 1,660 inhabitants - a significant amount roughly comparable to that obtaining in many Muslim countries or, in Europe, to places of worship of the dominant Christian religion in the respective countries.

The following information compiled based on the same report briefly presents the situation of each examined country (the term masjid used herein reflects all the categories of Islamic worship places mentioned above):

France, the country with the largest Islamic presence

The United Kingdom, with 2.4 million Muslims has over 1,000 mosques (between 850 and 1,500 is the estimate)

in Europe, about 5.5 million people, or 8 per cent of the population, has approximately 2,100 Islamic places of worship.

Germany, which hosts the second greatest Muslim community (estimated at 3.2-3.4 million Muslims or 3 per cent of population) has the highest number of masjids in Europe (at least 2,600) and also the highest ratio between the number of masjids and the number of Muslims in Europe (if we exclude Bosnia).

The United Kingdom, with 2.4 million Muslims has over 1,000 masjids (between 850 and 1,500 is the estimate).

In the Netherlands there are about 432 masjids for 1 million Muslims, close to the European average despite the country's image as being particularly open to (or according to some, invaded by) masjids.

In Belgium, the first European country (in 1974) to put Islam, at least formally, on an equal footing with other recognized religious denominations, there are 330 masjids for barely half a million Muslims.

Austria has about 390-

What makes a building masjid? How to build an Islamic worship place suitable for the European landscape? What does the architecture of a masjid say about Muslims' integration? How visible can masjids be in non-Muslim countries? and much more. Check our materials and share your views!



In Norway, some 120,000 Muslims have about 120 prayer halls

presence numbers 350–400,000 people, or 3.8–4.4 per cent of the population, and fewer than 50 prayer halls, but six masjids were purpose-built: a significant percentage.

In Denmark, where the number of Muslims (200,000) is half that of Sweden (though almost the same in percentage terms) there are twice as many prayer halls (115).

In Norway, some 120,000 Muslims have about 120 prayer halls.

Finland has a small Muslim population (40,000) and 30-40 masjids (among them only 5 are purpose built).

Bosnia, where Muslims represent the largest religious confession (about 40% of the inhabitants are "ethnic" Muslims), has 1867 Islamic places of worship.

By: Euro-Muslims Editorial Desk

German Masjids: A Journey of Discovery

Germany, whether Cologne, Berlin, Munich, Aachen,

Frankfurt or wherever there is a new masjid. There are about 2500 masjids, of which only 160 are Islamic-identical. Moreover, there has been an upward trend in building new masjids in Germany, as nearly 200 masjids are now under construction. The great difference between building a masjid nowadays and in the past is in having these new masjids as representative characters, which signify a message: "We are a part of this society and we will stay here."

Islam in Germany has evolved into a diverse and contradictory manner. Overall, Muslims are more pious than their fathers' generation, 40 years ago, when their fathers were on their way to Germany. More than three million Muslims live in Germany. It is estimated that about 350,000 Muslims are listed as members of masjid associations. They don't share the geographical backgrounds, languages or traditions, but they share the Muslim faith, although more than 70 percent of German Muslims are of Turkish origin. Nowadays, nine of ten German Muslims describe themselves as more or less religious. The number of young people reflecting the Islamic tradition, or of women wearing headscarves, has increased. Today, many Germans consider the new image of Islam as a kind of provocation.

German Muslims' Grievance

Certainly, there are still too many social grievances among Muslims in Germany. The magic word for the improvement in Germany is called "integration". Masjids are not considered

400,000 Muslims and some 200 masjids, a percentage rather higher than the European average.

Spain has a little under 1 million Muslims and 454 masjids, of which 14 are purpose-built.

In Italy there are an estimated 1.3 million Muslims and about 660 prayer halls but quite a few masjids in the truest sense.

In Greece, there are many masjids in proportion to the total Muslim population: almost one for every 600–700 Muslims, but Athens remains the only European capital without a masjid.

In Sweden, the Islamic

sacred places like churches, because a Muslim can pray nearly anywhere.

The masjid, in addition to the common prayer-place is primarily, an oasis where a multitude of other religious services are offered; ranging from teaching Qur'an to organizing Islamic funerals as well as birth and marriage ceremonies.

Most municipalities are financed through donations. Few of masjids are financially supported by Muslim countries. This process is not merely the result of a new German Muslim identity but also one of its key mainsprings. It does not only promote the instillation of Muslim self-confidence, but the process also forces them into a course that has changed their organization and will continue to change.

The public debate is often on the height of the minarets or on the administrations of the legitimate cases. But the proper questions, which were increasingly discussed, including: How is the relationship of Muslims with their new German homeland and how is the relationship of society with Muslims? What changes are to be reported? What fears and worries are there? How can social peace be guaranteed? In what way do architecture and the self-image interact?

All possible answers must be considered against the fact that Germany has no imperialistic experience where a large number of Muslims have come from in comparison with England and France.

First Masjids

In 1740, Frederick II, the Roman Emperor, King of Jerusalem and Sicily, said, "All religions are equal and good. If only the people who embrace them are honest, and if the Turks come here and want to live in the country, then we would build them masjids." In 1792-1793, in Schwetzingen, near to Heidelberg, Germany's oldest masjid complex was built with a garden attached to it. Although, it was not intended to be used, Muslim prisoners of war in 1870 - 1871 performed their prayers there.

In 1843, the Prussian King, Wilhelm IV, set up the construction of a masjid in an oriental style and a 38-meter-high minaret in Potsdam. In 1909, Hugo Zietz built a factory in Dresden, which looked like a pompous masjid. It was a successful alternative to the Baroque buildings of the Saxon kings and a brilliant promotional trick.

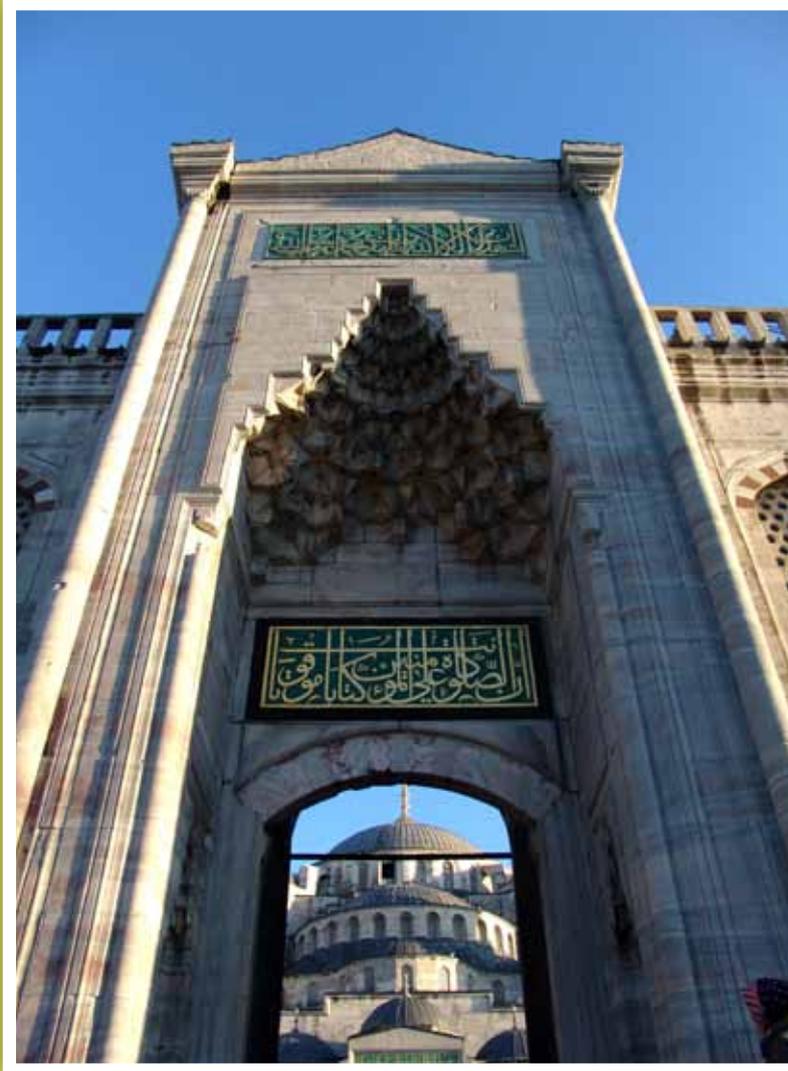
After the death of the Ottoman ambassador, King Friedrich Wilhelm III provided, in 1798 in Berlin, a plot of land, on which soon the Cetlik masjid was built. Its 63-meter minaret is still the highest in Germany. These are some examples showing that at that time, more than today, the strange Islam was in a pleasing and enchanting status.

German Muslims' First Presence

After the end of the Second World War in Europe a new phase of Muslims' presence began. A large number of migrants, so called guest workers, were fetched for the

The mosque, in addition to the common prayer-place is primarily





Even most of the new buildings are located in remote and modest areas

purpose of reconstruction, mainly from Turkey. From 1961 and until 1976, about 825,383 Turks came to Germany. At the same time, the construction of masjids, for religious purposes, began. But those masjids were mostly built in cellars or industrial areas and therefore were hardly noticed. They were provisionally rather than representative.

Representative Phase

Starting in the 90s, the number of the representative masjids increased; 200 already existed and more

than 30 were planned. After all, it is just the movement from inconspicuous stopgap, like cellars, into worthy spaces. Even most of the new buildings are located in remote and modest areas. In Ingolstadt, the new masjid was built next to a waste landfill. After that, some selected newest masjids in various cities of Germany were initiated. Some of them are not ready yet.

In Berlin, Germany's capital with more than 200,000 Muslims, a new masjid named `Umar ibn Al-Khattab is about to be opened.

It has a glass dome and four minarets, for the four recognized schools of jurisprudence. It consists of seven floors housing prayer and washrooms, many offices and several large meeting rooms. There is also an event hall for family celebrations such as; weddings and funerals. The masjid is well accepted by the neighbourhood.

In Aachen, a new building with an area of around 600 meters has been planned for prayer rooms. It includes rooms for pastoral care, counselling, teaching, childcare and tutoring. Moreover, there are apartments for seniors and students, a library, an area for retail, as well as meeting places like cafes. The height of the minaret will be of maximum 41.5 meters.

The famous new masjid in Cologne will be Germany's biggest masjid. It will accommodate 1250 prayer performers. The 36-meter-high dome and the two 55-meter minarets will be built. Previously, every person



An Inter-confessional meeting centre is also included

in Cologne was against the masjid, but in 2007, two-thirds of Cologne's people were for the masjid. One in ten residents of Cologne is a Muslim. The building complex will serve 2,455 meters of retail space. The masjid is not ready yet.

The largest masjid until now is the quite freshly-built masjid in Duisburg, in the industrial district of Marxloh. Statistically, there are 18,000 inhabitants, of whom 35 percent are foreigners. The new grand and magnificent building provides space for 1200 prayer performers.

An Inter-confessional meeting centre is also included. In the three domes three symbols are housed; the olive branch for Judaism, the lily for Christianity and the rose for Islam. Altogether, about seven million Euros had to be raised. Owing to its harmonious functioning, the masjid is called the miracle of Marxloh.

Bacem Dziri holds a Bachelor's degree in Oriental Studies from the University of Bonn where he is now studying for his Masters. Dziri is the spokesman of the German Council of Muslim Students.



■ Bacem Dziri *

holds a Bachelors degree in Oriental Studies from the University of Bonn where he is now studying for his Masters. Dziri is the spokesman of the German Council of Muslim Students

CONSTANTS AND
VARIABLES IN
MODERN **WOMAN**
IN THE LIGHT OF SUNNA



Dr. Amira bint Ali Al Saeidi *

In the Name of Allah the Most Compassionate, Most Merciful

Praise be to Allah, Whom we seek help and guidance, we seek refuge with Allah from our sins and bad deeds, that is guided by Allah would not go astray, that is misled by Allah would go astray, I certify that there is no God but Allah and that Muhammad is His Messenger, peace be upon him and his noble family and companions and who followed their guidance to the Day of judgment.

Women in Islam had a great role and a lofty rank, got respected after negligence, guided after going astray, became dear after ignominy; and Islam honored women by its just legislation, moderation without excess, observing the nature, excelling in performance, gentleness in commandment and easiness at necessity.

However, with the passing of time, remoteness of the light of reality and closeness of seduction, many issues and disasters, changes and contradictions have manifested that had the prominent role and the profound risk in the consistency of principle and adherence to righteousness. In the throng of these disasters, many international conferences appeared and global agreements were held to discuss modern women issues and to eliminate all kinds of women discrimination.

Within my participation in this blessed symposium I have attempted to shed the light on the constants and

variables in modern women in the light of Sunna.

The intended meaning of:

Constants: the decisive and consensus issues: comparatively followed by the predominant Ijtihad -diligence- based on the strength of evidence and nonexistence of contradiction.

Variables: the sources of Ijtihad- diligence- and all that has no conclusive evidence of correct text or clear consensus. That is the means changing in accordance with the change of time, place and related issues. That is the persistent issues that have no text or consensus and the points of view of the scholars' differences according to their different perceptions and concepts.

There are legitimate control for those variables and recent developments, and there are general rules to refer to so as not to go out of the right track.

I have tackled some of the modern issues and ignored the little issues, such as women staying at home or going out for work; guardianship of men over women, man is Muharram - unlawful - for women in travel, the issue of mingling of the two sexes, which required in the nature of modern life sometimes.

I have manifested some significant aspects that are Sunna concern in adhering women nature, characteristics, intellectual, physical and emotional Composition, the appropriate excellence

I have manifested some significant aspects that are Sunna concern in adhering women nature

that fits femininity within the following points:

First: Observing women nature and characteristics in Sunna:

Islamic Shari'a - jurisprudence- has observed the woman in the different aspects of life, as they are the sisters of men. The noble Shari'a has excelled in observing woman character disposed to them by nature, including many aspects:

Distinguish her with the home stay, to protect her dignity and modesty and to free her for her duties at home in caring for spouse and children, as well as comforting and delight her.

The main issue is to keep the woman at home and the sudden occurrence or change is her going out or instability. However, Shari'a has observed this issue and such change, restricting it with controls and conditions. That is presented in the Prophets' saying- peace be upon him: " you are allowed to go out for you necessity".

