



Islamic ethics in dealing with others

The art of dealing with others (conduct, ethics, decorum, behavior, self-respect and respect for others, the art of dealing with others, the art of good character, the art of elegant socially acceptable acting). As defined by Moussa Charbel in his book of "The Ethics": Each community has its own practiced customs and traditions and spontaneously exercised without cost and they vary from one country to another. However, some sort of general behaviors prevail in affluent societies and every man can acquire them by learning. Those customs and traditions are the so-called, by French, "Etiquette".

The concept of "Etiquette" is the set of actions leading to self-respect and respect for others. Anyone who does not respect himself or is dismissive to its values may not demand of others to regard or respect him. Ethics is as old as history and have emerged with the rise of civilization, and drew the activity of the civilized peoples, through the stages of history. Peoples in modern Western societies practice certain ways Etiquette that are highlighted from the icons of civility and basic guidelines, which they adhere to, in public and private life.

If we were to develop a new ethics, derived from the Arabic - Islamic civilization, we should not be holding ourselves back from the ethics of the civilized world, because we can take what suits our needs and our nature. We could then write the concept of Etiquette, as: Behavior that helps people to live in harmony and in compatibility with each other and with the environment in which they live. Etiquette or the art of public decorum, or as late Mostafa As-Sibai puts it in his interesting book "The Art of Decorum"; [etiquette] is in our religion, but we are dazzled by it [when it comes] from the West. Islam has already been ahead of all others, when it comes to organizing and arranging of this art and this science. We need only to refer to its meaning in the teachings of our religion and learn the Art of Etiquette in Islam.

Saeed Khamis Ar-Rahoomi

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Our Vision A Moderate Islamic Culture

my "say"



Objectives of the Islamic Media

Islamic Media is not restricted to specific issues to be achieved for man, but it intervenes in each of his concerns, appropriately and objectively.

Islamic Media has its own objectives that are linked and attached to the life of every one in the Muslim Community. Those objectives are:

- Ideological objectives: to present its message; pure and simple, instill it in the hearts of its guests; rebut suspicions offered by opponents and to repel others from having an access to them;
- Cultural objectives: to disseminate awareness and understanding;
- Educational objectives: to educate and acquaint;
- Developmental objectives: to produce the moderate righteous individuals;
- Social objectives: aim to bring all members of the society together in harmonization and in cohesion, to consolidate the meanings of brotherhood and love and altruism in the community, and to instill the spirit of cooperation in righteousness and piety, starting with the individual, the family, then the society;
- Economical objectives: to improve the conditions of the nation in the earning and spending, to rationalize its give and take, to protect it from fraud and monopoly, caution it from exploitation, offer the best and easiest way to trade, and fund management away from hardship that causes crises and worries to the state; and
- Entertaining objectives: to entertain and ease the life's worries, revitalize energy and performance of duties and carrying out the responsibilities, to apply the meaning of force and the means of Jihad in the sake of Allah. That is the meaning of entertainment in Islam; it is a comfort to the heart and great pleasure and fun for the soul. At the same time, it teaches Muslims the forbearing and discipline in worship. Wherefore, entertainment in the Islamic Media is in consistency with morals and good ethics, not a customary routine, practiced every morning and night. It is narrated in one Hadith: "time should be devoted (to the worldly affairs) and time (should be devoted to prayer and meditation)."

Reported that Ali, may Allah be pleased with him, as saying, in a rough meaning: "The hearts tire as bodies, so seek anecdotes of wisdom for them." It is also narrated that he said: "Revive hearts, time after time, for if heart is compelled [to something], it becomes blind [to understanding]."

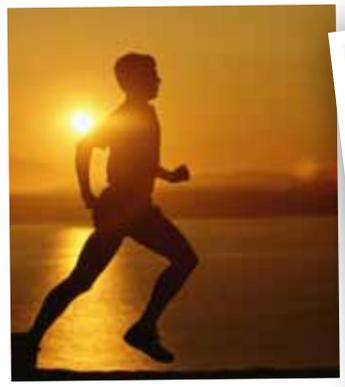
Dr. Hamad bin Ahmed al Sheibani

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Orphans are members of the community who must be looked after for their care, their protection, and offering them their legitimate and legal rights, prescribed by Islamic Law and the constitutions of Islamic countries, to ensure a dignified life for them.

Orphan

Rights in Islam

By: Dr. Abdul-Haq Humeish



Orphans are members of the community who must be looked after for their care, their protection, and offering them their legitimate and legal rights, prescribed by Islamic Law and the constitutions of Islamic countries, to ensure a dignified life for them.

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Definition of an orphan:

Linguistically, orphan meant singly and in terminology, he is the underage child who his father died before reaching maturity, regardless if his mother is alive or not. As for the Law of Social Affairs in the United Arab Emirates, "Orphan is whoever his/her father died before reaching the age of maturity and has no source of income or a

competent breadwinner" [Federal Law No. 2, 2001, Article No.1].

The ruling of orphan care in Islam

Islam is so keen to care of all individuals within the community, in all stages of life. Allah, the Almighty said:



The history of Islam clearly identifies the amount of care to be given to orphans and to sponsoring them

"We have honored the sons of Adam..." [Isra: 70]. Man, in all stages of life, is respected and honored, for his value of being human. The more levels he earns of praises and high character and he does works of kindness and goodness, the more he gains honor and respect. Islam has given orphan careful attention, urged other to care and protect his wealth, and warned against violation of his rights.

Many verses in the Quraan, as well as the encouragement of the Messenger of Allah, peace be upon him, are strong evidences of such attention given to be the guidelines in all practices that dealt with such a matter. The history of Islam clearly identifies the amount of care to be given to orphans and to sponsoring them.

Islam has taken great care in the interest of orphan, in terms of nurturing, care, and treatment to ensure a decent living for him and to be a useful member in the Muslim community. Allah says: "Therefore, treat not the orphan with harshness." [Duha: 9] and He also says: "Have you seen the one who denies the Recompense? * For that is the one who drives away the orphan." [Al-Maa'un: 1-2] These verses affirm that the care and

compassion must be given to orphans, so as not to feel inferior to other members of the community, and not to become a useless member of the Muslim community.

Allah also commanded to preserve the wealth of orphans, and not to expose it to waste. He says: "Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire and they will be burned in a Blaze. [An-Nisaa: 10], as He says: "And do not approach the property of an orphan, except in the way that is best, until he reaches maturity. And fulfill [every] commitment. Indeed, the commitment is ever [that about which one will be] questioned." [Al-Israa: 34]

The Messenger, peace be upon him, considered eating up an orphan's wealth to be among the seven



great destructive sins, as indicated in Abu Huraira's narration and recorded in [Bukhari: Book #5], Hadith #28]. At the same time, he, the Messenger, promised great reward for those who ensure the care of orphans, he, peace be upon him, said: "Whoever care for three orphans is like, in reward, who stand in prayer all night and fast all day and having his sword ready to fight in the sake of Allah, he and I will be close brothers in heaven like these two fingers, the index and middle." [Ibn Majah: 2/1213].

He, peace be upon him, considered charity to orphans to be a treatment that soften the heart of the charity giver as narrated by Abu Hurayrah, may Allah be pleased with him, and documented in [Musnad of Imam Ahmad: 2/387] when a man complained to the Messenger of Allah, peace be upon him, harshness of his heart. The Messenger commanded him to wipe the head of an orphan and to feed the poor.

For Islam to ensure the right of orphans, it gives a great attention for the Muslim community to be cooperative and in harmony, through continuous exhortation to its members to serve each other, and relief of distress of fellow Muslims, and to bring happiness to themselves, and to guard their properties that is all greatly rewarded.

The Messenger of Allah, peace be upon him, considered it to be the best of deeds. Narrated from Abu Hurayrah that the Messenger of Allah was asked: Which deed is considered to be the best? He said: "The

best of deeds is to cause your believing brother to be happy or eliminate his debt or feed him bread." [Al-Baihaqi: 6/123]. He also made the help of man to his Muslim brother to be a charity to himself. Ibn Abbas, may Allah be pleased with them, said that the Messenger of Allah, peace be upon him, said: "In the son of man, there are three hundred and sixty bones, or joints. On each one, every day, is a charity: every good word is a charity and the help of man to his brother is a charity." [Bukhari: 1/152].

The urging continues from the Messenger, peace be upon him, to the members of Muslim community, to cooperate and be of service to each other. He, peace be upon him, said: "... whoever is in the need of his brother, Allah will be in his need." [Muslim: 4/1996]. He directed his Nation that whoever is of benefit to people and to cause them happiness would be most loved by Allah. He said: "The most loved by Allah is the one that benefit others and the most loved deed to Allah, the Almighty, is the one that cause others to be happy or to remove their agony ..." [Tabarani: 6/58]. No doubt that one of the most anguishing events is being an orphan and what comes after, of being in a state weakness, harm, and loss.

The gains of the care of orphans in Islam

Perhaps the most important gain is the spread of social peace where everyone is busy in building and empowering of civilization. Orphans played a prominent role in enriching the act of

He said: "The most loved by Allah is the one that benefit others and the most loved deed to Allah"

knowledge and cultural, in various fields of science, management, and leadership. Biographies indicate that many of the Nation's creative scholars were orphans, such as:

Imam Zuhri, Mohammad Bin Shihab (51-124 AH).

Imam Ouzai, Abdurrahman Bin Amr (88-157 AH)

Imam Shafi'i, Mohammad Bin Idris (150-204 AH).

Imam Ahmad Bin Hanbal (164-241 AH.)

Among the benefits achieved to the individuals and to the society, is when the community or a Muslim is sponsoring orphans and caring for them which are of great virtue and reward, in this life, as well as in the Hereafter. Allah, the Almighty says: "Is there any Reward for Good - other than Good? [Arrahman: 60]. In another word, what better reward, Allah gives to a servant when he does good to another servant, great reward and sound living, in this life and in the Hereafter. In addition, this behavior demonstrates sensible and pure human nature with merciful heart.

Sponsoring of orphans contributes in constructing

Sponsoring of orphans contributes in constructing a healthy society free from hatred, yet, ruled by the spirit of love and affection

a healthy society free from hatred, yet, ruled by the spirit of love and affection. The Messenger, peace be upon him, said: "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it." [Bukhari: Book # 73, Hadith # 40]

Sponsoring of orphans purifies the wealth of Muslim and it is of good moral and of great blessing and it adds blessings to his sustenance. Sponsoring of orphans is a protection for our own orphans, after us, as others would sponsor them, as we did other's. Allah, the Almighty said: "Those who are concerned about the welfare of their own children after their death, should have fear of Allah (when dealing with the orphans) and guide them properly." [An-Nisaa: 9]. A Muslim sponsors an orphan, today; he is working for himself if he leaves behind weak offspring, tomorrow. "Whatever you do, it would

be done to you".

Orphan rights in Islam

Islamic Law gives a great attention to orphans and to others of similar situation. It gives them care and recognizes their rights which will ensure them a dignified life and stable psychological and social life. The followings are the summary of the most important rights, guaranteed by Islam to the orphans and the like, so that it may not be ignored:

The right to life

This is the most prominent right given to the child, by the Islamic Law. Where female infanticide was a common practice, in pre-Islam era, out of fear of shame, in addition to the killing of children for fear of penury and poverty, Islam forbade those practices; Allah, the Almighty, said: "And do not kill your children for fear of poverty. We provide for them and for you. Indeed, their killing is ever a great sin." [Al-Isra: 31]. When the Messenger, peace be upon him, was asked: "Which sin is the greatest in Allah's Sight?" The Prophet said, "To set up a rival unto Allah though He Alone created you." The man said, "What is next?" The Prophet said, "To kill your son lest he should share your food with you." The man said, "What is next?" The Prophet said, "To commit illegal sexual intercourse with the wife of your neighbor." [Bukhari: Book # 83, Hadith # 1]. He, peace be upon him, also said: "Allah has forbidden for you, to be undutiful to your mothers, to bury your daughters alive, to not to pay

the rights of the others, and to beg of men. And Allah has hated for you, vain useless talk, or that you talk too much about others, to ask too many questions, and to waste the wealth." [Bukhari: Book #41, Hadith #591].

With these guidelines, Islam has confirmed the inalienable right of the child to life that cannot be violated, in any way, especially for an orphan or the like. This right is confirmed even more for those with unknown parents.

The right of kinship

As the Islamic Law guaranteed the child the right to life, it also guaranteed him the right of descent and association to his father, so he is not subject to obscurity, and, consequently, the loss of other rights, such as spending and inheritance. Allah, the Almighty, has decided that in the Quraan as He says: "Proclaim their real parentage. That will be more equitable in the sight of Allah. And if you know not their fathers, then (they are) your brethren in the faith, and your friends." [Al-Ahzab: 5]. Islam forbids manipulation of genealogy, or the attempt to associate the child to other than his father. For that, Islam has laid down severe punishment if such an act has been proven. The Messenger, peace be upon him, said: "If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise." [Bukhari: Book #59, Hadith #616]. Thus, Islam guaranteed to the child, orphan or otherwise, his association to his biological father and to



the category he belongs to. He is not to be left out in the community with an unknown linkage.

Right to breastfeeding

It is the third right for the orphan child, in the sequence of life. Islam has made it obligatory on the mothers to breastfeed their children. Allah, the Almighty said: "Mothers shall suckle their children for two whole years; (that is) for those who wish to complete the suckling..." [al-Baqarah: 233]. The scholars, collectively, have agreed on the necessity of breastfeeding the child as long as needed in his infancy, with the difference between the

scholars in that to whomever it is obligatory?

Right to accommodation

The Almighty says: "Did He not find you an orphan and gave you shelter?" [Duha: 6]. What orphan needs in this life is: cuddling that houses him, and heart that gives him warmth and a home to live in. If these three could be safeguarded, the child would not be neglected, materially and morally. Hence, it is necessary to find adequate shelter for each orphan or minor. The Messenger, peace be upon him, has stated that "The best house of Muslims, is the one that shelters an orphan cared for, and the evil house of the Muslims

is the one that shelters an abused orphan." [Previously referenced].

The right to show him mercy and compassion

This right is deserved by orphan, on the grounds that he is a young person that has not reach maturity, yet. In Islamic Law, there are sustained directives to show compassionate and kind treatment to children and taking care of them and to smile at them to keep them away from feeling sad or neglected. Abdullah Ibn Amr Ibn Al-Aas: narrated that the Messenger, peace be upon him, said: "Whoever does not have mercy on our young and does not know the right

sponsor non-Muslim children is an indication of the Islamic tolerance and solidarity with the poor People of the Book

of our elder, he is not one of us." [Al-Hakim: 1/131]. The Messenger, peace be upon him, was amazed at one of the companion, when he said: "I have ten children whom I have not kissed any of them." The Messenger, peace be upon him, said: "Who do not show mercy, will not have mercy." [Bukhari: 5/2235]. All of these directives to show mercy to young are aimed to strengthen his feeling of mercy, and to be able to give it to others when he is of mature age.

The right to education

The Messenger, peace be upon him, guides his Nation to raise their children on the values of Islam and its principles, from a young age. Of that, is teaching them the prayer. He, peace be upon him said: "Teach your children to pray when they are seven and hit them when they are ten." [Abu Dawood: 1/133]. Beating is not intended for itself; rather, it is for stressing the significance of prayer. Islam does not want to bring up slaves being driven with a stick, but seeks to educate free people

being led by persuasion. Allah, the Almighty says: "And He found you wandering, and He gave you guidance." [Ad-Duha: 7]. Having met the above Quraanic verses, the rich are motivated to help orphans, and to appropriately shelter them. This trend must encourage the upbringing of these orphans in good manners, to be part of the society so their abilities and talents may benefit the Nation.

The right to child support

It is one of the rights established to parents for their children, in Islamic Law. As the child is part of his father and father is required to support himself and his family, he is also required to support any part of him, as well as himself. Allah, the Almighty, said: "Let a man of wealth spend from his wealth, and he whose provision is restricted - let him spend from what Allah has given him. Allah does not charge a soul except [according to] what He has given it. Allah will bring about, after hardship, ease." [At-Talaaq: 7]. The Messenger, peace be upon him, considered spending and supporting one's family to be the best of all expenses and support. He, peace be upon him, said: "The most excellent dinar is one that a person spends on his family, and the dinar which he spends on his animal in Allah's path, and the dinar he spends on his companions in Allah's path." [Muslim: 2/691] Abu Qilaba (one of the narrators) said: He (the narrator) started with family, and then Abu Qilaba said: Who is the person with greater reward than a person who spends on young

members of his family (and thus) preserves (saves them from want) (and by virtue of which) Allah brings profit for them and makes them rich. [Muslim: Book # 005, Hadith # 2180].

The right of inheritance: One of the recognized rights of orphan, is the right to inherit.

Sponsoring a non-Muslim orphan:

It is the greatness of this religion to non-Muslim children; if they do not have someone, of their own religion, to support them, it is permissible for them to be supported by Muslims so as not to be lost. Omar, may Allah be pleased with him, obliged a part of expense, from the "House of Money", to be paid to an old Jew. Sponsorship of non-Muslim orphans is the duty of the guardian, in general, and to sponsor non-Muslim children is an indication of the Islamic tolerance and solidarity with the poor people of the Book. It should be noted that scholars have permitted the giving to the poor people of the Book, as long as they are peaceful, non-combatants.

Summary:

- The care of orphans and their upbringing is a foundation of the Islamic values. It reduces the impact of deprivation and horror of the catastrophe upon losing their parent who supported them.
- Islam provides moral and material care to an orphan, from birth until the completion of his education or vocational preparation to face life.

Examples of such care as follows:

- To overcome the difficulties and problems that might hinder the continuation of an orphan to study, in all different stages of education.
- To provide health care and social services for orphans, within his family, and to achieve satisfying psychological, social, and physical needs, etc.
- To advocate the expansion of sponsoring of orphans and to remind the well-doers of the rewards of doing such work. That should double the number of orphans sponsored by the Association, in the future.
- To rehabilitate orphans to participate in the development of this blessed country, through providing them with educational and training opportunities and employment that will enable them to contribute to the positive factors in this field.
- To establish the concept of charity work among members of the community, through founding of a cooperative Islamic society.
- To implement projects and programs related to the services of the Association. Managing these programs would contribute to scientific management that faces objectionable ways of sponsoring orphans and the like, in their natural environment.
- The importance of reviewing laws of caring of this segment of the society, from time to time, and develop them, based on the requirements of these emerging segments. What an orphan needs today may be different, in many aspects, of what he needs at later time.
- The importance of accurate statistics of orphans, and the like, to determine the volume of assistance to be provided to them. To care for a thousand orphans is different than caring for one hundred thousand. Sponsoring one hundred children born out of wedlock is different than sponsoring one thousand. That followed by the importance of categorizing this segment of the society to determine the type of assistance they need, because the care a poor orphan needs is different than the care a rich orphan needs.
- Paying attention to the legitimate and legal aspects relating to orphans and minors, when applied, and educate the orphans to be fully aware of their duties and their rights.
- Activate the partnership with specialized local and foreign institutions, for the exchange of experiences and the finding of new ways and advanced programs, related to the care of orphans.
- * Paying attention to meaningful conferences, like this one, observing them, noting down their recommendations, and following up on their researches.

Significance in Who

By: husam Madian

Whales

If, for one day, you eat at a restaurant in the Arab Maghreb countries and someone advises you to try an appetizing whale meal, do not ever imagine that the Maitre would drag a large table with a giant fish on it, whether it is grilled or fried, over rice and potatoes! The matter is that all kinds of fish are called whales, in the

Maghreb countries.

At the same time, do not let yourselves loose in laughter and mocking, when they name the small fish, whale. It is so true and the best example to that is the Quraan as Allah, the Almighty did not mention the fish in its name, rather, He called it "whale". It is

mentioned in the story of Moses, peace be upon him, and Al-Khidhr, when Allah said: "But when they reached the point where the two rivers meet, they forgot their whale (fish)....." It is also used when referring to that huge known creature, which swallowed Prophet Yunus, peace be upon him, when Allah said: "Then a whale (fish)

Some species might reach tens of meters long and weigh tens of tons so they look like submarines under water

always appealing, and sometimes is mixed with superstition. Perhaps the magnitude of this animal, which is the largest marine creatures at all, is the undisputed reason for this. The Greeks call them the Kitus, which means the sea monster. Some species might reach tens of meters long and weigh tens of tons so they look like submarines under water!

Scientists, to this day, face a mystery about the origins of this creature and which animal devolved to that huge creature. They had embarked on the study of types of whales in order to produce a clear idea of those origins. Experts of animal classification say that there are more than 80 living species of mammals that are classified as species of

whales. The largest type is the blue whale that weighs one million pounds and it is the largest of measurements of any dinosaur so that its skull does not fit in any room we know and in return, there are small whale that its skull can fit in the palm of a hand. It was a flesh-eating animal that walked on legs with hooves, yet it had become extinct 50 million years ago!

This and other information contributed to the increased uncertainty surrounding the history of the evolution of whales. One of the scientists, in the University of Michigan, had revealed that whales had legs and fur and fed on meat. That scientist found a fossil of an animal that lived 53.5 million years ago and is called Himalastaias. It had lived in salt water, in ancient seas, and the analysis of its

swallowed him, and he was blameworthy.”

Over the centuries, the subject of stories and real anecdotes of whales is





bones matches with that of the whale of today.

This idea is incompatible with the traditional idea that the whales moved to live in water when they were looking for fish in fresh water rivers. However, that professor, specialized in ancient life study, says that the fossil that has been found indicates that the whale evolved from the flesh-eating animal, *Himalastaias*, that had fur. As time passed, it adapted itself to the four fins, in placement of the four legs, and lost its fur to make it easier to swim with its smooth body and to feed on fish instead of wild animals.

In Japan, researchers reported, in a study based on genetic characteristics of the DNA of hippo and whale, that there is a link between them. The researchers found

common origins for some of the animals, although it has evolved into different races with the external physical characteristics. The comparisons, using DNA of whales and cloven-hoofed animals, suggested that whale and dolphin and porpoise are closer to the cow, the camel and the pig than of that of horse and elephant and seal.

As for the whales, what matters to them is a secure future that saves them from humans rather than exerting efforts to discover their origins. What would the discovery of their origin benefit them, when they are threatened by extinction because of direct threats posed by illegal fishing around the world? Their presence in the oceans and their seasonal migration had made their study very

In Japan, researchers reported, in a study based on genetic characteristics of the DNA of hippo and whale, that there is a link between them



Their movements will be tracked after they leave the beaches, in order to find out the cause of the disappearance of some and why they are not returning back on the following season



difficult.

Wherefore, space satellite was launched into space on a mission to trace the migratory route of whales that are threatened with extinction. Advocates of preserving natural resources hope that this mission would contribute to saving the whales that have been under the threat of extinction, because of illegal fishing, in the eighteenth and

nineteenth centuries.

Through the project, transmitters will be put on some of these whales to send messages to the satellite, once every few hours, pointing out to whereabouts of the whales, and whether there are swimming under water or on the surface. Their movements will be tracked after they leave the beaches, in order to find out the cause of the disappearance of

some and why they are not returning back on the following season.