The correct Hadith have indicated the permissibility of women going out from

Honoring the woman, caring for her, protecting her honor by commanding man to be her guardian, watch over her, fulfill her needs, handling her affairs

home for working conditions, kinship connections, Salat – prayer- in mosques, fulfilling necessity provided that taking spouse's or guardian's permission committing to legal scarf wearing, non-perfuming and adorning oneself, avoiding seduction sources, working not conflict with her work and original responsibility towards her spouse and children, there must be a balance between the requirements of the household and walking out. Regrettably, we find that women international conferences, including the agreement of elimination of all forms of discrimination against women, have violated this rule and called contrarily to the common that is the necessity of women going out at all times, without differentiating between them, without family observance to the woman and her community. It is also not considering the woman observes her motherhood and care for her children as an active character that practices essential job or performs great role in the community.

Honoring the woman, caring for her, protecting her honor

by commanding man to be her guardian, watch over her, fulfill her needs, handling her affairs. There must be a strong leadership, just caretaker and responsible sponsor for the Muslim community to settle safely and organize its matters.

Guardianship is one of the constants Islam has endorsed and established its pillars. At the time of variation, the constants shake and matters mingle. Guardianship is honoring the man and not mandating him. The objective of this mandating is consultation and understanding; good company and noble manners and that do not contradict with her freedom and worthiness, or confiscate her opinion and eliminate her honor. It is a constant guardianship, stable, as life that is not cancelled by going out for work or any in our civilized conditions.

Observing woman right and protecting her honor by stipulating the guardian in her marriage, as she must not allow herself or other woman in marriage, abiding by the Prophet's saying, peace be upon him: "The marriage of a woman who marries without the consent of her guardians is void. (He said these words) three times. If there is cohabitation, she gets her dower for the intercourse her husband has had. If there is a dispute, the sultan (man in authority) is the guardian of one who has none." His saying "The marriage of a woman" is for fulfillment and capacity, where it includes all women including the virgin, divorcee, righteous and sinful. It states that the woman does not master herself.

The guardianship in marriage preserves women rights and leads her to her desire in an honorable and respectful manner, without oppression in choosing her spouse- if she is able to look and choose- and without neglecting her by allowing her to link her noble bond by choosing the one she likes in a risky choice. If she falls, she is well observed and honored and not humiliated and left alone.

The agreements of the elimination of all the discrimination against women call for granting her the right marriage contract, equality with man, giving her illegitimated rights, attempt to cancel man guardianship and custody over woman to allow the empowerment and give the woman freedom in thought, religion and belief, which is an illegitimated freedom, as it is launched from western private concepts, from an entirely different environment other than the Muslim environment.

Caring for woman and protecting her from harmful acts to maintain her safety and security by accompanying the unmarried person in travel, pursuant to his saying, peace be upon him: "Let no woman travel for more than three days unless her husband or a Mahram is with her?" (Sahih Muslim) and his saying: "It is unlawful for a woman who believes in Allah and the last day that she travels the distance for three days or more except with her father or son or husband or brother or a Mahram"

Travel is not specified by days, however, every act has the name of travel

entitles the woman to be with Mahram - an unmarriageable person- however the mention of days is not determined, for any kind of travel is not allowed for the woman without Mahram, but the determination was for an incident happened and not followed accordingly, and the differences occurred according to the inquirers.

Hadith issue in this is correct, clear and fitting any time and place even if the travel means are changed and developed, because fear on women, their vulnerability to strife and mingling with men occur at any time and place, yet fear on women has increased recently and no trace for the change of modern transport in the provision, because accordingly all licenses for travel would be cancelled, for hardness has come to an end and means of transport are changed.

Despite the constancy of law and its validity at any time and place, the legislation observes necessities, and taking circumstances and recent developments into account, some cases are exceptions in this regard, where the woman can travel without a Mahram e.g. a non-believer entered into Islam at the battle field or a captive released or a woman cut from companions and found by a trustworthy man, in this case it is permissible for him to accompany her until she reaches the companion.

Honoring the woman, preserving her dignity and protecting her life by imposing Hijab on her, preventing mingling with men and setting up

necessary arrangements for that. Mingling is prohibited and its harm and impact is clear. Prohibition in Shari'a is a constant law, evidenced by the proof and witnessed by the bitter reality, pardoned, by urgent need, in a specific, estimated, little has no capacity. This change is very rare with estimated controls and restrictions.

There are many and frank evidences in Sunna for non-contact. Texts on women's non-contact with men, including preference of men to women in places of worship, specifying private doors for women so as not to contact with men in entering or going out, prohibiting women from walking in the middle of the road and the commitment to the sides of the roads, going out of women before men in prayer and the Imam and men wait until they leave, commitment to legal Hijab.

What is mentioned above clarifies the observance of Shari'a in separating men from women and not contacting even in Salah, which is the major act, and in other situation with greater reason, to avoid seduction and stop the excuse, because that leads to Haram- not allowed- is Haram and mingling could lead to fornication, therefore prohibition blocked the forbidden look and forbidden act. With all of these protective measures of non-contacting, we find those who call for and encourage it, including the international women conferences and the agreement of the elimination of discrimination against women by encouraging coeducation that contradicts the common

Islam principles call for the right of women education, and it is a mandatory right, but she rejects what is called coeducation

nature and Islamic Shari'a.

Islam principles call for the right of women education, and it is a mandatory right, but she rejects what is called coeducation. There are scientific and factual evidences that practical experience has proved reinforce such rejection.

Second: Observing women physical, intellectual and emotional forming in Sunna:

Women as men in the assignment and responsibility and Islam has equated them in the origin, but separated them in others according to the benefit and for legitimate rules and considered interests that the woman is different from man in her physical, intellectual and emotional forming that befitted the woman to be competent in specific things and be considered in others, easing her as a sign of mercy, care and pleasure.

Reviewing the assignments and responsibilities we see that Islam has observed

This is by the omission of Salah and Sawm – prayers and fasting- from her at the time of menstrual period and the baby birth

and treated the woman with kindness; it hasn't obliged her with the same duties of the man, not assigned her with great difficulty or that contradict with her big responsibility of raising the children and caring for the spouse. It sympathized with her weakness, took into account her sickness, lightened her burden and treated her kindly, e. g:

Lightening the assigning rule on her from duty to the less obligation: as from Allah's mercy to the women that He hasn't obliged her with Gum'a and congregation prayers, which is a gentle kindness and just wisdom, where she hasn't burdened with what is above her capability.

Delaying and lateness of the assigning rule:

This is by the non-fasting of pregnant and breastfeeding women as a kind observation to pregnant and breastfeeding women and removal of embarrassment and hardship from them as well as lightening the burden and mercy for her for considering them in the sick situation.

Dropping the assigning rule from her:

This is by the omission of Salah and Sawm – prayers and fasting- from her at the time of menstrual period and the baby birth, dropping the obligation of Hajj from the woman if she has no Mahram. Women have no right to congest with men during Tawaf – circling the Ka'ba- and kissing the Black Rock, but only to point at it, the omission of farewell Tawaf from the menstruated woman, and the permissibility of going out from Muzdalifa before people jam. All the mentioned points demonstrate Shari'a gentleness to women and display its ease and perfection.

Third: Distinguishing women with that suits her femininity in Sunna:

Bestowed her financial rights including dowry, expenditure and hereditary:

Honoring the woman, Shari'a has granted women financial rights to get enough food, fulfill her needs, satisfies and comfort her that she doesn't need wearing work or be compelled to humiliating begging or disgrace her honor.

Islam has exempted women from all life burdens and entrusted man with her expenditure and providing her with all the needs of clothing, food, drinking, housing and all life necessities in accordance to custom and in the framework of legal rules.

Allah has imposed dowry to honor women and manifest

man desire in marrying women, and to show man and not women willingness in marriage, to preserve her dignity and raise her rank.

Shari'a gave women a portion from inheritance and granted her freedom of action in her money.

Dropping general guardianship from her:

Islam dignified women greatly by not imposing upon her the general guardianship or occupies her with such a burden as a matter of care and protection, yet it denied the success for those who appoint women for their commander. The Prophet, peace be upon him, said: "people will not succeed if women handle their affairs". This observes her nature and origination, as guardianship undertakes enormous responsibilities and great abilities contradict with her mental and physical abilities, whereas those affairs require intellectual dimension, sound logic, accurate calculation for consequence, patience in events, emotions controlling an deliberateness and women lack all those characteristics and abilities. On the other hand, the consequences of such ranks compel women to appear to people, manifest what is hidden of her beauty, talk to foreign men, mingle with them, and travel without Mahram and many other issues.

There is no any narration from the time of the Prophet, peace be upon him, or the noble Khaliphs- successors- or the history of righteous ancestors and followers that indicates women obtained commandment over Muslim

affairs.

One of the variables of this era what the international women conferences call for, including the requirements of women right in policy, elections and nominations, taking over governmental positions, implementing policies, on the basis of absolute equality with man, which contradicts Shari's.

Preserving women right in maternity, breastfeeding and nursing:

Islam has preferred and honored woman by granting her maternity and ordered to obey and respect her. Allah has conferred honor upon her by allowing them to raise children and prepared her for this job and excelled her upon man. Maternity is the mother's job and firmly established and main job for her. Failure to do that leads to bad consequences and vile outcome upon individuals and community. Therefore, Islam has ordered women to stay at home and man to spend for her and fulfill her needs so as to devote herself for this job.

Many Hadith confirmed this matter and ensure such right, including:

Abu Hurairah (May Allah be pleased with him) reported: A man came to Messenger of Allah (PBUH) and asked, "Who among people is most deserving of my fine treatment?" He (PBUH) said, "Your mother". He again asked, "who next?" "Your mother", the Prophet (PBUH) replied again. He asked, "Who next?" He (the Prophet (PBUH)) said again, "Your mother." He again asked, "Then who?" Thereupon

She has no choice in Islam orders of duties, she must comply and be satisfied with them

he (PBUH) said, "Then your father." The Prophet, peace be upon him, repeated the mother three times and the father once at the fourth time glorifying, excelling and appreciating her role.

Despite all these perfect facts and obvious conclusions, the international women conferences manifest modern issues regarding the exchange of roles between man and woman and adjusting social and cultural patterns, rejecting the restriction of women role in maternity and having children, ignoring women main natural and main job attempting to break up and harm the family.

Thus, we know that Islam is the religion of justice and perfection, equalized man and woman in humanity and joint rights and in all legislations and laws. It separated them in some rights and duties due to the natural differences between them in missions and goals and the difference in nature of each of them to perform their basic jobs perfectly.

Islam is the religion of stability and containment, easiness and flexibility, where it enacted stable provisions and implemented controlled rules that fit

Islam is the religion of stability and containment, easiness and flexibility

every time and place and suit every sex and color, harmonize with male and female considering variables and necessities and respecting circumstances and occurrences on the basis of restrictions and rules on condition that no abandoning decisive constants to satisfy passions and desires, indulging in international conferences and agreements with the excuse of women freedom, urbanization and development.

No doubt, the divine method in women issue is the ideal one that secured her rights and freedom with restrictions and limits. It is the best thing that the woman to adhere to and the better to abide by. Islam allows, something prevents another and enables the woman to choose. She has no choice in Islam orders of duties, she must comply and be satisfied with them, and Islam prevents he, she must abide by it, and what is given as a choice she must choose the best to remain in good condition.

Dr. Amira bint Ali Al Sa'idi
Assistant Professor, University
of Umm Al-Qura

EARTHQUAKES IN THE GLORIOUS QURAN

By: Dr. Zaghoul El-Naggar *

indicating "The Last Hour Quake" which is much more devastating than all the earthquakes that have affected and will affect our planet throughout its long history. The Glorious Qur'an reads:

"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing. The Day you see it, every nursing mother will forget her nursing, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunken, but severe will be the Torment of Allah."
(Surat Al-Hajj (The Pilgrimage):1-2)

In the same context, the Glorious Qur'an also reads:

"When the earth is shaken with its (final) earthquake. And when the earth throws out its burdens. And man will say: "What is the matter with it?" That Day it will declare its

O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgment) is a terrible thing

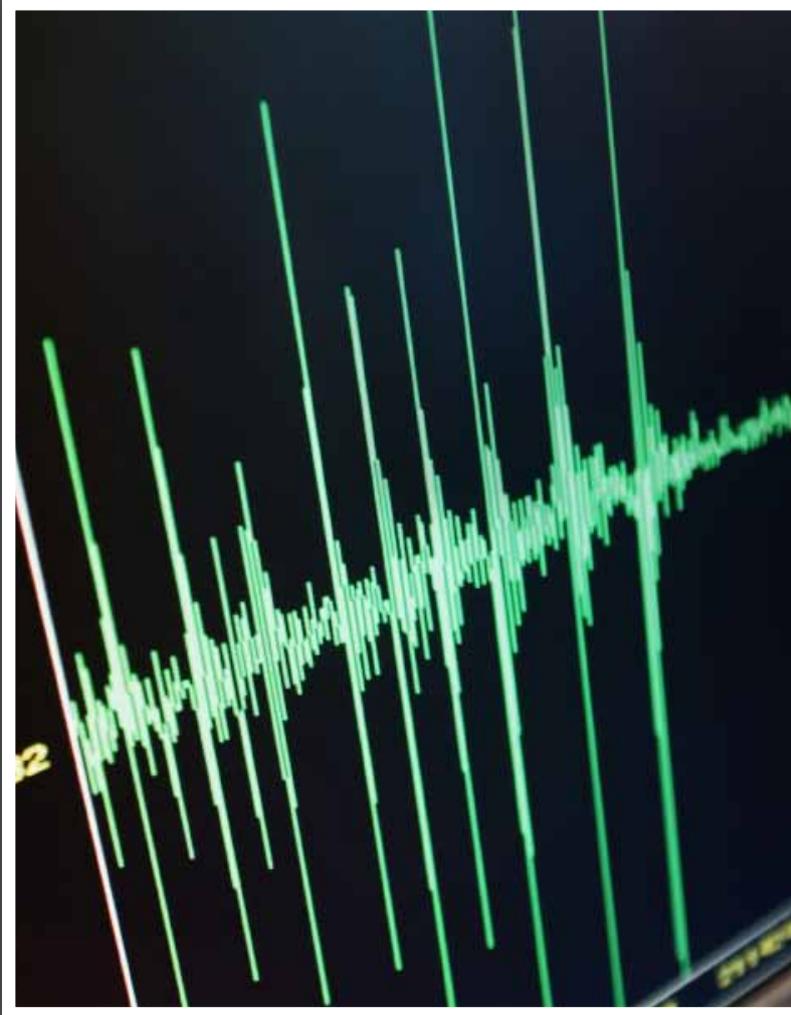
information (about all that happened over it of good or evil). Because your Lord will inspire it. That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it."
(Surat Az-Zalzalah (The Earthquake):1-8)

Despite the fact that earth scientists understand the mechanism by which earthquakes can take place, they are losing faith in their ability to predict such disasters.