At the same time and within the efforts of some people to repair what others ruined, officials working in Sea World Park, San Diego, California, said that the park has witnessed the birth of the first predator whale, by means of artificial insemination. The spokeswoman said that the mother whale, age 25, gave birth to a healthy baby whale, after a gestation period of 17 months, and a labor that lasted for four hours, in a swimming pool of the whale-show. Minutes after its birth, the baby whale floated to the surface to take its first breath. She added that the artificial insemination, which resulted in this birth, was a result of a 12-year research!



One modern technique revealed the presence of whales busy in their underwater sonic world

(shy and at the age of 23) is waging is against time to adapt to life in the open ocean, where biologists struggle to minimize its dependence on humans and to teach it to fish and how to deal with other large whales, before they migrate from its home, in the Gulf of Rock Iceland.

The whale took trips in the ocean to catch up with the herds of great whales. However, after 21 years of life in captivity, it is lacking the social skills that enable the herds to accept it as one of them. It always came back to the boat of its guard after it was rejected by the herds!

One official said that freeing Keiko is like having a shy person in the center of a room full of strangers. If we only know what is going on its mind; why it always comes back after being in contact with other whales? What goes on between them? No

one can know!

The Assembly had trained Keiko, on the Icelandic beach for three years, to increase its fitness in preparation for freedom, to join the North Atlantic whales that migrate, in herds, tracing the migration routes of their food of the herring fish. Although Keiko's health qualifies it to live in the open sea, its freedom depends on the desire to join one of migratory herds. So, it must depend on itself in search of socializing with other free whales!

However, it seems that teaching Keiko to act, opened the way for other whales to learn the art of singing, but without theaters or orchestras. One modern technique revealed the presence of whales busy in their underwater sonic world.

The most important heard song is that of the Arab

Ironically, in the world of whales, there is that real battle that is waged by the whale, Keiko, who escaped to freedom and to fame in a series of movies "Free Willy". The battle that whale





humpback whale, which is considered one of the rare whales that exist and live in the waters of the Arabian Sea, off the coast of Oman. That song has a melody of its own!

It has been noted that humpback whales host ongoing seasonal concerts and believed to be linked to their breeding season. In other words, their singing is a means of drawing close for the courtship of a female or it could be from a male to another to take his place in the hierarchy of control within the herd. In some regions of the world, songs have been studied in order to identify each herd, however, studies proved that whales are able to learn and develop songs from other herds!

So, the world of whales, is a world of its own that is not far from human interference who try too hard to reach new discoveries that clear the high level of uncertainty on the origins of whales and identifying the outline of their family tree. Also, the desperate attempt to fill the gap of some branches, and on the other hand, they may cause the whales total destruction and making them a part of the extinct animals of the world.

Whales are strange, wonderful, and are mysterious.

Whale would find its living sustenance, if man lifts his hands and leaves it alone!

**Whales are strange,
wonderful, and are
mysterious**

By: husam Madian
Wild life researcher in Islamic news agency
Translated by: Mohamed hamam

Etiquettes of SPORTS



Research by: Fatima Atfabi

From the time immemorial, people have sought means of physical training and invented all kinds of sports to strengthen their bodies. Each of those sports has its own purposes and its own conditions. A nation where fighting and battles

were the norm, sports like weightlifting, archery and dueling would be very common, while swimming became the favorite sports to people living by seashores. In the Arabian Peninsula, people were used to hunting and horse-

riding due to their living conditions of frequent traveling and moving from one place to another.

Islam does not oppose having a strong body via practicing sports. Muslims

are commanded to be of sound bodies and sound minds in addition to having sound morals.

Abu Huraira reported Allah's Messenger, peace be upon him, as saying: "A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone.

A sound strong body is capable of fulfilling both the religious and the worldly duties. Islam never accepts anything that leads to neglecting these duties, save in some cases where some exemptions are made so as to make matters easy for believers.

In his well known book 'Zad-Al-Ma`aad', Imam Ibnul-Qayyem states that movement is the core of sports. It helps the body get rid of waste food in a very normal way. It makes it active, enhances its immunity and protects it from diseases. Each organ has its own sport that suits it. As for horse-riding, archery, wrestling and racing, they are sports that benefit the whole body.

Sports appearing in Islamic rituals:

In Islam, we see that many Islamic rituals contain sports that help the body attain physical fitness, once they are practiced properly. The rituals of pilgrimage, paying visits to Muslim brothers, visiting the sick, going to and from the Masjid and participating in many social activities are no more than sports.

Etiquette of sports in Islam:

The fact that Islam encourages the practicing of sports makes one realize how great, flexible and comprehensive this course of Allah given to mankind. In this context, Islam stresses the importance of spiritual and moral training that should accompany physical training so that the latter yield its desired effects.

In supporting a team, hooliganism should be avoided. Also, there is no place for gloating. Having an upper hand in games does not warrant jeering at a defeated opponent. Islam views sports as a means of enhancing mutual love and cooperation among people, not a means of hurting feelings. That's why the winning party should never be carried away with joy to the extent of insulting the opponents, nor must the defeated party be eaten up with envy at his counterpart's advantage. He must keep in mind that his today's loss will pave way for his tomorrow success, if he keeps patience and tries to improve himself.

This reminds us of the occasion when a nomad's camel outpaced the Prophet's she-camel which was known to be ever-first in racing. Muslims felt sad. Commenting on the issue, the Prophet (peace and blessings be upon him) said: "Almighty Allah has decreed that nothing shall have a permanent glory (meaning that every situation has its ups and downs and no condition is permanent)." The Prophet (peace and blessings

views sports as a means of enhancing mutual love and cooperation among people, not a means of hurting feelings

be upon him) made this statement to cool down the feelings of those who found his camel being outpaced a bitter thing to swallow.

In contests, a true Muslim never forgets the etiquette of giving the counterparts good treatment. Casting aside morals in contests and competitions is a form of hypocrisy to which the Prophet referred when saying: "There are four characteristics if found in a person, he is a pure hypocrite. If one of them is found in a person, it gives him a characteristic of hypocrisy until he drops that: if trusted with something, he breaches trust, if talks, he tells lies, if makes a promise, he does not keep his word and if is in a quarrel with someone, he proves deviant (resorts to vile speech and corrupt conduct.)"

Tips for Muslim practicing sports:

- 1- A Muslim should not occupy himself with sports to the extent that leads to neglecting religious and other duties.
- 2- A Muslim is not permitted to give himself loose

Teach your sons the art of swimming, sharp shooting, and horseback riding

rein in practicing sports in a way that involves inflicting harm on others. Practicing sports in crowded streets, for example, thus causing traffic jams, is not an Islamic way.

- 3- Blind fanaticism in favor or against a team has nothing to do with Islam, for this really contradicts

the Islamic teachings of calling for unity and love.

- 4- While practicing sports there should be no room for foul words, bad behavior and slandering.
- 5- Islam does not allow matches or games that involve both sexes, in a way that opens channels for seduction, temptation and corruption.
- 6- Islam rejects all games and sports that stir sexual urge or encourage moral perversion such as women practicing dancing and being watched by the public.

Males are to practice sports that suit their nature and females are to do the same. In Islam, it is not allowed for females to practice sports that are males' nature.

In conclusion, it is to be made clear that upon declaring something permissible, Islam places

some stipulations that aim at maintaining morality and that cope with the general wisdom of legislation. Sports are to be practiced following these stipulations so as to avoid any harm. The general rule of Shari`ah is that any act that involves transgressing limits whether in eating, drinking, clothing or anything else, is prohibited.

The Quraan declares: ("O ye who believe! Forbid not the good things which Allah hath made lawful for you, and transgress not. Lo! Allah loveth not transgressors.") (Al-Ma'idah 5: 87)

Sports, Games, and Recreation in Medieval Muslim Societies

Introduction:

"Teach your sons the art of





swimming, sharp shooting, and horseback riding," said Omar, the second Caliph (successor to Mohammad, peace be upon him) who ruled from 634 to 644.

Why were these "sports" so important to young Muslim men in medieval times? It was because they helped in preparing them to do well in other areas of life, such as war, leadership, and business.

There were many popular sports, for rich and poor alike, as in contests, racing, and wrestling. Even games like chess were contests that helped train one's mind for war tactics and competition.

Yet there were few sports for women. Women were often kept from participating in the public life of the Islamic communities, but not always. We will see that some women were involved in games and contests, even when competing with men.

Racing:

There were many kinds of races in medieval times: horse racing, camel racing, boat racing, and more. These competitions helped train people to work or fight better, and to build strength.

- 1- At the time of the Prophet Mohammad, peace be upon him, camels were used as the most important animal in desert warfare. Today camel races remind us of the speed of battle and attack so important long ago.
- 2- The beautiful Arabian horses belonged to the wealthy Arabs. Horses were also used in warfare and were better in quick attacks than the camel. Even though they couldn't survive very long in the desert, they sure survive in many other places. With the arrival of the Mongols and Turks, centuries later, smaller but stronger horses were ridden into battle. So horse racing helped train the cavalry (horse

Archery was another sport that helped prepare young men for warfare and hunting

soldiers). Horse racing was popular in medieval times, as it is today. However, in medieval times, horse racing had a definite military purpose and was not confined only a sport.

Archery & Hunting

Archery was another sport that helped prepare young men for warfare and hunting. In spite of the dangers of war, a young



man could make a good living by being skillful as a warrior. The Turks and Mongols, especially, were famous for their skills in archery. Young men have the privilege to demonstrate their different skills before the Sultan of the Ottoman Turks and some foreign visitors.

Falconry - A sport by which trained falcons were used for hunting

Falconry has a long history in the Middle East. Falcons were first used by man as hunting birds about 4,000 years ago in Asia Minor. Some highlights of the history of falcons are listed below:

The ancient Hittites and Greeks also had hunting

birds. The famous Greek poet Homer told of "using birds of prey to hunt with" among the people found in the travels of Ulysses in the Odyssey in the 13th century B.C.

Falconry was used by desert dwellers to bring more meat into their diet. Falcons could hunt down ducks, rabbits, and other small animals. Later, Falconry became a sport of the wealthy. Princes had hunting parties which are shown in miniature art displayed in many illustrations.

One story from the Arabian Knights tells how a young prince by the name Temoudjin and another prince, around 1180, had just lost a battle, and were making their way

through the desert. They were without weapons or food and were dying of hunger. They had almost abandoned (given up) hope, when Temoudjin saw a wild hawk. The other Prince said, "God is sending us our food. Let us chase the hawk away, seize (grab) its quarry (the animal it had caught) and then we can eat"...Temoudjin said, "No, we will only be given food if we are able to earn it." So the two caught the hawk, trained it to catch food for them, and shared the food with the bird. Almost two years later they were able to return to their own country. Now suppose IF Temoudjin had died of hunger and not trapped and trained the hawk. History would have never known the man Temoudjin - who was to

become Genghis Khan, the greatest conqueror in history.

A Short History of Polo

2000 years of speed, grace and goals

Historical references to Polo date from the reign of Alexander the Great when it served as a training exercise for the Persian cavalry. As Alexander and other conquerors swept across Asia, they carried the game of Polo with them. Six centuries later, it was in India, and it was played, for the first time, by British tea planters. They, in turn, brought the sport back to England in 1869 from where the game began its rapid ascent in popularity across the world - an ascent that continues to this day.

Polo is thought to have originated in China and Persia, around 2,000 years ago. The name of the game

may well come from the word "pholo" meaning 'ball' or 'ballgame' in the Balti language, which is a "form" of Tibetan language.