Glorious Qur'an emphasizes the fact that nothing happens in the universe without the knowledge, will and wisdom of the Creator. Earthquakes - like many other natural disasters - are part and parcel of the Divine plan for punishing the ill - doers trying the pious ones, and teaching the saved individuals the lesson of their lives. Unless taken in this context, human beings will never learn from their own mistakes or even from the mistakes of others. Understanding the mechanisms by which earthquakes take place and measuring both their intensities and magnitudes cannot help in their prediction. The only way of avoiding this and other disasters is heeding the Creator and living according to His guidance.

The word "earthquake" is mentioned twice in the Glorious Qur'an,





If innocent individuals are caught in the middle of this way of punishment

Present-day earthquakes are mentioned in the Glorious Qur'an as forces that destroy foundations of buildings and hence cause their destruction, or cause rifting of the earth and swallowing the rifted part with its inhabitants. The Qur'an reads:

"Those before them indeed plotted, but Allah struck at the foundation of their building, and then the roof fell down upon them, from above them, and the torment overtook them from directions they did not perceive."
(Surat An-Nahl (The Bees):26)

I can not find a more precise description for earthquakes than the above mentioned

verse, which outlines the reason behind it simply as plotting and contriving against the will and the way of the Creator.

And in the same chapter we read an emphasis on this conclusion as the Qur'an reads:

"Do then those who devise evil plots feel secure that Allah will not sink them into the earth, or that the torment will not seize them from directions they perceive not?"
(Surat An-Nahl (The Bees):45)

From the previous two verses we can see clearly that the main reason behind punishment with earthquakes is plotting against the way of Allah and devising evil deeds against individuals or against humanity at large. The Glorious Qur'an repeatedly emphasizes the fact that earthquakes, rifting, tsunamis, Hurricanes, (or Typhoons), Cyclones Tropical Storms, Tropical Depressions and other natural disasters were and still are ways of expressing the wrath of the Creator against ill-doers of His creation. If innocent individuals are caught in the middle of this way of punishment, Allah will resurrect them according to their intentions and will reward them amply. The Inimitable Qur'an reads:

"Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no Wakil (guardian - one to guard you from the torment)."
(Surat Al-Isra (The Journey by Nights):68)

The Qur'an emphasizes the fact that earthquakes were among other forms of punishment of previous deviators and ill-doers by saying:

"So We punished each (of them) for his sins; of them were some on whom We sent Hasib (a violent wind with shower of stones) (as the people of Lut (Lot)), and of them were some who were overtaken by As-Saihah (torment - awful cry. (as Thamud or Shu'aib's people)), and of them were some whom We caused the earth to swallow (as Qar'an (Korah)), and of them were some whom We drowned (as the people of Nuh (Noah), or Fir'aun (Pharaoh) and his people). It was not Allah Who wronged them, but they wronged themselves."
(Surat Al-Ankabut (The Spider):40)

The Glorious Qur'an also makes earthquakes together with other natural disasters a constant threat to those who commit evil deeds and persistently violate the Divine guidance by saying:

"Or do you feel secure that

He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning? And indeed those before them belied (the Messengers of Allah), then how terrible was My denial (punishment)? ".
(Surat Al-Mulk (Dominion):17-18)

Geologically speaking, rifting is a process by which a long, narrow continental through that is bounded by normal faults is formed. It is a grabbed of regional extent, and marks a zone of the Earth's surface along which the entire thickness of the lithosphere has ruptured under extension.

Indeed, the attempt to understand the mechanisms by which an earthquake takes place and the different types of seismic waves accompanying them, to classify earthquakes and to produce schemes for measuring both their intensities and magnitudes is a wonderful exercise. And what is more wonderful are the procedures of trying to predict earthquakes, and the necessary precautions taken during and after the earthquake in order to avoid or minimize its dangers

Geologically speaking, rifting is a process by which a long, narrow continental through that is bounded by normal faults is formed

wherever possible. Studies towards reinforcing buildings, bridges, expressways, utility lines and other disasters engineering related projects are highly valued.

Nevertheless, this does not defy the fact that nothing happens in the universe without the knowledge, will and wisdom of the Creator. Hence, if we want to avoid earthquakes we have to follow His guidance and avoid His displeasure as much as possible.

STANDING THE MECHANISM OF EARTHQUAKES DOES NOT DEFY ITS BEING PART OF THE DIVINE PLAN:

The earth as a planet is



Most earthquakes occur in certain belts or earthquakes-prone zones

annually subjected to about one million earthquakes (with an average of about 2738 earthquakes per day). Most of these earthquakes are gentle to moderate ones that cannot be felt by man, but are recorded by seismographs.

A hundred to hundred and fifty of these earthquakes are moderate to destructive in populated areas, (20) twenty of which are of total destructive capacity, and every 5-10 years comes one that reaches or exceeds the peak of mass destruction, although this average has been lately accelerated.

Most earthquakes occur in certain belts or earthquakes-prone zones. These are concentrated where two tectonic plates

collide, diverge or slip past each other (plate-margin earthquakes). However, not a single spot on the Earth's surface can be excluded from the possibility of being subjected to earthquakes (The Intra-plate earthquakes). The type of plate contact can determine both the magnitude intensity and depth of the earthquake. During the movement of lithospheric plates continent-size slabs of the earth's lithosphere are shifted and intense forces overcome the friction between them. However, if the plates are "locked together", forces build-up and eventually must give way, with the plates lurching into new position and creating an earthquake.

Other earthquakes form in association with volcanic activity, where the build-up of heat and pressure often triggers smaller tremors and localized earthquakes. The earth is subjected to about 20 volcanic eruptions every fifty years, with an average of one volcanic eruption every 2.5 years. The focal point (center) of the earthquake is the point under the earth's surface where the earthquake energy is released. The point on the surface of the earth just above the focus (center) is

called the epicenter. Most earthquake centers occur at a depth of about 100 Km. below the earth's surface, while some have much shallower and others have much deeper Foci, but none is deeper than 700 Km. below the earth's surface.

Shallow earthquakes occur at depths of 5-70 Km., intermediate ones occur at depths between 70 and 300 Km. and deep-seated earthquakes have their Foci between 300 and 700 Km. below the surface of the earth. The shallower the earthquake center the more destructive it is.

Seismic waves travel out from the focus of an earthquake in all directions. Primary waves (P-waves) move in a back and forth direction and are the fastest seismic waves. These reach the far side of the globe in 20 minutes, traversing the Earth's molten outer core. Secondary waves (S-waves) move sideways (in a side-to-side direction), being slower than the P-waves and can move only through solids, stopping at the Earth's molten outer core. Love and Raleigh waves (both called L-waves) travel along the earth's surface, moving up, down and sideways, causing much of the structural damage associated with earthquake.



Magnitude of Earthquakes

A logarithmic scale to measure the magnitude of earthquakes was suggested by Charles Richter in 1935, the scale ranges between 1 and 9, with each successive whole number representing a 10-fold increase in power. Each magnitude value

represents the maximum amplitude of a seismic wave at a distance of 100 miles (161 Km) from the epicenter. The difference in time between the first and second (primary and secondary) waves is measured, and an empirical factor is added (which takes into account the fact that the waves become weaker as they travel away from the focus) to determine the magnitude of the quake. This magnitude can reach up to the equivalent of 5,643,000 -metric tons of TNT as energy released at the Richter number (8). Even knowing this does not take the earthquake out of the Divine plan.

Prediction is not prevention

While seismologists have long been skeptical about the ability to foretell earthquakes, Japan was busy for more than 3 decades to develop its earthquake prediction system, and has allocated annual budget of US\$ 180 million for earthquake prediction research. However, the 1995 Kobe earthquake represent a blow to the assumption that with the proper technology in place, earthquakes ultimately are predicable. This quake of 7.2 magnitude look everybody by surprise, leaving in its wake nearly 6.400 dead, 35.000 injured and 400.000 homeless.

Optimism about forecasting earthquakes died out quickly as these natural disasters are sudden, non-linear phenomena. Consequently, policy-makers are shifting from forecasting to disaster prevention through redesigning and reinforcing buildings, bridges,

expressways as well as utility lines and facilities. Disaster-prevention technologies and related topics are currently replacing forecasting technologies in an attempt to minimize damage in the case of an earthquake.

Forecasting, using sophisticated meters and gauges to detect potential precursors, like tremors, fault strains, changes in earth's crust (such as tilting, uplifting or depressing, changes in water level in wells, lakes, etc.), detection of radon and other peculiar gases and sudden group migration of animals, etc. should be used wherever possible. However, reliance on heeding the Creator, following His guidance, ordering what is good and forbidding what is bad is the only security against natural disasters.

Since 1965, Japan has invested about US\$ 1.4 billion in prediction research and technologies that have been torn to pieces by the 20 seconds duration of the Kobe earthquake.

Similarly, the Indonesian 8.9 magnitude tsunami of 26/12/2004 which devastated 12 countries in South Asia (including Indonesia, Malaysia, Thailand, Myanmar, Srilanka, India, the Maldeve Islands, etc.) could not be predicted. The toll losses included about 300.000 dead, one million injured and more than 5 million homeless in addition to material losses of several tens of billion US\$. Again, the 8/10/2005 Kashmir Major earthquake of 7.6 Richter was also not predicted. This shallow earthquake (26 Km. below the earth's surface) took a toll of > 100.000

deaths, 69.000 to 100.000 injuries about 4 million homeless and material losses in a 20.000 Km² area of at least 5 billion US\$. It was a real tragedy that affected each of Kashmir, Pakistan, India and Afghanistan and was mainly centered around Muzaffarabad.

The record of earthquakes proves the sudden, non-linear nature of these disasters that took the lives of millions of individuals throughout history, injured several other millions, made billions of people homeless and caused material losses of endless values. These tragedies cannot be the work of the mechanical processes of the earth, but need a designer, and the designer is the Creator Himself. And they must have a purpose, and the purpose is punishment for the transgressors and the aggressors, trial for the pious and honest ones that are caught in the middle and a reminder for the survivors. Unless taken with this regard, humanity will never learn.



Fitness for Purpose, Trustworthiness & Patience

In this seven part series, Dr Kasim Randeree addresses leadership qualities of the Prophets in the Qur'an and extracts lessons for today's leaders.

Two qualities a leader must possess are fitness for purpose and trustworthiness. These are expounded in the Qur'an which essentially stipulates two criteria for employee selection, the first being strength (fitness for purpose) and the second, trustworthiness. The Qur'an cites these in two places and in both cases in relation to the employment of Prophets. The first mentioned is the Prophet Yusuf (pbuh) who was essentially appointed minister of finance, economy and planning, in place of Al-Aziz, who was dead at that time, with a portfolio that extended over agricultural strategic development. The Qur'an states:

«قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا»

[Yosuf] said: "Set me over the storehouses of the land; I will indeed guard them with full knowledge" (12:55).

The second is the Prophet Mosa (pbuh), who, through his kindness to watering the sheep of two women

in the Madyan region of the Arabian Peninsula, was employed by their father, believed to be the Prophet Shu'aib (pbuh), to work for him.

«قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَأْجِرْهُ إِنَّ خَيْرَ مَنِ اسْتَأْجَرْتَ الْقَوِيُّ الْأَمِينُ»

And said one of them (the two women): "O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy" (28:26).

Importantly, the reference for employment came from one of these two women, who had observed the leadership qualities of the Prophet Mosa (pbuh) at the well, which the Qur'an highlights as being strength and trustworthiness. The commentary on this statement expounds this word الْقَوِيُّ "Al-Qawi" (strong), stating that it is not limited to physical strength, although that meaning is also valid, but rather fitness for purpose. Thus, leadership is assigned accordingly. This is made clear by the Prophet Muhammad (pbuh) who appointed Abu Bakr as caliph as he possessed the best credentials for this role, having been the right hand man to the Prophet Muhammad (pbuh) since

the beginning of his mission. However, he appointed Khalid ibn Al-Waleed as the military leader for the Muslims, as he demonstrated skills in warfare management and Muath ibn Jabal as his viceroy to Yathrib, as he displayed qualities as a gifted preacher (da'iyah) and Ja'far ibn Abu Tlib as spokesman and Amir for the migrants to Abyssinia, as he possessed the best communication skills. Thus, it is both necessary for leadership to be assigned to those most fit to carry out a given task and for leaders themselves to recognize the qualities of future leaders and develop them accordingly.

A further leadership quality is patience through adversity. A leader must be patient and forbearing. The Prophet Yusuf (pbuh) is one of the best examples of this from the Islamic tradition. Uniquely, his story is given in a single chapter of the Qur'an, which details his biography in a chronological approach, a reporting method not seen elsewhere in the Qur'an. The question thus arises, why does Allah go to the extent of giving his life story in such a detailed narrative, set out chronologically, but not for other Prophets? The answer lies in the lesson for

leaders – a leader must be patient through adversity as Yusuf (pbuh) was, so Allah chose to give a comprehensive account of leadership qualities found in Yusuf (pbuh) through the adversity he faced and how his approach led to ultimate success. Allah states,

﴿وَتَنبَلُوتَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَيُشِرُّ الصَّابِرِينَ﴾

“And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones” (2:155).

His patience extends through trials, which include attempted murder, being separated from his parents from a young age being sold into slavery, being wrongfully accused of a crime and imprisonment on false pretenses. However, his patience paid dividends, ultimately being absolved of his crimes and being put in a leadership role in Egypt, working closely with the king and saving Egypt from the terrible effects of a famine, to eventually being reunited with his family. Thus, the sequence of tests and ultimate victory through patience and leadership, is highlighted through a chronological narrative.

The leadership lesson is thus that a true leader has patience and does not retaliate to injustice with injustice and is forbearing and wise. The Prophet Muhammad (pbuh) received the revelation of this chapter during his “year of grief” when his first wife Khadijah bint Khuwailid as well as his paternal uncle Abu Talib ibn Abdul Muttalib both died. This is significant as they

were both his supporters, the former not only as a wife but also as a financial supporter, Khadijah being a wealthy merchant from Makkah, and the latter being from amongst the social elite in Makkah, whose position prevented any harm from coming to Muhammad (pbuh). As such, the story of Yusuf (pbuh) was a source of strength in adversity for Muhammad (pbuh) reminding him as well as believing followers up to the present day to reflect on the leadership qualities demonstrated by Yusuf (pbuh) and apply them to our own lives. Yusuf (pbuh) did not wallow in self-pity, which many would do, but rather took a pro-active approach, thereby affecting positive change from the ‘inside-out’, and by working on his sphere of influence throughout.

A further example of patience in Prophethood in the Qur’an, is the Prophet Nuh (pbuh), who persevered against a rebellious society for nearly a millennium. The Qur’an states:

﴿قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا • فَلَمَّ يَرُدُّهُمْ دُعَايَ إِلَّا فَرَارًا • وَإِنِّي كَلَّمَا دَعَوْتَهُمْ لَتَنْفَعُنَّ لَهُمْ جَعَلُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَاسْتَعْشَوْا ثِيَابَهُمْ وَأَصْرُوا وَاسْتَكْبَرُوا اسْتِكْبَارًا • ثُمَّ إِنِّي دَعَوْتُهُمْ جَهَارًا • ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا﴾

“He [Nuh] said: “O my Lord! Verily, I have called my people night and day (i.e. secretly and openly), but all my calling added nothing but to (their) flight (from the truth). And verily! Every time I called unto them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal),

And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to the patient ones

and magnified themselves in pride. Then verily, I called to them openly (aloud); Then verily, I proclaimed to them in public, and I have appealed to them in private... ” (71:5 - 10).

This call of the Prophet Nuh (pbuh) to his Lord for assistance occurred after a lifetime of patient perseverance. The lifespan of the Prophet Nuh (pbuh) is believed to be over 950 years. The choice of language is of great consequence, for as the Prophet Nuh (pbuh) speaks, his graphic illustration of a deviant nation who would place their fingers in their ears and cover themselves with their clothing to avoid listening to him speak, gives us a vivid understanding of the extent of his difficulty.

All of us as leaders, with a set objective, mission and goal, must therefore draw the lesson that we cannot achieve our vision without patience and being steadfast. Furthermore, the hurdles placed before us are often, as was the case with the Prophet Nuh (pbuh), unpalatable and undesirable, but needed to be faced and challenged in order to achieve the desired objective.

How to boost up confidence in your child.



Scalimah Mohammed *

Poor self-esteem is nothing to be blamed for, ashamed of, or embarrassed about

Confidence is the child's passport to lifetime mental health and social happiness

It's the foundation of a child's well-being and the key to success as an adult. At all ages, how you feel about yourself affects how you act. Think about a time when you were feeling really good about yourself. You probably found it much easier to get along with others and feel good about them.

Self-image is how one perceives oneself

The child looks in the mirror and likes the person he sees. He looks inside himself and is comfortable with the person he sees. He must think of this self as being someone who can make things happen and who is worthy of love. Parents are the main source of a child's sense of self-worth.

Lack of a good self-image very often leads to behavior problems

Most parents have heard that "an ounce of prevention is worth a pound of cure" and it's especially true with self-esteem in children. All children need love and appreciation and thrive on positive attention. Yet, how often do parents forget to use words of encouragement such as, "that's right," "wonderful," or "good job"? No matter the age of children or adolescents, good parent-child communication is essential for raising children with self-esteem and confidence.

Self-esteem is an indicator of good mental health. It is how we feel about ourselves. Poor self-esteem is nothing to be blamed for, ashamed of, or embarrassed about. Some self-doubt, particularly during adolescence, is normal-even healthy-but poor self-esteem should not be ignored. In some instances, it can be a symptom of a mental

health disorder or emotional disturbance.

Parents can play important roles in helping their children feel better about themselves and developing greater confidence. Doing this is important because children with good self-esteem:

- Act independently
- Assume responsibility
- Take pride in their accomplishments
- Tolerate frustration
- Handle peer pressure appropriately
- Attempt new tasks and challenges
- Handle positive and negative emotions
- Offer assistance to others

What else can be done?

Be generous with praise. Parents must develop the habit of looking for situations in which children are doing good jobs, displaying talents, or demonstrating positive character traits. Remember to praise children for jobs well

Believe in your child and show it - let her/him know she/he's a worthwhile, lovable individual

done and for effort.

- Teach positive self-statements. It is important for parents to redirect children's inaccurate or negative beliefs about themselves and to teach them how to think in positive ways.
- Avoid criticism that takes the form of ridicule or shame. Blame and

negative judgments are at the core of poor self-esteem and can lead to emotional disorders.

- Teach children about decision making and to recognize when they have made good decisions. Let them "own" their problems. If they solve them, they gain confidence in themselves. If you solve them, they'll remain dependent on you. Take the time to answer questions. Help children think of alternative options.
- Show children that you can laugh at yourself. Show them that life doesn't need to be serious all the time and that some teasing is all in fun. Your sense of humor is important for their well-being.
- Believe in your child and show it - let her/him know she/he's a worthwhile, lovable individual.
- Give praise and positive feedback - your child measures her/his worth and achievements by what you think of her/him. "Well done, that was hard, and you managed it" is music to young ears. Reassure your child that it's OK to make mistakes and that it's all part of growing up.
- Practice active, reflective listening - listen carefully, repeat what you've heard to make sure you understand and give positive prompts to encourage your child to continue.
- Acknowledge your child's feelings - and help her express them verbally.
- Criticize behavior, not your child - it's very easy to fall into this trap, but too much criticism tells your child he/she's a bad person and is causing things to





Accept any fears or insecurities your child expresses as genuine - even if they seem trivial to you, don't just brush them aside

you, don't just brush them aside. If your child says, "I'm useless at maths" say "You're obviously finding maths a struggle, how can I help you?"

- Encourage independence - encourage your child to take chances and try new things. Succeeding gives a huge boost to confidence, and sometimes your child will need to learn by her mistakes.
- Focus on your child's successes - swimming, music, whatever she/he can succeed at.

happen because of her own stupidity. This is very damaging if it goes on for a long time. Be clear that it's an action you're angry about or behavior you don't like.

- Respect your child's interests, even if they seem boring to you - take a genuine interest in your child's friends, and what's happening at school, and comment to show you're listening.
- Accept any fears or insecurities your child expresses as genuine - even if they seem trivial to



THE MIRACLE OF CREATION IN PLANTS

By Huruun Yahya *



Let us ask a question about something we all know very well, the "seed." What is the difference between a seed, in its shell as hard as tree bark, and tree bark itself? Questions like this are rarely asked, because tree bark and seeds are insignificant details for people in their busy daily lives. The commonly held view is that there are more important and essential things to worry about in the immediate environment.

This logic is quite widespread among people who only cast a superficial eye over their environment. For these people, knowing enough to meet their needs-regardless of the subject-is quite

sufficient. According to this shallow thinking, everything going on around us is familiar and ordinary, and there is definitely a "known" and "familiar" explanation for everything. Flies fly because they have wings, the moon is just always in the sky. The earth is protected from threats that might come from space because it has an atmosphere. The oxygen balance never goes wrong. People feel, see, smell.

But one who, abandoning this narrow view and looking at whatever is going on around him as if he were coming across everything for the first time, and lifting the curtain of familiarity

This logic is quite widespread among people who only cast a superficial eye over their environment



In the end he will see that everything was created and planned in a superior and perfect way by a Creator possessing endless power, knowledge, and wisdom

which restricts his view, will see a wide horizon open up before him. He will start to think, asking the questions "why", "how", "for what?" more frequently, and will observe the world around him from this perspective. Explanations which used to satisfy him will no longer be sufficient. He will begin to grasp that there

is something extraordinary in everything, in what goes on in the environment, in the features living things possess. As he begins to think, familiarity will give way to wonder. In the end he will see that everything was created and planned in a superior and perfect way by a Creator possessing endless power, knowledge, and wisdom. From that moment he will be able to see the power and sovereignty of God, the Lord of all the worlds, over all the living creatures He has created.

In the creation of the heavens and earth, and the alternation of the night and day, and the ships which sail the seas to people's benefit, and the water which God sends down from the sky-by which He brings the earth to life when it was dead and

scatters about in it creatures of every kind-and the varying direction of the winds, and the clouds subservient between heaven and earth, there are Signs for people who use their intellect." (Surat al-Baqara: 164)

The World of Plants

The existence of plants is essential for the survival of living things on the earth. For the importance of this sentence to be fully grasped, we must ask: "What are the most important elements for human life?" Of course, basic needs such as oxygen, water, and nourishment come to mind as the answers to this question. And green plants are the most important factor in ensuring the balance of these basic needs on the earth. And there are other

balances in the world, of great importance to all living things, not just human beings, such as temperature control and maintaining the correct proportion of gases in the atmosphere, and again it is green plants which maintain the entire equilibrium.

And the activities of green plants do not end there. As is known, the main source of energy for life on earth is the Sun. But human beings and animals are unable to make direct use of solar energy, because their bodies lack the systems to use this energy as it is. For this reason solar energy can reach human beings and animals as usable energy only through the food produced by plants. For example, while sipping tea, we are actually sipping solar energy, and as we eat bread, we are munching

solar energy. The strength in our muscles is really nothing other than solar energy in a different form. Plants store this form of energy for us in the molecules in their bodies by carrying out complicated processes. The position for animals is no different from that of human beings. They are fed by plants, deriving solar energy from the plants' energy, which they store in packets.

Plants being able to produce their own nutrition and maintain themselves, in contrast to other living things, is due to their cell structure, which enables them to employ solar energy directly, unlike human or animal cells. With the help of this structure, plant cells turn energy from the sun into energy which people and animals can absorb through nutrition. They store this energy as

The existence of plants is essential for the survival of living things on the earth

food through the special processes concealed in their structure. These processes are collectively known as photosynthesis.

The necessary mechanism, or more accurately the miniature factory, by means of which plants are able to carry out photosynthesis, is found in their leaves. The transportation system, with its



The reproductive system too has been specially designed in every species of plant

own very special features, for carrying necessary materials such as minerals and water, functions within plants' stems and roots. The reproductive system too has been specially designed in every species of plant.

There are complex structures within each and every

one of these mechanisms. And these mechanisms function in connection with one another. If one is missing, the others cannot carry out their tasks. As an example let us take a plant which just lacks a transport system. It is impossible for such a plant to carry out photosynthesis, because the vessels necessary to carry the essential water are missing. Even if the plant managed to produce food, it would be unable to transport this to other parts of the body, and would eventually die.

As in this example, all the systems present in a plant are obliged to function flawlessly. Any flaws or defects in the existing structure will mean that the plant cannot carry out its functions, and this will result in the death of the plant and the disappearance of the species.

When these structures are studied in detail and in depth in the chapters that follow, a most complex and quite flawless design will emerge. When the variety of plants in the world is considered and evaluated, these extraordinary structures seem even more striking. There are more than 500,000 types of plant in the world. And each species possesses its own special planning within itself and features particular to that species. Together with the same perfect basic systems found in all of them, there is also an unparalleled diversity in terms of reproductive systems, defence mechanisms, colour, and design. The only unchanging thing in all this is the reality that the parts of the plants (leaves, roots, stems) and many other mechanisms, must exist at once and with no defects so



that the general system, the body, can function.

Modern scientists attribute to such systems an "irreducible complexity." In the same way that a motor will not work if one of its cogs is missing, in plants the absence of just one system, or a single functional failure in any one of the parts of the system, will lead to the death of the plant.

All of a plant's systems have this feature of irreducible complexity. The complex systems, which must all be present at the same time, and this unbelievable variety bring to mind the question: "How did these perfect systems in plants emerge?"

Once again, let us ask some questions to find the answer to this one. Let us think how the functioning of the most important and best known of the mechanisms in plants, photosynthesis, and the transport systems linked to it, came about.

Can the trees and flowers which we see all around us at all times have themselves formed such perfect systems as to bring about a phenomenon such as photosynthesis, some parts of which are still not fully understood, in their own bodies? Did plants choose to use carbon dioxide (CO₂), of the gases in the air, to produce food? Did they themselves determine the amount of CO₂ they would use? Could plants have designed those mechanisms which make up the root system and which enable them to take the materials necessary for photosynthesis from the soil? Did plants bring about a transport system where different types of tubes

Every structure in plants has been specially planned and designed

are used for transporting nutrients and water?

As ever, defenders of the theory of evolution searching for an answer to the question of how plants emerged have resorted to "chance" as their only remedy. They have claimed that from one species of plant which came about by chance, an infinite variety of plants have emerged, again by chance, and that features such as smell, taste, and colour, particular to each species, again came about by chance. But they have been unable to give any scientific proof of these claims. Evolutionists explain moss turning into a strawberry plant, or a poplar, or a rose bush, by saying that conditions brought about by chance differentiated them. Whereas when just one plant cell is observed, a system so complex will be seen as could not have come about by minute changes over time. This complex system and other mechanisms in plants definitively disprove the coincidence scenarios put forward as evolutionist logic. In this situation just one result emerges.

Every structure in plants has

been specially planned and designed. And this shows us that there is a Superior Intelligence which drew up this flawless plan. And the owner of this superior intelligence, God, the Lord of all the worlds, shows proofs of His flawless creation to human beings. God announces His dominion over living creatures and His incomparable creation in this verse:

He is the Originator of the heavens and the earth. That is God, your Lord. There is no deity but Him, the Creator of everything. So worship Him. He is Responsible for everything. (Surat al-An'am: 101-102)

AND A PLANT IS BORN

Plants, which have a most important role in the world's ecological balance and, indeed, in the continuation of life, possess a relatively more effective reproductive system than other living creatures. Thanks to this, they multiply without any difficulty. Sometimes it will be enough for a plant stalk to be cut and placed in the ground for the plant to multiply, at others for an insect to land on a flower.

The internally quite complex reproduction system of plants, although seemingly a very simple process, leaves scientists astounded.

A New Life Begins with the Leaving of the

Parent Plant

Some plants do not have separate genders, but continue the reproduction of the species as one gender



by special means. The new generation which emerges as a result of reproduction in this manner is an exact copy of the generation which brought it into being. The best known asexual reproduction method of plants is the modifying of stems and separating into different parts.