The first recorded game took place in 600BC between the Turkomans and the Persians where the Turkomans won. In the fourth century AD, King Sapor II of Persia learned to play, aged seven. In the 16th century, a polo ground (300 yards long and with goalposts eight yards apart) was built at Ispahan, then the capital, by Shah Abbas the Great.

The Moguls were largely responsible for taking the game from Persia to the east and, by the 16th century, the Emperor Babur had established it in India. (It had already long been played in China and Japan, but had died out by the time the West came in contact with those countries).

In the 1850s, British tea

At the time of the Prophet Muhammad, camels were used as the most important animal.

planters discovered the game in Manipur (Munipoor) on the Burmese border with India. They founded the world's first polo club at Silchar, west of Manipur. Other clubs followed and today the oldest in the world is the Calcutta Club which founded in 1862. Malta followed in 1868 because soldiers and naval officers stopped off there on their way home from India. In 1869, Edward "Chicken" Hartopp, of the 10th



Hussars, read an account of the game in The Field magazine while stationed at Aldershot and, with fellow officers, organized the first game.

Then known as "hockey on horseback," it was played on a hastily-rolled Hounslow Heath where a shortlist of about 10 rules was also hastily assembled.

But, it was John Watson (1856-1908), of the 13th Hussars, who formulated the first real rules of the game in India in the 1870s. He later formed the celebrated Freebooters team who won the first Westchester Cup match in 1886. He was a key player at the All Ireland Polo Club which was founded in 1872 by Horace Rochfort of Clogrenane, County Carlow.

The first polo club

in England was Monmouthshire, founded in 1872 by Captain Francis "Tip" Herbert (1845- 1922), of the 7th Lancers, at his brother's estate at Clytha Park, near Abergavenny. Others, including Hurlingham, followed quickly.

Handicaps were introduced by the USA in 1888 and by England and India in 1910. The first official match in Argentina took place on 3rd September 1875. The game had been taken there by English and Irish engineers and ranchers.

In 1876, Lt Col Thomas St. Quintin, of the 10th Hussars, introduced the game to Australia. He is credited with being the Father of Australian Polo. Two of his brothers stayed on there as ranchers and helped the game

to develop. In the same year, polo was introduced to the USA by James Gordon Bennett Junior who had seen the game at Hurlingham during a visit to England. Today, more than 77 countries play polo. It was an Olympic sport from 1900 to 1939 and has now been recognized again by the International Olympic Committee.

'Sport' in the Hadith

The term 'sport' is used to denote the activities which the Holy Prophet (Sallallahu alaihi wasallam) encouraged, such as archery, swimming, horse-riding, etc. The reason for this will be explained later.

(a) Horse Riding

Allah (Azza wa jall) says in



the Holy Qurân: "And (He created) horses, mules, and donkeys for you to ride and as an adornment...(Al Quraan 16:8)

Uqabah bin Âmir reported that the messenger of Allah (Azza wa jall) said: Everything with which a man plays is unlawful except his shooting with arrows, and his training his horse, and his sporting with his wife; and verily these are of the truths. (Tirmidhi, Abu Dawoo, Ibn Majah)

The Holy Prophet (Sallallâhu alaihi wasallam) is reported to have said: "There is blessing in the forelocks of horses." (Ahmad)

(b) Archery

Uqabah Bin Âmir (Radiallâhu anhu) also narrates that he heard Rasulullah (Sallallâhu alaihi wasallam) saying:

"Whoever gives up archery after having learnt it is not of us..." (Muslim)

On another occasion, the Prophet (Sallallâhu alaihi wasallam) once passed by a group of his Companions who were competing in archery. He encouraged them saying, "Shoot and I am with you." (Bukhari)

(c) Swimming

Ibn Umar (R.A) narrates that Rasulullah (Sallallâhu alaihi wasallam) said: "Teach your sons swimming and archery and teach your daughters sewing." (Baihaqi)

With regard to the participation of the Sahaba in the above activities, the jurists write:

a. "Anything done simply for futile pleasures or merely 'for fun' has no basis in Shariah as every action of a believer is orchestrated by the supreme command of Allah and orientated towards attaining His pleasure only. And it is the culmination and perfection of faith wherein the servant attains pleasure only in fulfilling the command of His Master and his heart ingests and aspires at all times to ascertain the command of Allah. When this becomes second-nature within man, then all his pleasures are converted and directed accordingly.

Hence, the encouragement of Rasulullah (Sallallâhu alaihi wasallam) to the Sahaba and their participation in such activities was not to appease their personal motives or to derive any worldly pleasures thereby, but to gain the pleasure of Allah and strive to fulfill His command and physically and mentally prepare for the propagation thereof in every way possible, even though it meant laying down their lives for it, which they practically demonstrated to mankind."

b. "The racing, wrestling and archery which Rasulullah (Sallallâhu alaihi wasallam) encouraged should not be viewed as sport in the way people of this time understand sport. Since these were activities of all sort of daily life of a Muslim.

c. "Their primary objective was to prepare themselves for taken on their surviving responsibilities and the worldly benefits were secondary."

The beautiful Arabian horses belonged to the wealthy Arabs

d. "For this, on the basis of Hadith, the Ulema have stated that horse-racing, donkey-racing, mule-racing and human race competitions should be held with the intention of preparing for jihad. This is mustahab (praiseworthy) and for this, one will be recompensated. Similarly, sword-fighting, archery and in today's times, practicing with modern weapons like firearms, machine guns, anti-aircraft guns, tanks, submarines, planes, etc. on land, sea and air, and the time and money spent on them will gain recompense, provided the intention is for jihad. If such exercises and competitions are held and prizes are given so that people are more and more induced to be ready for defending and protecting their religion and country, or one-sided bets are offered, it is all permissible; i.e. he who completes the race first or excels others in a competition will be given a prize. However betting from both sides is not permissible, it is haram." (8)

(d) Footracing

The Prophet (Sallallâhu alaihi wasallam) himself raced with his wife. Ayesha (R.A.A) said: "I raced with

▶ Their primary objective was to prepare themselves

the Prophet (Sallallâhu alaihi wasallam) and beat him in the race. Later when I had put on some weight, we raced again and he won. Then he said, 'This cancels that', referring to the previous occasion." (Ahmad, Abu Dawood)

Regarding this Hadith the jurists write:

a. "The Hadith regarding Prophet's (Sallallâhu alaihi wasallam) race with Ayesha (R.A.A) cannot be cited as a basis for encouraging sport because in his entire life, Rasulallah (Sallallâhu alaihi wasallam) raced with her only on two occasions. When he did so, he instructed the others to leave the place so that the race could take place in privacy."

b. "The Hadith relating that Prophet (Sallallâhu alaihi wasallam) ran a race with Ayesha (R.A.A) once while they were on a journey wherein Ayesha (R.A.A)

outshone Prophet (Sallallâhu alaihi wasallam) and sometime later wherein Prophet (Sallallâhu alaihi wasallam) beat her to the

draw was a manifestation of the affectionate bond of love that existed between them and how matrimonial rights should be conducted as discussed under the chapter of Conjugal Rights and Intimacy between husband and wife in the books of Hadith. And this is actually a practical demonstration of another Hadith wherein Prophet (Sallallâhu alaihi wasallam) had reiterated:

'Every such engagement of man which entails play and amusement is null and void except archery, training one's horse and playing with one's wife, for these things constitute righteousness.'

c. "As for the race with Ayesha (Radiallâhu anha), this is narrated only by her and no other Sahâbi (Radiallâhu anhu). This makes it obvious that this was in absolute privacy. Actually this race was not in the form of some sport. Rather, it was more in the form of playfulness and a manner of mirthful activity as is common in a healthy husband and wife relationship. If one practices this sunnah in the same manner (i.e. in absolute privacy) with one's wife, by all means. However, it cannot be used to justify the indulgence in modern day sports.

(e) Wrestling

The Prophet (Sallallâhu alaihi wasallam) once wrestled with a man called Rukanah who was well-known for his strength, throwing him down more than once. (Abu Dawood).

This Hadith has been explained as follows:

"The Hadith mentioning Rasulallah's wrestling with Rukanah is not encouragement for sport because the event took place at the request of Rukanah who wanted to ascertain whether Muhammed (Sallallâhu alaihi wasallam) was a Prophet or not. Rasulallah's victory over Rukanah was by way of Mu'jizah. This Hadith is not an encouragement for sport."

Prohibited Sports

A number of sports have been explicitly prohibited by the Quraan and Hadith. These include. Playing with dice

The Prophet (Sallallâhu alaihi wasallam) is reported to have said: "He who plays with dice is like the one who handles the flesh and blood of swine." (Muslim, Abu Dawood, Ahmad)

b. Games of Chance and Card - playing

Abdullah bin Amr reported that the messenger of Allâh (Azza wa jall) prohibited intoxicants, games of chance, card - playing and Gabairah (a kind of wine). (Abu Dawood)

History

Prophet Mohammad's era

In early Islam, athletics existed in the form of military preparations. Most men were encouraged to learn to ride a horse or shoot with arrows.

As stated in Sunan Abi Da'ud:

Narrated Uqbah ibn Amir:

I heard the Apostle of Allah say: Allah, Most High, will cause three persons to enter Paradise for one arrow: the maker when he has a good motive in making it, the one who shoots it, and the one who hands it; so shoot and ride, but your shooting is dearer to me than your riding. Everything with which a man amuses himself is vain except three (things): a man's training of his horse, his playing with his wife, and his shooting with his bow and arrow. If anyone abandons archery after becoming an adept through distaste for it, it is a blessing he has abandoned; or he said: for which he has been ungrateful.[1]

Some scholars believe that polo originated among the Iranian tribes sometime before the 6th century BC. Once played by groups of soldiers and nomads, polo became the "sport of kings" and the wealthy during the Middle Ages. [4]

Twentieth Century

Throughout the twentieth century, Muslim countries have been involved in international athletics events like the Olympics and have achieved some success. The Organization of the Islamic Conference established the Islamic Solidarity Games[5] as a means of encouraging cooperation among Muslim states. The first Games[6] were held in Izmir, Turkey and included both men's and women's



track-and-field events with participation from nine countries and one unofficial country (Algeria, Bahrain, Libya, Malaysia, Morocco, Pakistan, Saudi Arabia, Turkey and the Turkish Republic of Northern Cyprus). The next Games were due to be held in Saudi Arabia in 1983 but no details are available on whether they took place. However, an Islamic

Women's Games were held in 1993, 1997, and 2001 in Tehran, Iran.

Most recently, the Islamic Solidarity Games[7] were held in 2005 in Mecca, Saudi Arabia.

Reference: By: Sheikh `Atiyyah Saqr is a former head of Al-Azhar Fatwa Committee.



Nature of Horses

By: Mahmoud Metauli



Horse possesses a great status in human life. It has been used in agriculture and in war, and then brought into the matter of racetrack. Man showed his interest in horse that he nurtured and care for it, at all times. Arabs of old times would prefer to feed his horses than to feed his family or to feed himself. He would even sew their vaginas so as to avoid getting them pregnant by a non-pedigree

stud. He would rather travel for thousands of kilometers to have the mares impregnated by a pedigree stallion. When Islam came, it elevated the status of horses and honored them, even more, because thanks to them, Islam spread to other countries and to other lands. The Quraan talked about horses in many verses and, in one of them, Allah, the Almighty, swore by them. Poets held horses

high, at all times. Horses need special treatment and specific food, especially for those that are bred for races, as their price reaches millions of Dirhams.

Verses are recited and Ahadiith are told By the blood of horses, Muslims conquered the world from end to end and spread Islam across the globe. Horses have a great

Horses are mentioned in the Holy Quraan many times which put them in higher place and raise high their values

status in Islam. No wonder that when booties are distributed, horses would have their share. Horses are mentioned in the Holy Quraan many times which put them in higher place and raise high their values. Islam pointed that attention and good care must be given to

them. In the Quraan, we find many references to horses, in different view and in different situations.

In Surat Al-Imran, Verses 14, 15, Allah says: "Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver, fine branded horses, and cattle and tilled land. That is the enjoyment of worldly life, but Allah has with Him the best return. (14) Say, "Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow, wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants - (15)"

In Surat Al-Aadiyaat, Allah says: "By the racers, panting,

(1) And the producers of sparks [when] striking (2) And the chargers at dawn, (3) Stirring up thereby [clouds of] dust, (4) Arriving thereby in the center collectively, (5)"

In Surat Al-Anfal, Verse 60: "Make ready for an encounter against them all the forces and well-readied horses you can muster that you may overawe the enemies of Allah and your own enemies....."

In Surat An-Nahl, Verse 8: "And [He created] the horses, mules and donkeys for you to ride and [as] adornment. And He creates that which you do not know."

In Surat Al-Israa, Verses 63-65: "[Allah] said, "Go, for whoever of them follows you, indeed Hell will be the recompense of you - an ample recompense. (63)



And incite [to senselessness] whoever you can among them with your voice and assault them with your horses and foot soldiers and become a partner in their wealth and their children and promise them." But Satan does not promise them except delusion. (64) Indeed, over My [believing] servants there is for you no authority. And sufficient is your Lord as Disposer of affairs. (65)"

The Messenger, peace be upon him, also praised horses. He was quoted in the narration of Abdullah Ibn Umar, as saying: "There is always goodness in horses till the Day of Resurrection.

Narrated Abu Huraira that the Messenger, peace be upon him said: "The main source of disbelief is in the east. Pride and arrogance are characteristics of the owners of horses and camels, and those Bedouins who are busy with their camels and pay no attention to Religion; while modesty and gentleness are the characteristics of the owners of sheep.

The horses of the Messenger, peace be upon him Ibn Al-Qayyim, in his book (Zaad Al-Meaad), listed the horses of the Messenger, peace be upon him, as he said: they are: As-Sakb: The first horse owned by the Messenger, peace be upon him. The Bedouin who sold to the Messenger, peace be upon him, called it Ad-Dhars. Al-Mortajaz, Al-Lohayf, Lezaz, Az-Zarab, Sabhah, and A-Ward.

Ibn Sayyedun-Nas mentioned that, in addition to the seven mentioned above, the Messenger, peace be upon him, had

other horses: Al-Ablaq, Zul-Aql, Zul-Lamma, Al-Mortajal, Al-Mirwah, As-Sarhan, Al-Yasoob, Al-Ay'oob, Al-Bahr, Al-Adham, Ash-Shahaa', Al-Sijil, Milwah, At-Tarf, An-Najib, and Al-Mandoob.

Almost all of us know the saying and urging of Umar Ibn Al-Khattab to teach children horsemanship: "Teach your children swimming, archery, and horse riding." A brave horseman is like a unique poet; caliphs would advance them in their gatherings and bestow upon them their gifts and gratuities.

Horses: poems and examples As Islam cared for and honored horses, poets, through the years, formalized horses. They were stated, before and during the pre-Islamic era, in all Mu'allaqat and at the beginnings of Islam.

In battles, horses can distinguish between their owners and their enemies.



If their owners fall to the ground, they will not step on them, while they will inculcate the enemies with their hoofs.

Man and his family can go hungry, yet he does not starve his horse nor sell it, no matter how much he is offered. If Arabic poetry has honored horses, bywords did not neglect their status as it was stated in many proverbs, such as:

Stronger than a horse;
[He] hears better than a horse, in Haymaa.

Every steed has its own stumble;

He came after he lost his bridle;

They are like two horses of gambling;

Faster than a team of horses; etc.



There is always goodness in horses till the Day of Resurrection

Arabian horses

There are more than 40 types of horses and on the top of them is the Arabian horse which is given the interest and care. Arabs used to prevent their horses from being among other horses as to prevent the

cross-fertilization that might produces a horse carrying certain diseases and disabilities which will blemish their pure essence. Arab would travel for thousands of kilometers of deserts and the wilderness to look for a horse with noble origin to impregnate his horse. Until recently, they used to sew the horses' vaginas with silver so as not to be impregnated by a horse with any noble ancestors or origin. Modern scientific studies show that the Arabian horse is able to reproduce in any age. Arabian horse has that special place to its owner who preferred it to himself and to his dependents. Arabian horse is characterized by qualities that distinguish it from others; its head is the most beautiful because it is small in size,

its hooves are solid and small, and is portrayed by speed and power together, it weighs between 350 to 400 kg, and its height ranges between 1.4 and 1.6 meters. It feeds on alfalfa, grass, sugar, soybeans, flaxseed, hay, fodder, and apples. It needs larger quantity of food in the winter and its lifespan extends to more than twenty years.

Types of horses

There are many types of horses, in terms of size and nature of use, as follows:

Draft Horses: Draft (or Draught) Horses are large animals bred specifically for working on farms. They are tall and muscular, live a long time and generally have a patient personality. Many breeds of Draft Horse have feathering hair on

their lower legs. Draft Horse breeds include Belgians, Clydesdales, Percherons and others.

Harness Horses: Horses that are bred for pulling, but for pulling light carriages as opposed to heavy pulling on farms. Harness Horses include the Cleveland Bay and the Hackney.

Thoroughbred: Horses that are bred for racing. The modern thoroughbred that we know today traces back to the 17th century, when Arabian stallions were bred with English mares. They are fast runners, and they are generally spirited and even high-tempered. The horse has a long history of being used by humans for work and for pleasure riding. Each of the types of horses has its own unique characteristics, and they are all magnificent animals.

Arabian horse
has that special
place to its owner
who preferred it to
himself and to his
dependents

Pony: Small-size horses that have several uses, such as riding, pulling light carriages, entertainment in theaters and entertainment for young children. Their weight average between 120-450 kilograms. Among them is Shetland pony that was originated in the Isle of Shetland in Scotland.





What horses need

Horses need clean fresh water, a shelter to protect them from cold and wind as well as heat. Their hoofs need to be cleaned of stones and coarse grained sand, every day, at the beginning of the day and after training. They need clean stable and they need to be cleaned and brushed. And they need to be taken to the veterinarian every 4-8 weeks, for checkup, and they need periodic preventive vaccinations.

Dealing with horses:

Hostler starts with a horse by getting it used to wear a bridle, and then get it used to stop, once bridle is pulled, and finally train the horse to pull the cart. If the kind of work is for riding, for horsemanship, or for sport,

the horse requires a saddle for the rider so as not to put pressure on the horse's back and riding is usually from the left side. Horse needs a bridle, which are placed in the mouth. It needs training on the process of riding, slow and fast walk, jumping, running, and backing up, as well to get used to voices. Horses are very sensitive animals and easily prone to panic and anxiety. To calm them down, you must get closer to the head and hold it slowly and then talk to them like you talk with someone else. Noises or sudden movements may cause them discomfort and make it difficult to deal with this gentle animal. It is a must to gain experience with other horses before thinking of owning one.

Their illnesses
Of the illnesses that horses get is cough which could be

interpreted as an infection of the respiratory system. It is not recommended for riding until you consult with the veterinarian. It may be an exposure to dust or straw particles in the air. Abdominal or stomach pain that might be caused by indigestion, presence of emphysema, and respiratory infections (obstructive airways), which show signs of the breathing in a loud voice that could be heard, at rest or light training exercise. Of other illnesses, there is injury to the hoofs, such as: painful inflammation of the sensitive inner part of the hoof that may cause distortions. The main cause for that infection is eating more foods, and doing less exercising.

Olympic history

Equestrian was introduced in

the Olympic Games events in 1900. Performing the first hurdle jump in the Olympic Games events in Paris. No equestrian events have been done since then and until 1912, when it was introduced again in the Olympic Games in Stockholm and has continued since then in all subsequent Olympics. Equestrian events remained consistent in the Olympic Program, with the exception of what happened in 1900, where two events were introduced: horses' high jump and long jump. That was the first time to happen and it did not occur after that, while the one-time jump appeared in the Olympic Program. Other than that, no significant changes have been done in the Program.

Endurance race

Endurance race began, in the UAE, under the directive of late Sheikh Zayed Bin

Sultan Al Nahyan, after the founding the Emirates Equestrian Federation, in April 1992. Shortly after that and on the 7th of January 1993, the endurance races began and in a few years, there were some giant leaps of that sport. Horses, next to camels, participated in the first endurance race, in the UAE, for a distance of 40 km in Dubai, and horses took control of the first 15 places, of the race. The Equestrian Federation established a solid infrastructure to support the sport of equestrian and of endurance, in particular. At present, there are three endurance centers and villages, and over 22 clubs for horseback riding. Endurance race became one of the most popular sports in the United Arab Emirates, due to the Royal care and support and the active participation of Their Highnesses, the Rulers and the Sheikhs. Endurance races include participation of a number of

horsemen from inside and outside the country. Races are organized according to computerized time settings and receive extensive media coverage. The Federation, in cooperation with other regional and international federations, is working to developing the endurance sport, at global level. Endurance races are much like marathons, in term of organization. Time element is very important and the race usually covers a distance of 120 km. It is incumbent for horseman to establish a good relationship with his horse to understand it and to respond to each other, in particular situations and conditions, quickly and accurately. If horseman fails in dealing with his horse, it would not allow him to continue the race, especially if the horse suffers from a poor health, during medical examination, through which, the horse goes, at specific times, during the race.



Born Catholic became an Islamic scholar, in the West

Murad Hoffmann

The German Muslim



Murad Hoffmann, born in 1931 in an industrial city called Aschaffenburg, Bavaria, to a catholic family. His name was Wifred Hoffmann. Since he graduated from high school with the Award of Distinction, he won an American scholarship in Union College, New York (1950 - 1951). He went on to serve as the Director of Defense Affairs for NATO at Bonn and he served in the German Foreign Service. Later, he served as a member of the Foundation of Al Albait, Amman 1994

Dr. Hofmann was an honorary member and advisor to the Central Council of Muslims in Germany.

What was the beginning of your career?

I graduated from the University of Munich - School of Law, with Honors for a thesis entitled "Contempt of court in the American and German Law". After I worked there as an assistant professor for Civil Procedures and as a junior lawyer, I had a research scholarship from Harvard University, School of Law, Cambridge, Massachusetts (1959 - 1969). That allowed me to earn a college degree in court.

What the role of woman in your life?

Woman is always a partner to man. I married to an American lady and I had a son (at the present, he works in an investment bank). Soon after, she died of cancer.

In 1980, I became Muslim and I married to a Turkish lady, in Istanbul.

What the most important jobs you held?

I worked as a member of the German Foreign Mission, operating in Algeria, 1961 -

1964. Following that, I was the Director of Defense Affairs for NATO at the Foreign Affairs Office in Bonn. I served as the Director of Information for NATO in Brussels. I held the position of the German Ambassador in Algeria and the German Ambassador in Morocco, Rabat.

Later on, I worked in the Central Council for Muslims in Cologne, Germany, and then worked in the International Islamic Bank in Sarajevo. Finally, I worked as a member of the Foundation of Al Albait, Amman, since 1994.

What attracted you to Islam?

It happened during the Algerian Independence War, and because of my passion for Islamic Art and the inconsistency in the Christian faith.