This way of reproducing (modified stems or division), realised with the assistance of some special enzymes, is typical of a large number of plants. For example, grasses and strawberries multiply by using horizontal stems known as "stolons." The potato, a plant which grows underground, multiplies by forming rhizomes (horizontal stems), which enlarge at the ends into tubers.

For some species of plants it is enough if a part of their leaves falls to the ground for another plant to grow. For example, the Bryophyllum

Some plants do not have separate genders, but continue the reproduction of the species as one gender by special means

daigremontianum produces young plantlets spontaneously on the margins of its leaves. Eventually these drop to the ground and begin an independent life.¹

In some plants, such as the begonia, when the leaves which fall from it are placed on wet sand, young plantlets soon grow around the leaf base. And again in a short time, these plantlets begin to form a new plant resembling

the parent plant.²

Bearing these examples in mind, what is fundamentally necessary for a plant to reproduce by putting out a part of itself? Let us think! It is easy to answer this question when the genetic make-up of plants is examined.

Like other living creatures, plants' structural characteristics are encoded in the DNA in their cells. In other words, how a plant will reproduce, how it will breathe, how it will come by its nutrients, its colour, smell, taste, the amount of sugar in it, and other such information, is without exception to be found in all of that plant's cells. The cells in the roots of the plant possess the knowledge of how the leaves will carry out photosynthesis, and the cells in the leaves possess the knowledge of how the roots will take water from the soil. In

short, there exist a code and a blueprint for the formation of a complete new plant in every extension that leaves a plant. All the features of the mother plant, based on its in-built genetic information, are to be found, complete, down to the last detail in every cell of every little part that splits off from it.

So, in that case, how and by whom was the information that can form a complete new plant installed in every part of the plant?

The probability of all the information being totally complete and the same inside every cell of a plant cannot be attributed to chance. Nor can it be attributed to the plant itself, or the minerals in the soil that carry out this process. These are all parts of the system which make up the plant. Just as it takes a factory engineer to program production line robots, since the robots cannot come by the instructions themselves, so there must be some being which gives to plants the necessary formula for growth

and reproduction, since the plants, like the robots, cannot acquire these by themselves.

It is, of course God who implanted the necessary information in the plants' cells, as in all other living things in the world. It is He who without any doubt created everything in complete form, and who is aware of all creation. God draws attention to this truth in several holy verses:

He created the seven heavens one above the other. You will find no flaw in the creation of the All-Merciful. Look again-do you see any gaps? Then look again and again. Your eyes will become dazzled and exhausted. (Surat al-Mulk: 3-4)

Do you not see that God sends down water from the sky and then in the morning the earth is covered in green? God is All-Subtle, All-Aware. (Surat al-Hajj: 63)

Continue in next issue....

how and by whom was the information that can form a complete new plant installed in every part of the plant?



Al Maktoum Institute

The aim of the Institute is to promote intelligent debate and understanding of Islam and the role of Muslims in the contemporary world

Al-Maktoum Institute is a new and exciting development in teaching and research in the study of Islam and Muslims. It is a research-led institution of higher education which offers postgraduate programmes of study (taught Masters and MPhil/PhD research) in these areas. It is an independent institution, with its degree programmes validated by the University of Aberdeen. Our Patron and Sponsor is HH Shaikh Hamdan Bin Rashid Al-Maktoum, Deputy Ruler of Dubai and Minister of Finance of the United Arab Emirates, whose vision for multiculturalism is at the heart of Al-Maktoum Institute.

The aim of the Institute is to promote intelligent debate and understanding of Islam and the role of Muslims in the contemporary world, and to be a place of knowledge and reflection on the issues facing a diverse

and multicultural world in the twenty-first century. In pursuit of this aim the Institute is actively working to educate the next generation of scholars "both nationally and internationally" in the study of Islam and Muslims to enable them to face the challenges and opportunities of today.

The Al-Maktoum Institute offers six taught Masters programmes:

Islamic Studies

Bayt al Maqdis and Jerusalem Studies (subject to validation, formerly Islamic Jerusalem Studies)

Multiculturalism

Muslims, Globalisation, and the West

Islamic Education (subject to validation)

Islamic Banking and Finance (subject to validation)

Alongside these programmes we also offer opportunities for postgraduate research supervision to doctoral (PhD) level in many areas of the Study of Islam and Muslims.

Al-Maktoum Institute

offers you a unique environment for study in the Study of Islam and Muslims, the opportunity to become an integral part of the student body of an exciting academic environment whose small size encourages constant stimulation. You can be assured of our warmest welcome and continued support during the whole period of your study. We also expect you to be academically challenged and to develop your knowledge and understanding in this exciting New Agenda to meet the needs of today's world.

We look forward to welcoming you to our campus in Dundee as a member of Al-Maktoum Institute family.

Professor Malory Nye
Principal, Al-Maktoum Institute

ATP STUDENTS IN FOND FAREWELL TO DUNDEE WITH ENCOURAGING WORDS FROM INSTITUTE BOARD CHAIRMAN

THE Al-Maktoum Institute held a highly successful concluding ceremony to mark the end of its latest Academic Training Programme for 36 female students from six different universities in the United Arab Emirates and Qatar.

This was the ninth such educational programme, including Summer Schools, organised by the Institute. The programme forms a key part of their degree course studies - and the various activities arranged for their four-week stay in Scotland were tailored to advance the students' overall learning and understanding of Scotland plus the challenges of global dialogue and exchange.

Over the past seven years, over 300 students have now taken part.

At the hour-long event on Tuesday, February 9, 2010, Institute Principal Professor Malory Nye and Institute Chancellor, Lord Elder, welcomed distinguished guests including the UAE Ambassador to the UK, Mr Abdul Rahman Ghanim Al-Mutaiwee.

Dr Sulaiman Jassim and Dr Michael Allan from Zayed University; Dr Peter Heath and Dr Nada Mourtada-Sabbah from the American University of Sharjah; Dr Abdullah al-Shamsi from the British University in Dubai; Dr Nabil Ibrahim from Abu Dhabi University; Dr Howard Reed from Dubai Women's College, Higher Colleges of Technology and Dr Abdulaziz Al Mutawa from Qatar University also attended and were welcomed by the Chairman of the Institute Board, HE Mr Mirza Al-Sayegh.

In his speech at the ceremony, Mr Al-Sayegh congratulated the students on completing the programme and he hoped - and expected - that their time at the Al-Maktoum

Institute had been "life changing."

He added: "On behalf of His Highness Sheikh Hamdan Bin Rashid Al Maktoum, our Patron, I extend to you his best wishes as you now go out and use the knowledge, skills and understanding you have gained from this programme in your future studies and careers.

"Needless to say that the 36 female students who have been with us for the past four weeks on the programme are being trained for future potential leadership in the Emirates, where women, as you are all aware, are more involved in Government with two Ministers, the law as judges, public prosecutors and lawyers, and politics as diplomats and ambassadors both home and abroad, we already have two in Sweden and Spain.

"The opportunities available to you are truly exciting, and we wish you well - and every encouragement - to realize your visions and your potential in whichever path to leadership you each choose to follow."

Mr Al-Sayegh said this year's ATP had built on the "excellent work" undertaken at the Institute over the past seven years, since the first visit in 2003, with young Emirati women regarded as potential leaders in their society.

He hoped that in the future the students would look back on their short time in Scotland and consider it a "vital step" on their path to becoming great leaders.

"I therefore invite and

He pointed that the concluding ceremony was also "a very important celebration of the academic collaboration"

encourage all of you to continue in your thirst for knowledge and learning, to continue to work hard and aim for the highest goals, and in particular to continue to seek better understanding of the challenges of leadership and the need to follow this path to build a better multicultural world," he said.

"You are all excellent ambassadors of the Al-Maktoum Institute and certainly for your university, families and above all, your country."

He pointed that the concluding ceremony was also "a very important celebration of the academic collaboration" between these six universities - Zayed University, Qatar University, HCT, Abu Dhabi University, the British University in Dubai, and the American University of Sharjah on one hand and the Al-Maktoum Institute on the other.

"We are also very pleased to have within that collaboration such a distinguished and ancient university as Aberdeen," he said. "In an ever-globalised world, such links of knowledge are of continuing importance and urgency."

I am delighted to be able to welcome this group of students to Mackays today and I hope they find the tour both interesting and enjoyable

A special dinner was also held in the evening where the ATP students shared their impressions, reflections and memories of their time in Scotland.

UAE STUDENTS VISIT AWARD-WINNING SCOTTISH COMPANY

FEMALE students from the United Arab Emirates today (Wednesday, February 3) visited a traditional and award-winning marmalade and jam production company as part of their Academic Training Programme with Dundee's Al-Maktoum Institute.

Now in the third week of a four-week stay, the 34 third and fourth-year students from six UAE universities have been invited to tour Arbroath-based Mackays, which has been making world famous marmalades and preserves for over 70 years and is now the only remaining producer of orange marmalade in the Dundee area.

"We strive to create interesting and stimulating itineraries, mixing social, historic and cultural elements and we are very pleased to include the visit

to Mackays for the first time," said the Institute Principal, Professor Malory Nye. "We have certainly put Scotland on the map for the UAE and Mackays is known worldwide for its products, including the UAE. I think the students are in for a real treat and we are grateful to Mackays for opening its doors to us."

Professor Nye said the current educational programme, the ninth programme of its kind including Summer Schools, emphasised that the Institute is becoming more recognised as an international college in its own right. "That is good for Dundee and Scotland as well as the Institute," said Professor Nye.

This study trip forms a key part of the students' degree courses and the various activities arranged by the Institute, including visits to the Scottish Parliament, have been tailored to advance their overall learning and understanding of Scotland and the challenges of global dialogue and exchange.

"This Academic Training Programme builds on the excellent work we've been undertaking at the Institute over the past seven years with young women regarded as potential leaders in their society," said Professor Nye.

"We are working to educate the next generation of scholars - both nationally and internationally - in the study of Islam and Muslims and multiculturalism to enable them to face the challenges and opportunities of today."

Mackays, which received

The Queen's Award for Enterprise in 2004, has demonstrated exceptional growth within the overseas market. Originally founded in 1938 by the Mackay Brothers, the business was kept in the family until being bought over in 1995 and is now run by Paul Grant MBE. The company, with 115 employees in total, has won a significant share of the international retail market and today exports to 43 countries worldwide.

"I met a group of UAE students at an Emirates Festival Day hosted by the Institute last summer in Dundee and many of them sampled and enjoyed our jams and marmalade," said Paul Grant.

"I am delighted to be able to welcome this group of students to Mackays today and I hope they find the tour both interesting and enjoyable.

"Our products are popular in the UAE and maybe the students will sing our praises on their return as unofficial brand ambassadors."

The Institute estimates that the students' visit will boost the local economy by over £200,000 when hotel accommodation, transport, meals and shopping are taken into account.

Students Arrive for the Academic Training Programme 2010

January 14, 2010.

In January 14th 2010 the number of female students from the United Arab Emirates to visit Dundee now tops the 300

mark with the arrival of the latest Academic Training Programme group in the city.

And Institute Principal, Professor Malory Nye said demand among students at UAE universities is now so high for the Institute's educational programmes that some have opted to visit Scotland rather than the United States and Australia.

"We have been told by our UAE universities' contacts that Dundee and Scotland are more popular choices for many students than field study trips to either the States or Australia, so we are extremely pleased to learn this," said Professor Nye, as the visit for 34 students got under way today.

"It shows that our education programmes for the female students, which started back in 2003, have interesting and stimulating itineraries, mixing social, historic and cultural elements. We have certainly put Scotland on the map for the UAE.

"The success and popularity of these study visits shows that Scotland holds a fascination for these young well-educated women and we are delighted our educational programmes encourage them to come here.

"It also shows that the Institute is becoming more recognised as an international college in its own right and that is good for Dundee, as well as the Institute."

The 34 female students plus six chaperones will be based in Dundee - which is twinned with Dubai - for

four weeks this time, one week more than previous programmes.

This is the ninth educational programme, including Summer Schools, organised by the Institute and students from six UAE universities are in the party, including six from the American University of Sharjah for the first time.

The third and fourth-year students are from Zayed University, Qatar University, Abu Dhabi University, British University in Dubai, Higher Colleges of technology and the American University of Sharjah.

Their visit forms a key part of their degree course studies and the various activities arranged by the Institute have been tailored to advance their overall learning and understanding of Scotland and the challenges of global dialogue and exchange.

The Institute estimates that the students' visit will boost the local economy by over £200,000 when hotel accommodation, transport, meals and shopping are taken into account.

"There is an increasing role for Emirati women in today's UAE where there are already two female Government ministers and the first female judges have been appointed," said Professor Nye.

"They are, rightfully, becoming increasingly involved in Government, the law and politics, and this is a trend that is clearly set to continue, strongly encouraged by their nations' leaders.

We are working to educate the next generation of scholars - both nationally and internationally

"It is fair to say that the Al-Maktoum Institute is playing a significant and on-going role in this development.

"This year's Academic Training Programme builds on the excellent work we've been undertaking at the Institute over the past seven years with young women regarded as potential leaders in their society.

"We are working to educate the next generation of scholars - both nationally and internationally - in the study of Islam and Muslims and multiculturalism to enable them to face the challenges and opportunities of today."

Significance & Scope of Translation



Hafam Hussain *

The in-depth study of Art of Translation demands more attention not because it paves way for global interaction and offers an excellent opportunity to undergo socio-cultural survey of various languages and their literatures but also gives an opportunity to establish some kind of relevance it has in the study and area of Literary Criticism. Translation Studies can very safely be included as an important genre in the domain of Literary Criticism since translation is an art prompting to peep into the diversified lingual, cultural and literary content of a source language and thus highlighting/ appreciating the essence and niceties of the literature of that particular translated language. It is through translation that we can look into the rich heritage of India as one integrated unit and feel proud of our cultural legacy. The relevance of translation as multifaceted and a multidimensional activity and its international importance as a socio-cultural bridge between countries has grown over the years. In the present day circumstances when things are fast moving ahead globally, not only countries and societies need to interact with each other closely, but individuals too need to have contact with members of other communities/societies that are spread over different parts of the country/ world. In order to cater to these needs translation has become an important activity that satisfies individual, societal and national needs.

It goes without saying

that the significance and relevance of translation in our daily life is multidimensional and extensive. It is through translation we know about all the developments in communication and technology and keep abreast of the latest discoveries in the various fields of knowledge, and also have access through translation to the literature of several languages and to the different events happening in the world. India has had close links with ancient civilizations such as Greek, Egyptian and Chinese. This interactive relationship would have been impossible without the knowledge of the various languages spoken by the different communities and nations. This is how human beings realised the importance of translation long ago. Needless to mention here that the relevance and importance of translation has increased greatly in today's fast changing world. Today with the growing zest for knowledge in human

It is through translation we know about all the developments in communication & technology

minds there is a great need of translation in the fields of education, science and technology, mass communication, trade and business, literature, religion, tourism, etc.

Defining Translation

Broadly speaking, translation turns a text of source language (SL) into a correct and understandable version of target language (TL) without losing the suggestion of the original. Many people think being bilingual is all that is needed to be a translator. That is not



A quality translation requires a thorough knowledge of both the source language & the target language

true. Being bilingual is an important prerequisite, no doubt, but translation skills are built and developed on the basis of one's own long drawn-out communicative and writing experiences in both the languages. As a matter of fact translation is a process based on the theory of extracting the meaning of a text from its present form and reproduce that with different form of a second language.

Conventionally, it is suggested that translators should meet three requirements, namely: 1) Familiarity with the source language, 2) Familiarity with the target language, and 3) Familiarity with the subject matter to perform the job successfully. Based on this concept, the translator

discovers the meaning behind the forms in the source language (SL) and does his best to reproduce the same meaning in the target language (TL) using the TL forms and structures to the best of his knowledge. Naturally and supposedly what changes is the form and the code and what should remain unchanged is the meaning and the message (Larson, 1984). Therefore, one may discern the most common definition of translation, i.e., the selection of the nearest equivalent for a language unit in the SL in a target language.

Computers are already being used to translate one language into another, but humans are still involved in the process either through pre-writing or post-editing. There is no way that a computer can ever be able to translate languages the way a human being could since language uses metaphor/imagery to convey a particular meaning. Translating is more than simply looking up a few words in a dictionary. A quality translation requires a thorough knowledge of both the source language and the target language.

Translation Theory, Practice and Process

Successful translation is indicative of how closely it lives up to the expectations as: reproducing exactly as for as possible the meaning of the source text, using natural forms of the receptor/target language in such a way as is appropriate to the kind of text being translated and expressing all aspects of the meaning closely and readily understandable to the intended audience/reader. Technically, translation is a process to abstract the meaning of a text from its current forms and reproduce that meaning in different forms of another language. Translation has now been recognized as an independent field of study. The translator can be said to be the focal element in the process of translation. The writer/author becomes the centre, for whatever he writes will be final, and no two translators translate a text in the same way. It is generally believed that a writer to know the intricacies of the TL in which he may wish to translate. As a matter of fact, it is not the writer of the SL text who asks someone to translate his works into the TL; it is primarily the interest of the individual translator which prompts him to translate a work into his mother tongue. A successful translator is not a mechanical translator of a text but is creative as well. We may say that he is a co-creator of the TL text. In fact, for a translator knowledge of two or more languages is essential. This involves not only a working knowledge of two different languages but also the knowledge of two linguistic systems as also their literature and culture.

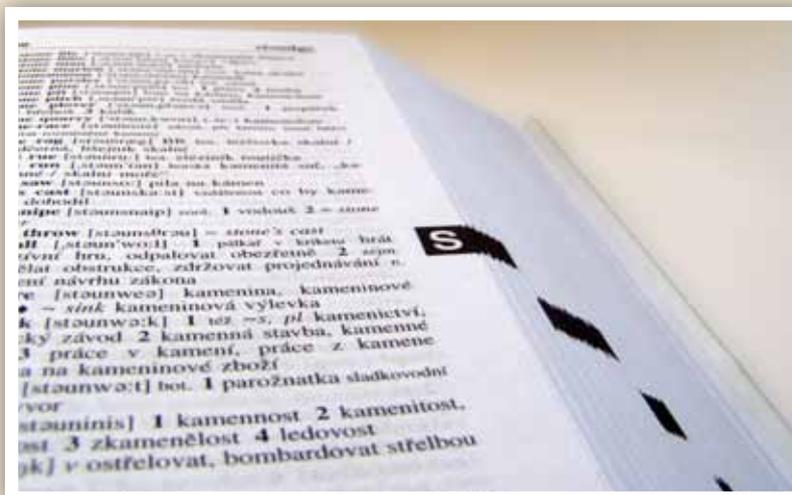


Such translators have been seen to possess various qualities which we shall briefly discuss later.

Linguistically, translation consists of studying the lexicon, grammatical structure, communication situation, and cultural context of the source language and its text, analyzing it in order to determine its meaning, and then reconstructing the same meaning using the lexicon and grammatical structure which are appropriate in the target language and its cultural context. The process of translation starts with the comprehension of the source text closely and after discovering the meaning of the text, translator re-expresses the meaning he has drawn out into the receptor/target language in such a way that there is minimal loss in the transformation of meaning into the translated language. This entire process could be graphed as under:-

Overview of the translation task

In practice, there is always considerable variation in the types of translations produced by various translators of a particular text. This is because translation is essentially an Art and not Science. So many factors including proficiency in language, cultural background, writing flair etc. determine the quality of translation and it is because of that no two translations seem to be alike if not averse.



Accommodation in Translation

Translation turns a communication in one language into a correct and understandable version of that communication in another language. Sometimes a translator has to take certain liberties with the original text in order to re-create the mood and style of the original. This,

in other words is called 'accommodation.' This has three dimensions: cultural accommodation; collocation accommodation; ideological accommodation; and aesthetic accommodation. Accommodation is considered a synonym of adaptation which means changes are made so

A good translator must have patience & should not be in a hurry to rush through while translating any text

the target text produced is in line with the spirit of the original. Translation is not merely linguistic conversion or transformation between languages but it involves accommodation in scope of culture, politics, aesthetics, and many other factors. Accommodation is also translation, a free, rather than literal, kind of translation. Moreover, it is inevitable in practice if the translation is to maintain the source message's essence, impact, and effect. There is an interesting saying: A translation is like a woman: if it is faithful, it is not beautiful; if it is beautiful, it is not faithful. That is to say if you want to be faithful with the text while translating you are bound to lose the beauty of the translated text and if you try to maintain the beauty of the translated text you are sure to be unfaithful with the original text.. Faithfulness was once considered the iron rule in translation process but over the years when we take a closer look, accommodation, or adaptation, is found in most published translations and it has become a necessity too since keeping in view the averse cultural/lingual/geographical/historical/political diversifications and backgrounds of various languages and their literatures, accommodation, if not compromising,

is almost obligatory. Accommodation, too, has to be carried out very sensibly, more especially when it comes to translating poetry or any such text which is highly emotive and artistic in nature. For example translating poetry has never been so simple. Robert Frost once said, "Poetry is what gets lost in translation." This is a sufficient evidence of the difficulty involved in translation of poetry. Because poetry is fundamentally valuable for its aesthetic value, therefore, aesthetic accommodation becomes an art instead of a basic requirement. A good poetry translator with a good measure of accommodation and adequate knowledge of aesthetic traditions of different cultures and languages, can be better appreciated by the target reader and can achieve the required effect.

Qualities of a good Translator

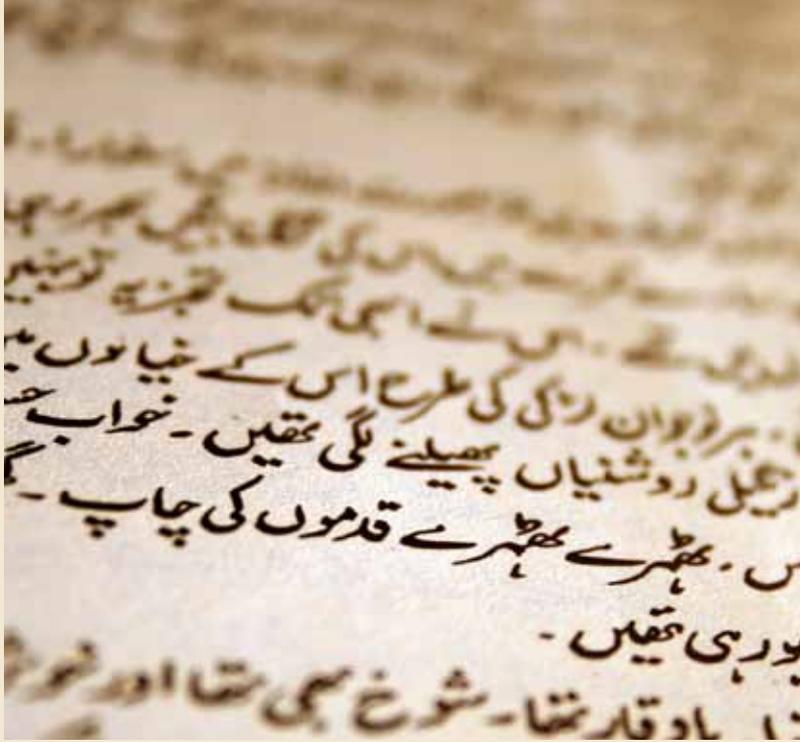
A good translator should have adequate knowledge of the SL (source language) from which he is translating into the TL which is generally his mother tongue/ target language. In order to produce an accurate translation of the SL text he should have command over the grammatical, syntactic, semantic and pragmatic features of the SL. In addition to this it is necessary that he is well-versed with the socio-cultural contexts of both the SL and the TL. A good translator should be the author's mouthpiece in a way that he knows and comprehends fully whatever the original author has said in his text. One of

the generally accepted characteristics of a good translation is that it should resemble the original text or come as close to the SL text as possible. It should appear like the original in the TL translation within the usual social and cultural settings with some minor accommodation, if necessary, of course.

Usually it is also believed that the job of a translator is a mechanical one—a simple rendering of the SL text into a TL text. But it is not so. The translator has to perform a really difficult task. It is in a way more difficult and complicated than that of the original writer. A creative writer composes or pens down his thoughts without any outward compulsion. A translator has to confine himself not only to the SL text but a host of other factors also intervene in the process of translating the TL.

A good translator must have an adequate knowledge of the subject or area to which the SL text relates so that the translator is able to capture the spirit of the SL text. If he does not have an in-depth knowledge, he may not be able to produce an accurate translation suitable for its intended purpose. For example, if you want to translate the Bible or the Gita or any other religious text, you must have adequate knowledge of those religious and theological works.

A good translator should be careful of the choices that he makes in using the TL. He should translate in the style, which is appropriate for the target audience. The style should be such that it appears to be natural



and spontaneous to the TK readers. The translation in the TL should not sound alien.

A translator does need certain tools to help him out in moments of difficulty. These tools can be in the form of good monolingual and bilingual dictionaries, encyclopedias, e-dictionaries, glossaries of technical and standard works, etc. pertaining to the SL text.

A good translator must have patience and should not be in a hurry to rush through while translating any text. He should not hesitate in discussing with others the problems that he may come across. Moreover, he should not shy away from conducting micro-research in order to arrive at proper and apt equivalents.

In short, a good translator should be a competent and proficient bilingual, familiar with the subject/area of the SL text chosen for translation. He should never try to insert his own ideas or personal impressions in the TL text. His objective should

be to convey the content and the intent of the SL text as exactly as possible into the TL text. The job of a translator is very rewarding and intellectually stimulating. Finally, a few words (based upon my close understanding about translation study and activity) for up-coming translators and translation-lovers. To translate from one language into another has never been an easy Endeavour. It is an exercise both painstaking and cumbersome and only those who have engaged themselves with translation work can realize the complex character of this Art. I have been associated with translation work for over three decades translating from English, more especially, from Kashmiri/ Urdu into Hindi and back.

- 1- A good translator ought to be a good writer.
- 2- You needn't translate everything that has been written, you need to translate the best only.
- 4- A good translator adjusts/accommodates and not compromises with the original text.
- 5- Translators are

like ambassadors representing and exchanging the best of their literary world.

- 5- Art of translation is as old as mankind, don't you translate your thought before you speak it out? Some more suggestions:
 - 1- Try to get into the mind of the writer.
 - 2- Check your translation twice or may be thrice before finalizing the script. Put the original passage "aside" and listen to/ read your translation with your ear "tuned in", as if it were a passage originally written in the TL.
 - 3- If your material is highly technical, with vocabulary that is distinctive to a discipline, it is important that the translator has at least some background or experience of that discipline. A good translator of poetry and drama may be a bad choice for a chemical engineering or biotechnology text.
 - 4- If you have a native speaker of your target language handy, particularly one who is familiar with the subject, that person could be as useful as your teacher for final script-review. Take his assistance without fail.

A few more guide lines for the translators:

Do not try to find difficult equivalent words in the hope that this will add to the perfection of your translation.

Every language has its own punctuation rules and differ in many ways; take care to punctuate correctly

Dealing with Depression: A Holistic Approach



Anisa Abeyfia *

are depressed are not aware that they are. They have always felt that way, so they do not consider it abnormal. It usually runs in families and because of that and social reasons, many depressed people are never given appropriate care.

Interestingly, I have found that many people who really are depressed are not aware that they are

There are many causes of depression (many things can alter our brain chemistry) ranging from life stressors, insufficient blood flow and oxygen supply to the brain, altered blood glucose level, fluctuation in hormones, food sensitivity or heavy metal toxicity.

more successful than others and response to different approaches differs from one person to another. Depression is a multi faceted disorder that can also be treated from a holistic approach; even new trends in psychology acknowledge this.