I started to read about Islam and I obtained a translation of the Quraan. After I became a Muslim, I was faced with the attack of many, especially from the German media which was a fierce war.

Why women?

Women think that Islam is repression, subjugation, and marginalization and the West is always trying to present Muslims in a distorted picture, especially, when it comes to history. They always jump up and down and ignore the Muslim scholars and scientists.

What do you think after choosing you for the Dubai Award?

I was so happy and I was grateful because I was the first European Muslim to be chosen for that honor. Islam is not just a religion for Arabs; rather it is the religion of Allah for all humanity.

What the role of the Quraan in your life?

It is a continuous relationship. I read it always and every time I do, I find something new and amazing discoveries that prove it is the true religion. I have performed Hajj twice and Umrah five times.

What did you present to Islam?

I have published more than 250 articles, in book reviews, in the Islamic World and in the American Magazine for Islamic Social Studies (Washington DC) and also in Oxford Magazine for Islamic Studies (Islamabad).

I gave lectures in all of the Gulf Countries, from Kuwait to Oman. As well as, lectures with huge turn, in the US, Canada, Europe, North Africa, India, and Pakistan.

Who is your closest friend?

My closest friend was the advocate of Islam, Mohammad Asad, the Jew, who became Muslim, the theorist who renounced his religion and culture and embraced Islam and the Islamic culture. If we look closer at the development of Islamic Intellect, in the first half of the twentieth century, we will not find some one at the same caliber of Mohammad Asad. He was faithful in understanding and comprehending Islam, in his attempt to wake Muslims up, and in building bridges of understanding between the Islamic East and the Christian West. He died in 1994 and 15 years after he died, the Government of Berlin named a square, in the Austrian Capital, after him. A movie was made in his name and translated in many languages, and I presented him in that movie. It is a gift, from the West to Islam.

How does the West view the status of woman, in Islam?

Regrettably, it is a negative picture that many have it. They think that Muslim men are like beasts in treating women and they [in the West] do not know the Islamic aspects towards women. Many have affirmed the "repression of women", such as the inequality between the two genders, females are killed in what is called "honor crimes", and many wrong impressions that almost take Muslim women to the level of slavery and the suppression.

Enough to mention that following those events,

Laura Bush said, on a radio interview, word for word: "Our war with terrorism is a war for the sake of the rights and dignities of women". This came as a result of having the idea that women are victims of a tyrannical social system that made most women, in the Islamic societies, unaware of their rights.

In this escalating animosity towards Islam, how can we contain this hatred to Muslims?

It was easy to blame Muslims for every bad event that has to do with terrorism and extremism. Among those few bad examples, the West is trying to highlight, is that Islam is an evil and very hurtful religion. They described the Messenger, peace be upon him, with the worst description. Needless to say, there were opposing stands from some of moderate religious leaders as they condemned extremism towards Islam and the continuous attempts to distort Islam, with no right to do so. Such fair opinions can constrict this trend that crumbles the world peace.

If those were the causes, what is the cure?

It should start with honest and serious attempts to forget about the past and correct the mistakes that lead to the distortion of the Muslims' image. It is not just the responsibility of the West but Muslims have their own responsibility, also, to best present their religion by a way of being true Muslims and to adhere to what their religion commands them.

To my Mother

In the Quraan, there is a clear and repeated commandment for children to be dutiful to their parents, in particular, to their mother.

In Surat Luqman, Verse 14, Allah, the Almighty says: "We enjoined upon man to be dutiful to his parents. His mother bore him in weakness upon weakness, and his weaning lasted two years. (We, therefore, enjoined

upon him): "Give thanks to Me and to your parents. To Me is your ultimate return."

And in Surat Al-Ahqaf, Verse 15: "We have enjoined man to be kind to his parents. In pain did his mother bear him and in pain did she give birth to him. The carrying of the child to his weaning is a period of thirty months....."

Some of the Tafseer scientists brought to our attention that the ringing sound of words as "weakness upon weakness" and "bearing him in pain and giving birth to him in pain", almost, materializes the hard fatigues experienced by the mother who does that willingly while she is satisfied and happy

in all stages of pregnancy; especially in later days, in childbirth, in breastfeeding, and in weaning, then the upbringing, whether for a son or for a daughter. Mothers give without limits and non-stop, of their blood and of their flesh, from the first moment in pregnancy.

Embryology tells us that as soon as the mother's egg cell is impregnate with a sperm cell, it attaches itself to the wall of the uterus. At that stage, it is equipped with a particularly strange property that tears the uterine wall, so that the blood flows to this cell so it feeds on the natural blood-borne elements. It is said that the cell is permanently present in the uterine wall, thus ensuring the role of the absorption. Mother eats, drinks, digests, and then sends the extracts of all to this cell that does not stop growing and developing and dividing.

Then comes the process of the delivery, which is known to everybody, as a tedious process that may lead to death. It is a process of laceration and rupture of the membrane lining the mother's body. However, we find that mothers have that strange natural willingness

to forget all the pain with the first sight of her child. Then comes the process of nursing, caring, wakefulness, and increasing anxiety, just if the child temperature rises, by only one degree. Mother gives all of that without being bored, without resentment, and without complain, as if she is doing it, without feeling, and without paying attention. That is just a few of the many that mother gives and does. So whatever children do to compensate their mother, they will never give her the due rights she deserves.

A man came to the Prophet, peace be upon him, during Tawaf, carrying his mother and asked the Messenger, peace be upon him: "Have I compensated her the due rights she deserves?" The Messenger, peace be upon him, said: "No, not even with a single sight she did while giving birth to you or nursing you."

Another man came to the Messenger, peace be upon him, and said to him: "I wanted to fight, in the cause of Allah, and I came to consult with you." The Messenger, peace be upon him, said: "Do you have a

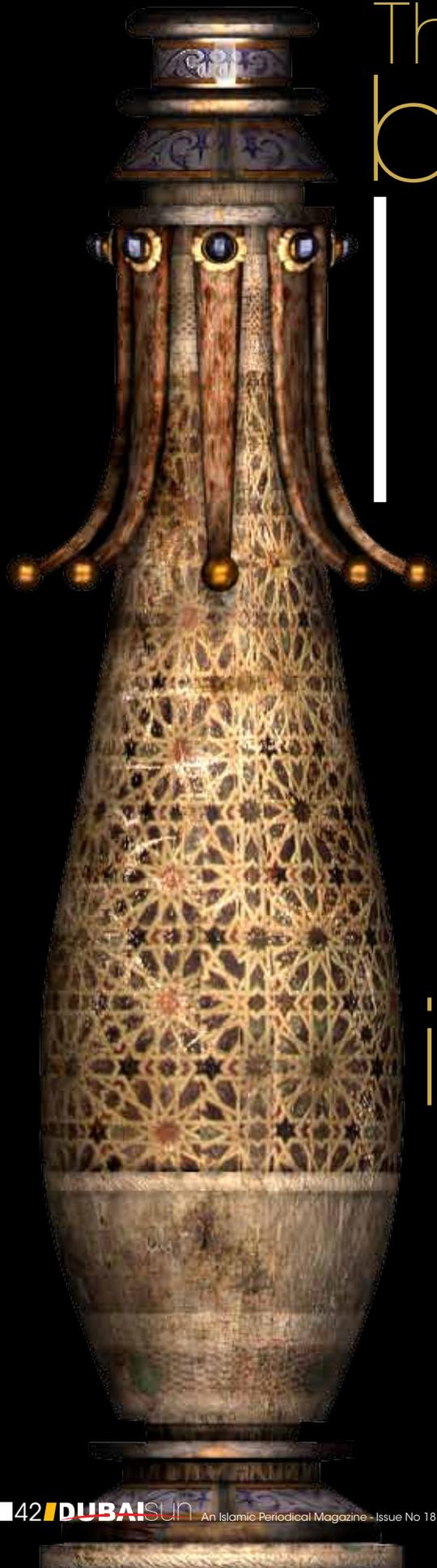
mother?" He said: "Yes." The Messenger said: "Stay with her, for Paradise is at her feet. In another report, he, the Messenger, said: "Do you have parents?" The man said: "Yes." He, the Messenger, said: "Stay with them, for Paradise is beneath their feet."

Mother often sacrifices her own life and personal legal rights in the sake of her children. She might be divorced or her husband dies, yet, she keeps herself away from her children, which is the hardest types of sacrifice mother can do. It is painful because she suffers the difficulty of being a mother, as well as being lonely, in living and in responsibility. The Messenger, peace be upon him, praised these kinds of women and said women of this kind enjoy a great place

of being beside him, peace be upon him, on the Day of Resurrection. He says: "I and a woman of dark cheeks are like these, on the Day of Resurrection. A woman, of position and beauty, did not get married after her husband died. She deprived herself for her orphans until they matured or until they die.

If Paradise is not by the feet of such a woman, who gives and sacrifice and enjoys doing without limits or account or waiting for thanks or praise, where is Paradise, then?

The beauty of Islam



Islamic Art, with its originality and nobility, is considered to be the source of inspiration for contemporary art. European artists have found in Islamic art a lot of decorative and aesthetic qualities in the context of interest in the Islamic arts. Recently, the Cultural Foundation in Abu Dhabi established an exhibition entitled "Islamic Art of Calouste Gulbenkian Group". His Highness Sheikh Dr. Sultan Bin Khalifa

Bin Zayed Al Nahayan inaugurated the opening ceremony. The group of Islamic Art, in Calouste Gulbenkian Museum can be considered the most important masterpieces collection of the Gulbenkian, which includes the artistic production of Persia, Turkey, Syria, Caucasus, and India, from the late twelfth century to the eighteenth century AD. The works chosen for this Exhibition are important decorative arts for those

By: Muddather Al Faqy

Islamic Art



areas, and are also a testament to the taste of Calouste Gulbenkian and his interest in the culture of the Islamic world.

In his opening speech, His Excellency Mohammad Ahmad Al-Suwaidi, Secretary General of the Cultural Foundation in Abu Dhabi, said: "The Islamic civilization occupies a wide era of the world history that extends to various areas in the east and west and to all those reached by the spread of

Islam. This civilization left its marks of religious belief and customs and social traditions. It left its marks on buildings and monuments and castles that remained a witness, to our present time, to the greatness of this civilization and its impact on the people who moved to its locations. It also left many effects of manuscripts and documents that ignited the thinking and the minds of researchers and scholars to write history and to write about political and cultural

life in the Islamic countries, of civilization and prosperity." He also said: "Perhaps it is important to note the work of Gulbenkian Foundation of being done by careful attention to study pieces of Islamic art, which the founder collected from various countries, and maintain them, to mark the historical period experienced by the Arabs, in various directions. He gathered effects of masterpieces, utensils and earthenware, documentations and



The Exhibition includes a selected group of 55 different pieces dating from the end of the twelfth century to the twentieth century AD

scripts, so the Foundation can construct an important Islamic place in its Museum, in Portugal."

The Exhibition includes a selected group of 55 different pieces dating from the end of the twelfth century to the twentieth century AD. The Museum represents the same geographical areas located in the permanent Exhibition, through a range of carpets, textiles, manuscripts, covers, and ceramics (pots and tiles) that Calouste Gulbenkian collected through out five decades of his life. Despite the selective taste of the owner, the art of the Far and Middle East had held a special place in his heart. Taking a glance at his family background; he was born in Istanbul, to a wealthy family of the Armenians, and so,

his natural attraction, to the artistic production coming from the Muslim world, is understood and manifested through the collection of carpets and decorated Islamic manuscripts, utensils, and pieces from the Ottoman countries and others that he added to his group.