Mainstream Approaches

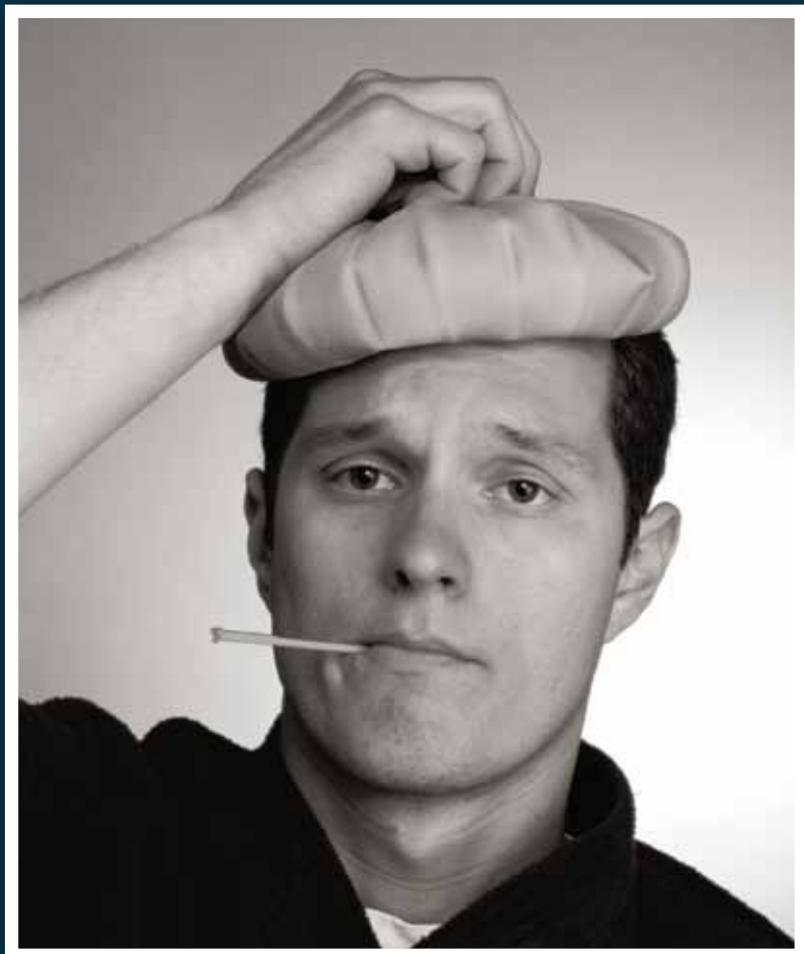
There are many ways to approach depression. Some approaches are

Depression is more than just occasionally feeling "blue". There are life situations that may cause us to feel sadness, sometimes profound, like the death of a loved one (grief). However, if that response stretches over a long time, the person's response is no longer considered "normal" and a diagnosis of depression might be made.

Major depression is marked by the person's inability to function. A diagnosis must include five of the following symptoms that occur simultaneously over a two-week period:

- Fatigue, loss of energy
- Feeling worthless or feelings of guilt
- Inability to concentrate
- Significant change in weight or appetite
- Depression lasts all day or most of the day
- Lack of interest or enjoyment in everyday activities
- Excessive sleep or daily insomnia
- Suicidal thoughts

Interestingly, I have found that many people who really





Drugs work by changing the way neurotransmitters work in the brain

At the level of psychiatry, depressive disorders are treated by one or more of three methods: drugs, psychosocial therapy, or electroconvulsive therapy (ECT).

Drugs work by changing the way neurotransmitters work in the brain. Psychosocial therapy consists of interviews between the patient and a trained specialist to find out the causes of a person's depression. ECT makes use of severe electrical shocks to treat a person's depression by releasing more neurotransmitters.

In some depression cases

such as those involving heavy metal toxicity, food sensitivities and nutritional deficiencies; psychotherapy, anti depressants and electroshock therapy may not be the most appropriate avenue. In such cases, treatment is directed towards the cause.

Natural Alternatives

There is a very strong supportive role that nutritional and lifestyle approaches can make towards healing depression. These suggestions will depend on the cause and the symptoms someone is experiencing.

The diet should focus on eliminating any food sensitivities, diagnosed by lab tests, elimination diets or pulse tests.

Optimally organic foods are the best. Eating organic reduces the toxic load on the liver and will support the body by providing vitamins, minerals, trace minerals and their co-factors.

Also to assure proper digestion, absorption and assimilation of nutrients and proper immune function; stomach hydrochloric acid levels should be assessed.

Taking digestive enzymes may be beneficial as well. Digestive enzymes will allow the body to take full advantage of the nutrients.

Keeping an eye on intake of sugar and introducing whole grains is important in keeping the blood sugar level under control. There should also be adequate amounts of protein in the diet to ensure there are sufficient amounts of amino acids, which are the building

units of the body. Fats should also be consumed in an appropriate ratio of omega 6 to omega 3 (3:1) to maintain healthy cell membranes.

In case of heavy metal toxicity, fiber rich foods help the body eliminate the toxins. Adding cilantro and chlorophyll to food is useful as well in such cases.

These herbs might act might act as natural alternatives to antidepressants:

- St. john's wart
- Passion flower
- Hops
- Oat straw
- Skull cap
- Chamomile
- Catnip

Depression Fighting Nutrients

- Serotonin: this neurotransmitter is derived from the amino acid L-tryptophan. Insufficient dietary intake of L-tryptophan promotes depression.
- Folic Acid: the most common nutrient deficiency.
- Riboflavin: commonly found to be deficient in people with depression.
- Niacin: is a B complex vitamin, and since B vitamins work best as a team it should be taken along with a B complex supplement due to the synergistic effect of B vitamins.
- Thiamine: similar to other deficiencies in B complex vitamins, depression is also a common symptom of thiamine deficiency. A double blind study amongst healthy university students concluded that mega doses (50 mg/day)

improved mood.

- Vitamin B6: besides being a member in the B complex vitamins, Vitamin B6 is also a co-factor in converting tryptophan into serotonin.
- Vitamin D: typically deficient levels of vitamin D are found in SAD (Seasonal Affective Disorder).
- Magnesium: magnesium levels in cerebrospinal fluid in people hospitalized for depression were found to be low. The levels were even lower in those who were suicidal.

Depending on each person, the amounts you ultimately

profound effect on the nervous system so including various essential oils and blends may prove to be a useful. Use essential oils with caution with the elderly, small children and pregnant women. Use only on your skin and with a carrier oil. Always smell the oils before using them. If you do not like the way they smell, do not use them.

Add 5-7 drops of essential oil to one ounce of carrier oil.

Foods that provide many of mentioned nutrients in abundant amounts and should be part of healing diet include:



need to take will vary and you may want to consult with a nutritionist.

Smell Your Way Out of Depression

(Please do not attempt to use these herbs without the supervision of a well-trained health care practitioner.)

The sense of smell has a





Melissa (lemon balm): It is calming, uplifting, and useful with anxiety

Omega 3 containing

- fish
- Turkey
- Chicken
- Eggs
- Grass feed beef
- Fresh juice
- Leaf greens
- Nuts and seeds
- Whole grain-high in B vitamins
- Brown rice-high in b vitamins

- 5-7 servings of fruits per day
- Flaxseed oil
- Butter
- Coconut oil

Essential Oils:

- Melissa (lemon balm): It is calming, uplifting, and useful with anxiety.
- Lavender: Is calming and useful with anxiety.
- Clary Sage: Especially when there is a female hormonal imbalance.
- Sandalwood: Topically, it has a slight detoxification action, and is grounding and uplifting.
- Jasmine: Balances female hormones, and is grounding.
- Petite grain: Is light, uplifting, and useful with anxiety
- Grapefruit: Known for its joyful qualities, most people enjoy this scent and it is a good way to introduce aromatherapy to someone.
- Black Cumin Seed: Known as "the ray of sunshine", it is rare to find, but both the carrier oil and the essential oil help balance hormones.

Carrier Oils:

- Sweet Almond Oil: This carrier oil is not strong smelling and pleasant. It will not cause a rapid intake of the essential oil into the body like grape seed oil or a slow intake like olive oil.
- Un-toasted Sesame Seed Oil: It has qualities that ground and center, especially when used to massage the feet. For a deeper sense of calm, find an Ayurvedic doctor who can recommend other

ways for you to use it.

Make Some Changes

Many people may find these lifestyle changes helpful:

- Counseling
- Chiropractic work
- Acupressure, acupuncture, body work
- Deep breathing exercises
- Yoga, Tai chi
- Exercise which releases endorphins and helps reduce stress. movement also assists and supports liver function and lymph flow.
- Surround yourself with beauty and find the beauty that is already around you
- Increase your social network and foster healthy interpersonal relationships
- Find healthy outlets for stress reduction
- Engage in spiritual life

Search around for what will best fit you and your situation and may Allah (SWT) heal you.

Sources:

Abou-Saleh, M.T, Coppen, A.

"Serum and Blood Cell Folate in

Depression." *Acta Psychiatri* 80:(1) 78-82. (1989). Accessed 19 Nov, 2009.

Alpert, JF, Fava, M." Nutrition and depression: the role of folate." *Nutr Rev* 55:(5) 145-9. (1997). Accessed 19 Nov, 2009.

Banky, CM, et al. "Aminergic studies and cerebrospinal fluid cations in suicide." *Ann N Y Acad Sci* 487 49-58. (1986). Accessed 19 Nov, 2009.

Benton, D, et al. "Thiamine supplementation, mood and cognitive function." *Psychopharmacology* 129:(1) 66-71. (1997). Accessed 19 Nov, 2009.

Carney, MW, et al. "Thiamine, riboflavin and pyridoxine deficiency in psychiatric patients." *Br J Psychiatry* 141:(271-72). (1982). Accessed 19 Nov, 2009.

Gloth, FM. "Vitamin D vs. broad spectrum phototherapy in the treatment of seasonal affective disorder." *J Nurt Healthy Aging* 3:(15-7). (1999). Accessed 19 Nov, 2009.

Hallert, C, et al. "Reversal of psychopathology in adult celiac disease with aid of pyroxine (B6)

Hammen, Constance. (Psychology Press Ltd.: East Sussex.) *Depression* (1997). Accessed 19 Nov, 2009.

Kirow, GK, et al. "Plasma magnesium levels in a population of psychiatric patients: correlation with symptoms." *Neuropsychobiology* 30:(2-3) 73-8. (1994). Accessed 19 Nov, 2009.

National Institute of Mental Health

Increase your social network and foster healthy interpersonal relationships

Werbach, MR. *The Textbook of Nutritional Medicine*. (Third Line Press: Tarzana) (1999). Accessed 19 Nov, 2009.

Anisa Abeytia, B.A. USC , M.A., Stanford is an integrative health specialist currently pursuing a M.S. in Holistic Nutrition. Over the past ten years Anisa has pursued various fields of holistic and traditional medicine. She has studied at the oldest herbal school in the United States and pursued a two year certificate program in Islamic Healing. She writes regularly on the topics of health and nutrition. She maintains the website Women's Healing Circle, a site dedicated to the natural health of women and their families. You can contact her by sending an e-mail to ScienceTech@iolteam.com.



Anisa Abeytia *

B.A. USC , M.A., Stanford is an integrative health specialist currently pursuing a M.S. in Holistic Nutrition. Over the past ten years Anisa has pursued various fields of holistic and traditional medicine. She has studied at the oldest herbal school in the United States and pursued a two year certificate program in Islamic Healing.

What is Random Theory

Dr. Eesa Mohammed Abdulrazzaq Bastaki *



Random theory is one of the most interesting subjects in the field of mathematics. Most of the movements of matter, media of spaces, heat reflecting lands, electromagnetic transmissions, stellar power dissipations, chance experiments and noises are sources of random numbers. It seems here that everything is correlated or related to random theory. This may please those who believe that we are living in a Random Universe.

Let's look at an example of a chance experiment. If we toss a fair coin and observe

the outcome of this chance experiment. The outcome of each toss is an element of probability space $S=\{\text{Head, Tail}\}$. Suppose we perform this experiment 1000 times and this experiment is repeated simultaneously in 100 different locations. In each location the results of our observation will consist of nearly 50% heads and 50% tails. If we perform this experiment 10,000 times in each location, the results will still be approximately 50% for number of heads and 50% for number of tails. However, the approximation of the latter experiment will be more

**toss a fair coin
and observe the
outcome of this
chance experiment**

However, randomness means random creations and random evolutions

accurate. This means that no matter how many times we perform the experiment the result would be 50% for each outcome as long as the number of tosses are large enough. Of course, we can never predict the next toss even though we know the statistics of the experiment. This is where randomness comes into being.

In communications systems, we design the receivers on the basis of detecting random signals. Random numbers could be generated through any parameter, such as, amplitude, time, phase, frequency, additive noises, adjacent channel and inter-symbol interferences and other sources of noises. Accordingly, it means that our universe depends on random numbers to calculate movements, expansions, contractions, collisions, heat dissipations, explosions, life cycles, evolutions and any necessary event in this universe.

Therefore, we can conclude that we are living in a random universe. However, randomness means random creations and random evolutions. In fact, the universe seems like it is a result of deterministic and

perfect creation. It seems that there is a contradiction between randomness of the universe and perfect and deterministic creation of the worlds and creatures. How can a random design create such perfect and deterministic designed creatures? We need to look at it very carefully to understand the randomness of an experiment outcome and the deterministic characteristic of this outcome.

In his 1996 article Patrick Glynn* quoted:

"The Anthropic Principle rests on a series of technical observations about the evolution of the universe

since the Big Bang. But its upshot is that, far from being an "accident," the existence of human life is something for which the entire universe appears to have been intricately fine-tuned from the start."

Consequently, if we return to the chance experiment of tossing the coin we can realize the meaning of a deterministic outcome compared to a random outcome as explained earlier. From the earlier discussions of the experiment we concluded that the outcome is random since we can't predict the next toss outcome.

There are so many elements of information missing from

our chance experiment that we concluded accordingly the randomness of the outcomes. Suppose we take into consideration the weight of the coin, its shape, friction, angle of the toss and distance from ground. Then we calculate the force of the finger, its friction with respect to the coin, angle of movement, air friction, air speed and gravity. Next, we have to calculate the ground characteristics in terms of its angles of roughness of the terrain, friction with the coin and other important elements that affect the drop of the coin. When we obtain the information of all these elements that affect movement of coin until it rests we can exactly predict the outcome. This means that since we have not tried to obtain the information related to the outcome we, mistakenly, conclude that the outcomes have probabilistic characteristics. Therefore, the elements of the universe that are considered probabilistic are actually deterministic. We need to research to find the equations that govern the generation of random numbers. When we discover these equations all these



When we obtain the information of all these elements that affect movement of coin until it rests we can exactly..

supposed random numbers can be predicted and thus are deterministic. This leads to our conclusion that we are living in a Deterministic Universe.

Of course, it has to be deterministic since this perfect universe has been created by an Omni-power who has designed all the laws governing the creation and evolution of this universe. This Omni-power is God or Allah (SWT). It is not of our concern of how He created it. We have to look at the results of this creation. The way this universe has been evolving is very systematic and according to laws of which some of them have been discovered while others have not. As we discover more laws we realize and understand the deterministic nature of these supposed random numbers. However, we don't know how much of these ambiguities and mysteries will be discovered. It all depends on the will of Allah (SWT).