Ceramics:

The work that was chosen for this Exhibition form an important group of decorative arts, in the areas of Persia, Turkey, Syria, Caucasus, and India, from the end of the twelfth century to the twentieth century AD. These are witnesses to the taste Calouste Gulbenkian and his interest in the culture of the Islamic world. The porcelain pieces that were manufactured in the most important production centers, especially the areas of Persia and Turkey, indicate the diversity of techniques and the multitude of decorative hands of the ceramic artists who excelled in that production. In the ninth century, the method of ceramic decoration was in the manner known as metallic luster, which represents one of the most important things that ceramic artists excelled in producing. Such ceramics was produced in the area between the two rivers (the Tigris and the Euphrates). This Exhibition contains three brilliant pieces, two of which from the city of Qachat in Persia, and the third from the city of Ar-Raqqah in Syria. Ceramic pieces were subjected to cooking processes. The first process was done in what is called "the solid





The potters in that city developed the technology of metal luster

structure" and the second was done in furnaces with lower temperature. Those processes were done after the ceramic was valuated with decoration and painted with metal dye (copper or silver). The features of Qachat ceramic style decoration is the tiles that are formed by the extremely small graphics and background. That golden period of producing

this type of pottery extended from the end of the thirteenth century to the early fourteenth century AD. These tiles were designed using the technology of metallic luster which were part of archaeological instinct as they had religious inscriptions and were covering the walls of mosques and cemeteries. They were also used in the Mihrabs. As in the city of Qachat, the city of Ar-Raqqa represented an important center for the production of ceramics, since the end of the twelfth century AD. The potters in that city developed the technology of metal luster, with maroon color that sets it apart from other technology. As for the Persian ceramic, it has been grouped together under the name of Sultanabad, a modern Iranian city, which in its suburbs there is a large part of ceramic pieces that have been found and which form an important part of the

Gulbenkian Group.

With regard to the Ottoman art, it is situated in a prominent place in the Department of the Islamic Art in Gulbenkian Group, because of the quality and the quantity of items that were available to him. The colors of tiles and pots of the Ottoman art reflect the love of Calouste Gulbenkian to the abundant decorated flowers and the diversity of shapes and intense colors, which are characterized by the production of Iznik. In the fifteenth century AD, the Ottoman manufacturers knew the techniques for the production of a type of pottery that is distinct from others due to the quality of oil decoration. Some stages point at the development of colors and patterns, for this type of ceramics, to the existence of a clear impact of the Chinese porcelain. The Exhibition is full of a series of pitchers and cups decorated with flowers in various colors,



These lamps are hanged from the ceiling by chains, technically subject to specific rules with a bit of variation in decor specifications

was known, the gilded and painted decoration, settled by fire, was the largest operation carried out by the sophisticated makers of glass, during the Mamluk era, which allowed the use of a greater range of colors without the distortion of glass. Lights in mosques (Niches) were made from gilded and painted glass, which was requested by the sultans and Mamluk princes to beautify the many mosques and institutions of the Endowment. These lamps are hanged from the ceiling by chains, technically subject to specific rules with a bit of variation in decor specifications. The taste of the Mamluk excelled in the quality of different fonts and elements of engineering design that were frequent in the decoration of gilded and painted glass, made in Egypt and Syria, during the Ayyubid period. On the other hand, the occurrence of the use of nobility and titles, which symbolizes the community and clearly takes the caste system, was clear and has spread in the Muslim world, especially in Syria and Egypt during the first half of the thirteenth century. The use of nobility and titles had been under various demonstrations



and tiles decorated with Quraanic inscriptions, and cups, plates, and different pots.

Gilded and painted glass In contrast with the diversity of geographical and temporal object in the porcelain collection, the distinct group, which includes ten pieces of gilded and painted glass, from the fourteenth century, represents the peak of the glass industry, in Islam, during the reign of the Mamalik (1250-1517 AD) who ruled in Syria and Egypt until the invasion of the Ottoman Empire. Although the coating technology

This art is attributed to the Holy Quraan that had been revealed in Arabic

in architecture and art of that period, as it was also subject to very accurate rules. No doubt that these Mamluk slogans, which was granted by the Sultans and Princes, were a key element in the process of dating this artwork.

One of the most important pieces featured in the Exhibition is a mosque niche dating to the Mamluk period, and was produced specifically for Sultan An-Nasir Hasan Bin Mohammad. It was made of enameled and gilded glass, and was donated by Khedive of Egypt to the King of Belgium in the year 1869, on the occasion of the opening of Suez Canal. It was added to Calouste Gulbenkian Group after it has been purchased from Seglman in Paris in 1909.

Quraans and gilded manuscripts

The art of book writings and fonts, more than many other technical aspects, possesses a prominent place in the Islamic communities. This art is attributed to the Holy Quraan that had been



revealed in Arabic. The language has gained, accordingly, a sacred nature. In comparison with other writings that belong to other important cultures, the Arabic calligraphy is new to them as it was originated in the beginning of the sixth century AD, and the final version of the Quraan is dated to the year 32 AH. Subsequently, it reached the main areas of the Islamic world, while writings took various forms of development since then, but they fall under two main types: wrapped sufficiency and flowing writing, or continual. What I mean is that the wrapped Kufi script

is the most commonly used in the written texts of the Quraan. Despite undergoing strict rules, it branched out some secondary types of writing, such as the florid or the complex Kufi script. As for the flowing writing, the more flexible, the more used to write documents, that are not religious, and literature texts. It has evolved to patterns on a very large extent of diversity. Among these patterns which are still used: Thuluth, Naskh, Muhaqqaq, and Ruq'ah. At the Exhibition, there is a representation of one of the brightest periods in the Persian drawing, which is the Timorese period (1378-1506

AD). This is done through a Quraan manuscript that has been copied by Prince Bay Senghor, the son of Shahrukh Mirza one of the major sponsors of the arts in that period. It is likely he is credited for the establishment of Ketabkhanah. Kings of Seferians, like their predecessors, gave a great attention to remarkable manuscripts, in terms of literature, decorative and colorful graphics. Technical and artistic quality for binding have received special attention from Calouste Gulbenkian, who acquired an outstanding collection of binding covers ranging from Persian binding in the sixteenth century AD to the binding that used lacquers, during the ruling period of Qajars (1779-1924) which was characterized by heavy ornamental flowers and small birds on a black background.

Beauty of oriental carpets
The corner of oriental carpets is of great importance in the Islamic Art collection, which was acquired by Calouste Gulbenkian, especially carpets from Persia, during the reign of the Safavids, and from Mongolian India. Add to that, some other pieces that came from the Caucasus which Calouste Gulbenkian illustrated in one of his books. In addition to the carpets, Calouste Gulbenkian has collected some other pieces that belong to newer eras. Taken into account, of the displayed collection, the diversity of carpets made of wool and was made in Persia. Those pieces are from Kashmiri wool yarns that came from northern India, during the era of

the Mongolian Family, with diversity of decorations, drawings, etc. Also included in the Exhibition, are carpets from the eastern part of Caucasus, of the type of Hild, during the seventeenth and eighteenth centuries AD. They were made of wool and contain multiple-colors decorated architecture. The Exhibition included carpets made from silk, manufactured in Persia during the reign of the Safavids. The first piece was produced in Persia during the reign of the Safavids and inspired by the Poland carpets, in the sixteenth century AD, which are very much appreciated. The second piece expresses the special criteria of Ottoman court, while the third piece came directly from the carpet garden style, which dates back to the era of the classic production of the Safavid. On that last piece, there are Armenian writings and was made of silk and gilded metallic thread, by Haqhob Kabudjan who is regarded, by many, as the best weavers of the school of Kom Gaby. That is the name given to the place which was occupied by the Armenian weavers' workshop. They specialized in the production of carpets made of silk, which, at times, were manufactured using metal strings.

If the carpets that Calouste Gulbenkian acquired contained an important set of excellent models, especially during the classical age of production in Persia, during the reign of the Safavids, and from India, Mongolia and the Caucasus, the privileged group of silk fabrics came from the best production centers in the Near and

Middle East and is, without doubt, an important part of his collection of the art works of the Islamic East. Among the pieces of velvet and silk fabrics, which dates back to the reign of the Safavids in Persia, during the seventeenth and eighteenth centuries, a piece of velvet embroidered cloth that may date back to the seventeenth century AD in the city of Yazd, which is considered, next to Kashan and Isfahan, as the most famous silk fabrics production centers in Persia. It is characterized by the richness of colors and the very thorough design. The group also contains a variety of prominent multi-colored graphics, filled by decoration elements of flowers associated with each other by a tight system of leaves of various shapes that alternate with forms of palm fronds. This type of decoration, which combines elements of flowers and animals, won the desirability of the Safavid kings and was used to decorate tents and palaces. There is no doubt about the importance of silk fabrics in the decoration of that era and which is stated in the conduct of kings and reports of foreign visitors. The silk fabrics and the velvet fabrics embroidered in gold and silver thread, which is produced in Ottoman Turkey, particularly in the late sixteenth century, and during the seventeenth century AD, in production centers in Bursa and Istanbul, are perhaps the most important and fascinating corner of the Islamic fabrics, collected by the Calouste Gulbenkian. It, at the same time, reflects the taste that had prevailed among collectors of art during his era.

Strategic & Future Studies

M Mr. Izzideen Omar Issa, Professor of Strategic and Future Studies, Arab Naif University for Security of Science, in Saudi Arabia, while in Rabat, emphasized that "To increase production is sort of worship, to change the consumption pattern is asceticism, to fight production constraints is [wisdom], and to bridge the gap between the rich and the poor is volunteering. This is not attainable except by a method cited from the Divine Light".

Omar Issa called, during his participation in the second lesson of Husniyah Lessons, in Morocco, themed "Strategy of Food Security, from an Islamic Perspective", to establish a center for studies and research concerned with food security at the Islamic approach, and looks to future solutions.

Stories and visions

At the outset of his talk about the elements of the Islamic strategy of food security through Surat Yusuf, he emphasized on the importance of Quraanic stories and how they are related to visions. He said: "The stories of the Quraan are not tales to be told or news to be listed, but hard facts and part of the rational Islamic path in statements of preaching the Quraan, its

Halal and its Haram. He cited Quraanic verses quoting their importance, such as (the best of stories, the best statement, the true narration, this Quraan narrates unto the Children of Israel ...).

The lecturer recorded that most of the stories contained in the Quraan are addressed to men of understanding to take lessons from them. The stories in Surat Yusuf confirmed that the trials are faced before the empowerment, pointing out that the interpretation of the stories tended three categories: category that harm and does not benefit category that affect provisions and what is uncertain and to reject it, is a mandatory act, and the third category that is not incompatible with what was outlined. The third one is vouched to be interpreted by thrifty commentators such as Ibn Kathir and Al-Qurtubi.

With regard to the visions that the media has stirred up controversy in Morocco, Omar Issa explained that visions are truth and the criterion is to interpret them correctly and they come to pass. As for predictive dreams, Muslim and non-Muslims are alike when they are witnessed.

The lecturer said that Surat Yusuf included three visions: the first was the prostration

of his [Yusuf] parents and brothers, the second and third, were uniquely interpreted by Yusuf as Allah taught him to interpret things that are unseen. He interpreted the visions of his two companions in prison, while the third was considered records passing of time and place and is valid for every one. It is about the subject of Strategic Planning for Food Security, which is related to the vision of the king and his cows and seven green ears of corn.

Elements of Strategic

Planning for food Proceeding from the words of Allah, in Surat Yusuf, Verse 46: "Then he went to Yusuf and said to him: "Yusuf, O truthfulness incarnate, tell the true meaning of the dream in which seven fat cows are devoured by seven lean ones; and there are seven green ears of corn and seven others dry and withered so that I may return to the people and they may learn." All the way to Verse 49: "the people will be given rain and in which they will press [olives and grapes]." From that, the professor of Strategic and Future Studies Plans acknowledged the Islamic strategic plan of the Islamic Food Security.