Dr. Eesa Mohammed Abdulrazzaq Bastaki *
 Faculty Member, UAE University, Chairman, IEEE UAE Section, Chairman of the Board, Emirates Science Club, Consultant, Rochester Institute of Technology (RIT)-Dubai, Board Member, Culture & Scientific Association, Vice President, Architectural Heritage Society, Core Team, IEEE ComSoc WCET Certification

THE REASONS & ASPECTS

IN UNDERSTANDING THE PROPHETIC TRADITIONS

IN THE NAME OF ALLAH MOST
GRACIOUS MOST MERCIFUL

All praise be to Allah The Almighty, and peace be upon his Prophet, his relatives and followers.,,

The consolidated studies for the right method in understanding the prophetic tradition is no longer a matter of optional or voluntary effort; contrary, it became one of the most necessary requirements and essential need to guide the march of the nation to the right belief, understanding and deeds, away from separation, deviation, and misunderstanding caused by the defective methods and confused standards.

This defect and that confusion are manifest in the methods of apprehending the prophetic traditions in particular, because the nature of the prophetic traditions is detailed and particular while the texts of the Holy Koran are general and holistic.

Misunderstanding and mistaken the interpretations

of the prophetic traditions are the main reasons for all deviations and errors. Not only this, they are even the reason for every falsification and heresy happened in Islam and the cause for every mistake in the main and secondary provisions, especially if they were associated with bad intents.

Most of the stray sects, the devious groups and the heresiarch categories in the nation have deviated from the right path due to their misunderstanding which is more dangerous if associated with the bad intents.

On the other hand, the right understanding of the prophetic traditions and the good faith & intents are the main reason for every straightforwardness, guidance, righteousness in the main and secondary juristic provisions and in the thinking, method and conduct.

Across the eras and ages, each era witnessed deviation from and misunderstanding to the prophetic traditions. Such deviation needs

rectification, correction and remedy by those selected by Allah The Almighty from pious scholars of the prophetic tradition and Sunna to protect the prophetic traditions & Sunna – without exaggeration or omission – from three destructive things: falsification, distortion, and misinterpretation, made by three kinds of people: Extremists, liars and ignorant people, as mentioned in the following prophetic tradition: (This science – i.e. the Sunna and the prophetic traditions – will be protected by the pious scholars from the falsification of the extremists, the lies of the liars, and the misinterpretation of the ignorant people)1.

Nowadays, studying the reasons of deviation in understanding the prophetic Sunna will help in solving plenty of the contemporary problems. The said reasons are many but I tried in this research to collect and summarize it in four major reasons; each of them has its own aspects and reflections, and I just

mentioned one or two examples for each reason due to the requirements of the summary:

The First Reason: The Method of Splitting and Omission: The one who reads certain text of the prophetic Sunna and omit the other, or who takes some prophetic traditions and leave others, then he derives the juristic judgment and generalizes it pursuant to such split or fractional reading instead of the holistic and integral reading which leads to the valid understanding & right deeds by taking all the true prophetic traditions which are related to the same topic in a way to demonstrate the general & particular, the restricted & the absolute, and the inclusive & exclusive.

In this regard, Imam Ahmad Bin Hanbal – May Allah have mercy on him – said: (If you do not collect all narrations and ways of the prophetic tradition you will not understand it, because the prophetic traditions construe each other).²

Examples about This Reason:

a. The Prophetic Traditions which Prevent Writing the Prophetic Traditions

The split & selective method lead many orientalists and their imitators to take part of the prophetic traditions (regarding the prohibition of writing the prophetic traditions) and omitted many other prophetic traditions allowing writing, and ignored the records of the companions which were written down at

the time of the Prophet – Peace be upon him – in order to achieve certain objectives and prove their fabricated allegations i.e. the allegations that the Prophetic Traditions were not written down except in the second or the third Hijiri century, and so, it is subject to doubts and invalidity – as they allege. If such people were really seeking the truth, they would then searched all the traditions and juristic texts related to the matter of writing down the Prophetic Traditions and would join them together, then read it jointly fully and completely, and then only they will reach the truth reached by the scientists about the reasons of prohibiting and permitting writing down the Prophetic Traditions.

Such orient list arbitrary method was adopted by their imitators and supporters in the Islamic world and they reached to dangerous results; the ugliest of which was denying the whole prophetic traditions. This search mentioned some kinds of such people.

b- The Prophetic Tradition of (You know best your worldly affairs)

The contemporary secular trends took this tradition as a pretext to cast away the juristic provisions in the economic, civil and political fields. They did not distinguish between what was said by way of personal opinion and what was said by way of juristic provision. This is clear in the prophetic tradition itself, but they read just part of the tradition and left the other arbitrarily.

The Method of Splitting and Omission: The one who reads certain text of the prophetic Sunna and omit the other

The Prophet – Peace be upon him – said – when the people of the Medina stopped pollinating the palm trees upon hearing the opinion of the Prophet thinking that it is revelation and juristic order – (If that – i.e. pollination – benefits them, let them do it, I was just guessing; so, don't blame me for guessing; however, if I tell you about anything revealed to me from Allah The Almighty then you should take it because I am telling the truth in reporting anything to you from Allah The Almighty – i.e. it is revelation not own opinion)³. In other narration he said: (I am just man like you; so, if I order you about anything related to your religion then take it, but if I order you about anything out of my own opinion, then you are free, I am just a human being)⁴.

The Second Reason: Not Paying Attention to the Context and the Reasons for which The Prophetic Tradition was Said, omitting the circumstances & customs, conditions, and environment of the addressed people and the occasion for which the traditions were said; consequently,

The problem is detaching the prophetic tradition from the reason of saying it; consequently, this led to deriving invalid provision

such omission caused misunderstanding, errors, mistakes, and invalid judgments and provisions without having a juristic ground and without having a valid substantiation.

On the other hand, if the prophetic traditions were put within its context, connected to the previous and the following texts, taking into consideration the occasion and the reason of such tradition, then this will help in the right understanding of the prophetic tradition because it will lead to the right juristic derivation, unveil the right meaning of the tradition and will solve the equivocal ties which may arise if the traditions were taken out of its context.

Examples of This Reason:

The prophetic tradition: (I disavow relationship with any Muslim residing among the polytheists; they are not equal)

Some people understood from this prophetic tradition that the residence of the Muslim in countries of the Non-Muslims is forbidden totally, and I

myself heard in Europe some of the practicing young Muslims adopting this understanding and spreading it among Muslims there. I was asked such questions several times: Should we return back to our homeland – Islamic Countries – and are we and our families prohibited from residing in the countries of disbelieve?!

Moreover, there are several needs nowadays for education, medicine, work, trading, propagation and for other purposes, especially after the countries worldwide became more close to each other as one village. However, this opinion is still spreading nowadays and has its own supporters and followers.

The problem is detaching the prophetic tradition from the reason of saying it; consequently, this led to deriving invalid provision. The prophetic tradition was mentioned in the context of the necessity of emigrating from the land of the polytheists who fight the Prophet – Peace be upon him – in order to support him and the Prophet – peace be upon him – was still fighting them and the war was still going on. So, the reason of the tradition is mentioned in the same prophetic tradition: Jarir Bin Abdullah said: (The Prophet – Peace be upon him – has sent brigade to Khath'am; reaching their, some people resorted to prostration (Sujod) but the Muslims killed them; hearing that, the Prophet – Peace be upon him – ordered to give them half the blood money and said: (I disavow relationship with any

Muslim residing among the polytheists...)⁵.

The Third Reason: Excessive Reliance on the Literal Meaning which causes detachment between the particular texts and the general purposes of the prophetic traditions, taking the external sense only, and not paying attention to the reasons, provisions or goals thereof. This reason leads to dangers results in understanding and deeds and spoils the harmony of the juristic provisions.

Taking the goals of the prophetic traditions into consideration is the pillar for anyone looking for the right understanding of the juristic text away from falling in the split matters and detached texts. Due to neglecting this important pillar, some contemporary scholars focused excessively on the literal meaning, and reach to defective understanding to the goals of the prophetic traditions.

Examples of this Reason

Prohibiting the Photography by Contemporary Scholars

One of the results of neglecting the reasons and the goals of the prophetic traditions was prohibiting photography, and even the television, which is prevailing nowadays, and they insisted on the severe punishment mentioned in the prophetic traditions in this regard, such as the tradition narrated by Abdullah Bin Masoud – May Allah be pleased with him – who said: I heard the Prophet – Peace be upon him – saying: "The

most tortured people at the Day of Judgment are the photographers"6. They did not look for the reasons mentioned in the traditions which prohibit photography i.e. Cursing the photographers because they are imitating the creatures of Allah, as mentioned in the tradition narrated by Aisha – May Allah be pleased with her – that the Prophet – Peace be upon him – said: "The most tortured people at the Day of Judgment are those who imitate the creatures of Allah"7. In another narration for Muslim, he said: "The most tortured people at the Day of Judgment are those who emulate the creatures of Allah"8.

This is applied on the three-dimensional molding such as the idols which are falsely worshiped beside Allah The Almighty, or what we call nowadays "sculpture", but the photograph has nothing to do with imitating the creatures of Allah, it is just the creatures of Allah reflected on special papers as the picture is reflected on the mirror or the device.

The Fourth Reason: Excessive Reliance on the Mind and Going Beyond the Limits of Interpretation, by rejecting the true prophetic traditions under the pretext of contradicting the logic, the science or the modern life, or by making irrelevant interpretations going beyond the juristic, linguistic and customary rules and regulation as per their wishes without have a ground or substantiated proof. They are just following their wishes and own goals. Not only this, there is a category of those extremist

people who allege logic, science and modernity rejecting the valid & truth prophetic traditions just for the sake of excluding it or under the pretext of contradicting the mentality or trends of the modern life.

One of the important reasons of the deviation in this regard is the sanctification of the mind, using it in all fields and aspect, even in the fields wherein the mind has no power and no effect, such as using the mind against the true and valid prophetic traditions which speak about the unseen and the details thereof.

This search has classified the modern mental trends in dealing with the Prophetic Traditions into three categories ranging between exaggeration and moderation: Al Manar School, Al Ra'i School (Opinion), and the Modern Mental School. The search focused on the last one in the countries of the Arab West, because everyone knows best his homeland. The search demonstrated their mental objections and suspicions against the Prophetic Tradition, and refuted their doubts and proved the invalidity of their way.

However, the meaning of the title (The Deviation in Understanding the Prophetic Traditions) is not always indicating the negative meaning known by people, but it also means the original linguistic meaning known by Arabs: (deviate, deviation: turn aside and depart from)9.

The most important additional scientific aspects

One of the important reasons of the deviation in this regard is the sanctification of the mind

introduced by this search are:

- Relying on the inductive analytical method in demonstrating the most important reasons for the contemporary deviation in understanding the Prophetic Tradition, the aspects thereof, and its examples.
- Classifying the contemporary positions in dealing with the Prophetic Traditions pursuant to the reasons of deviation.
- Enhancing the search with several realistic examples and contemporary forms, extracted from the books of the contemporary writers and some of which were new and no researchers got through it before.
- Unveiling some of the new deviators who have new methodology in understanding the Prophetic Traditions, especially in the Arab West, who are not known by the researchers.
- Proving that some contemporary researchers are influenced with the selective and detaching methodologies of the orient

As for the old deviation, it has lapsed and no use of handling it

lists in understanding the Prophetic Tradition without paying attending to the holistic and comprehensive methodology.

-The search demonstrated and diagnosed the reasons of contemporary deviation and tried to provide scientific and practical solutions which help in the finding the way out of the contemporary problems which resulted from the defective understanding of the Prophetic Traditions and demonstrated the invalidity of some methodologies and guided them to the right method.

-The search focused on the reasons of the modern deviation not the old one, because we want to handle the contemporary issues which worth our attention and search. As for the old deviation, it has lapsed and no use of handling it.

Finally, I would like to apologize for the summarization due to the requirements of this blessed forum, because summarization cause omission for many things which deserve to be said, but we are determined

under the will of Allah The Almighty to demonstrate the reasons and aspects in separate search, especially after collecting most of the scientific materials of this search.

We supplicate to Allah The Almighty to guide us to the truth, help us in following it, show us the wrong, help us avoid it, guide us to the right path, and peace be upon our Prophet Mohammad, his relatives and companions, and all praise be to Allah the Almighty.

Reference:

1 Narrated by Ibn Jarir Al-Tabari and Ibn Adi in (Al-Kamel Book), 1/152, and Al-Khateeb Al Baghdadi in his book "Sharaf Ashab Al-Hadith", page 40, and Ibn Abdul Bar in Al-Tamhid 1/59, and was recommended by Al-Hafez Al-Ala'ei who said: (this is a good, strange and true tradition), and was strengthened by Ibn Al-Qayyem in the book of (Miftah As-Sa'ada), 1/497, due to the several narrations of the same tradition.

1 Al-Jame Le'Akhlaq Ar-rawi and Adab As-Same', by Al-Khateeb Al Baghdadi, page 370.

1 Narrated by Muslim in "Al-Fadael" book, chapter of "The Necessity of Following any Juristic Provision Stated by him", number: 2361.

1 Narrated by Muslim in "Al-Fadael" book, chapter of "The Necessity of Following any Juristic Provision Stated by him", number: 2362.

1 Narrated by Abu Dawood in Al-Sunan, Jihad Chapter,

section of prohibiting killing the person who resort to prostration, No. 2645, corrected by Al-Albani in Sahih Sunan Abi Dawood, 2/235.

1 Narrated by Al-Bukhari in the book of "Clothes", section of the punishment of the photographers at the day of judgment, No. 5950, and Muslim in the book of "Clothes", section of prohibiting making pictures of animals... NO. 2109, narrated by Abdullah Bin Masoud, May Allah be pleased with him.

1 Narrated by Al-Bukhari in the book of "Clothes", section photography, No. 5954, and Muslim in the book of "Clothes", No. 2107.

1 Narrated by Muslim in the book of: Clothes, section of prohibiting making pictures for the animals, No. 2107.

1 Lesan Al-Arab, Ibn Manzoor, 3/129

By Dr. Tawfiq Bin Ahmad Al Ghalbzori

University of Al-Qrawiyyin - Osooluddin Faculty

(Faculty of Religion Jurisprudence Rules)

Tatwan - Kingdom of Morocco