He said that the "Yusufic" Verses provided the

elements of the Strategic Plan for Food Security by providing strategic stock of food through production and rationalization of consumption, where Yusuf began as responsible for this rationalization to eat without being extravagant and distribution of known food rations.

Omar Issa pointed out that the method to save plantation from being spoiled is to leave it in the ear, without the need for chemicals, rationing of consumption, and harvesting part and leaving the seeds for next season, with the willingness to cooperate with non-believer in time of distress.

In the area of regulating the consumption, with reference to the Moroccan, he pointed to the records of the late King Hasan II, during the drought years, when sacrificed on behalf of his people to protect their livestock from extinction.

He added that the Strategic Planning "Yusufic" for food security is part of the Islamic system, consisting of correlation of food, security, and faith, which is the base for those correlated basics, reminding of the parallelism of food and security in Surat Quraish, belief to inhabitation, and disbelief in drought and desertification.

He said that the belief is uninterrupted inhabitation, and continuous benevolence, while disbelief is drought and desertification and migration from homelands and dividing of people everywhere. That confirms the homogeneity of what appears conflicting, such as what relates to

Dunya (this life) and what relates to Al-Akhirah (the Hereafter), and what relates to material and what relates to moral. He pointed out that religion is the engine of production while the decent life is the motivation and the pursuant of charity in this Dunya and in Al-Akhirah which is the main goal.

According to the lecturer, the strategic outline is based on four foundations. Among them, he mentioned: provision of production with work and pursuit that are not abated, and expansion of agricultural land. He cited the Prophetic Hadith that advocates planting of shoots and the revival of the dead land. The second Hadith talks about moderation and rationalizing of consumption, where individual takes only what he needs.

Addressing obstacles to food security

The Professor addressed a number of things that invalidate the constraints of production and consumption, which threatens food security, including: waste and extravagance, luxury, and monopoly to raise prices. He explained that increasing production and dealing with its inhibitors is what distinguishes the Islamic perspective on food security, in particular.

Inhibitors mentioned above move in the non-strategic Islamic food. They widen the food gap and eliminate every effort, and thus to remediate the defects, it has to be done through social solidarity and to vie with one another in doing good deeds. This could be done by the way of Zakat

(alms), which is the right of the needy and the deprived, Waqf (endowment) and charity, which has so many fields, and the prevention of natural disasters and human pandemic, and cooperation in doing good and investment of human creative energy.

Numbers that require strategy

Omar Issa affirmed that increasing production is an act of worship, changing of consumption pattern is an act of asceticism, fighting against the obstacles is an act of wisdom, and bridging the gap between the rich and the poor is an act of volunteering. He asserted that there is no way out, for Muslims, with respect to food security, but by the releasing of spiritual energies. Our studies remain incomplete and our efforts remain scattered, therefore, we must establish a center that specializes in food security issues and in finding future solutions. It is to be based in Rabat, to achieve what is missing for Muslims and for humanity. Muslims, then, would be participating in the global civilization, and participating in the removal of threats, by eradicating hunger and by achieving the balance and food security.

It is worthy to mention that the lecture giving by Omar Issa, came directly after the opening lecture of the Moroccan Minister of Endowments, Ahmad At-Tawfeeq on "Advising to the rulers is part of the allegiance, and it is the role of scholars", which means going to approach the issues of life more than being confined to the issues of worship.

The CREATION in the OLFACTORY



By: Haroon Yahya

SYSTEM

No one knows how many varieties of odors there are in nature

It is quite easy for you to describe those things you see or hear. Yet generally, we have considerable difficulty in putting any name to a smell. We try to describe it by comparing it to some other smell; and tend to describe the feelings those aromas awaken in us. We refer to those smells we like as "nice" or pleasant, and to those we do not as "bad" or unpleasant, because a great many smells we encounter in our daily lives do not have actual names.

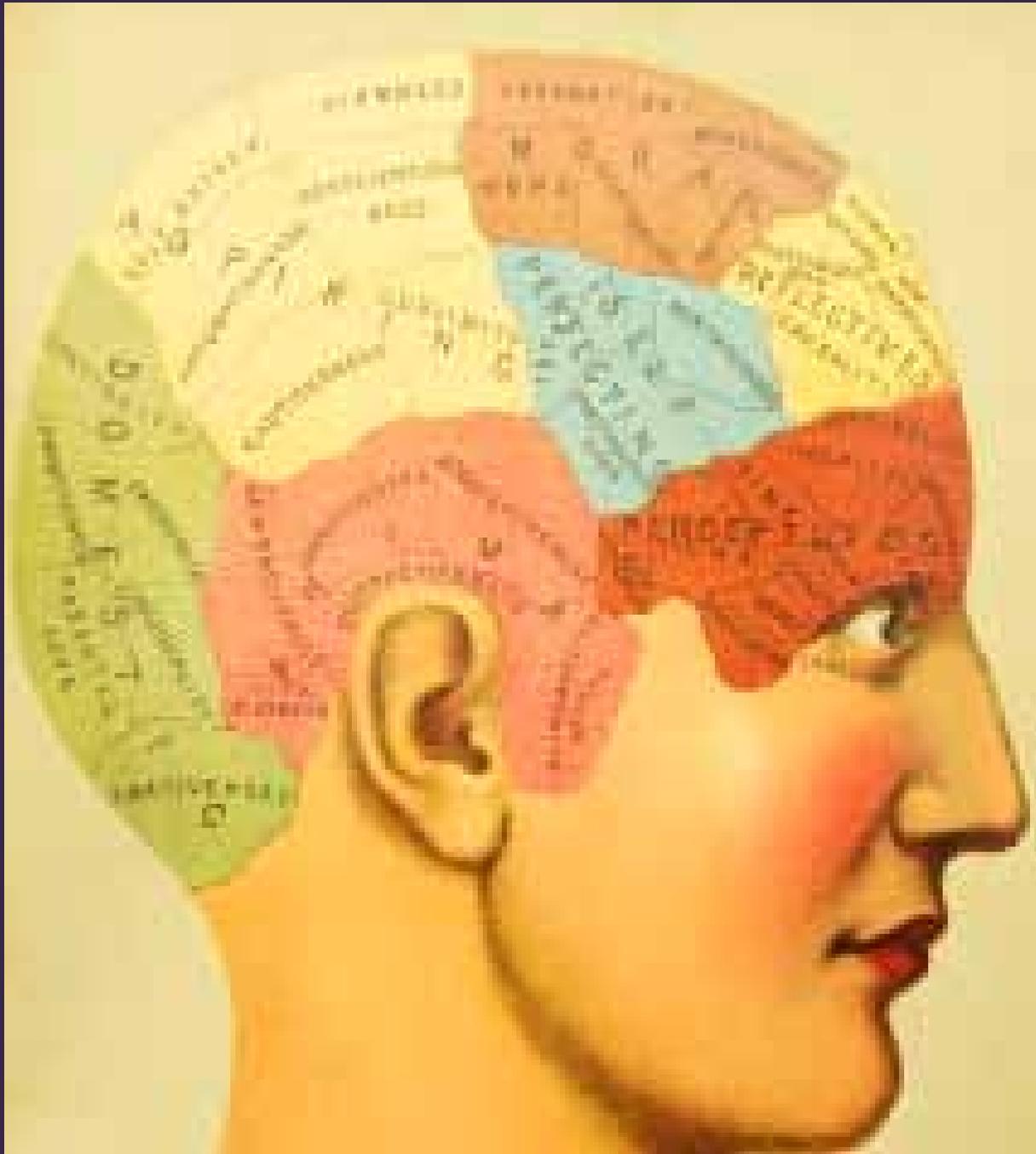
What we refer to as a smell is actually a reaction to chemical particles—in other words, molecules—given off by an object. The origin of the smell of freshly ground coffee that you find so delightful is actually the floating airborne molecules emanating from it. The more of these are given off, the stronger the

aroma. The reason why a baking cake smells so much more strongly than a stale one is because the cake in the oven is emitting so many more scent particles. Scent molecules begin moving in the air more freely under the effect of heat, and are able to disperse over a wide area. But be aware that delicate balances have been specially arranged for human life. There are materials such as stone, iron and glass around you that you cannot smell, because these substances do not vaporize at room temperature. But assume for a moment that everything in your room suddenly began giving off aromas: Can you imagine how disturbing and even life-changing that would be?

Another interesting fact is that although

water vaporizes at room temperature and even below, it has no odor. This special feature in water is most important, since it means that there is no difference between the scent of a dried rose and one that has been freshly watered and still has droplets on its petals. In other words, the rose's natural perfume is unimpaired. Furthermore, the water vapor, or moisture, in the air actually strengthens the effect of any existing smell. For instance, water molecules that vaporize after a downpour of rain raise scent particles up into the air and assist in spreading the scent of flowers all around.

No one knows how many varieties of odors there are in nature. Bearing in mind the existence of millions of molecules, we may safely say that the variety of scents



is enormous. Studies have been carried out to place these aromas into various categories. But due to the extraordinary variety of smells, no satisfactory classification has ever been achieved. i

The microscopic variation between molecules gives any one smell its particular

characteristics. (Figure 1) For example, the feature that differentiates a cooked, fresh egg from a rotten one lies in the structures of the particles the two eggs give off. Differences in the chemical structures between various molecules are based, in turn, on very delicate variations.ii Indeed, the addition or subtraction

of a single carbon atom can turn an attractive smell into a repellent one!

The design in every point in the universe can immediately be seen in the structures of scent molecules. The unique aromas of cocoa, lavender or strawberry are the results of the molecules that give rise to these smells, and to

the specially arranged bonds among them. Every molecule has been planned in light of a specific purpose, in the exactly the form it needs to be. There is no doubt that this magnificent design belongs to God, Who created everything and determined it most exactly. (Surat al-Furqan: 2)

Engineering in the Nose

When the olfactory, or scent-perceiving, organ is mentioned, the nose immediately comes to mind. However, very few are aware that as little as 5% of the nose is actually involved in the perception of scents.ⁱⁱⁱ Gordon Shepherd, professor of neuroscience at Yale University emphasized the truth of this when he wrote, "we think that we smell with our noses, [but] this is a little like saying that we hear with our ear lobes."

The following pages shall examine that part of the nose concerned with scent perception. First, however, we should make a brief reference to the other 95%, which undertakes two major responsibilities on behalf of your respiratory system. The first of these is to warm and moisturize the air you inhale. The mucus layer covering the interior surface of the nose releases water vapor to moisture the air that enters. The large numbers of capillary vessels immediately beneath the mucus layer also warm the passing air, adapting it to the sensitive structure of the lungs. The mechanism in question resembles the air conditioning system that regulates the levels of temperature and humidity in buildings.

The second important function of the nose is to halt dust particles, bacteria and germs, thus acting as a screen to diseases that might otherwise reach the lungs. This is how this splendid security system functions: Harmful particles that enter with the air are trapped by the mucus layer. Then tiny hairs known as cilia go into action. (Figure 2) They propel mucus containing harmful substances at a speed of 1 centimeter (0.4 inches) per minute toward the pharynx, where it is either expelled by coughing or else destroyed by gastric acids.

These processes, here described in general terms, are in fact so exceedingly complex that the details of the mechanism by which millions of micro-hairs operate as a single entity has still not been fully understood. The mucus layer, mucus-producing cells and micro-hairs comprise a perfect chemical purification plant that works so flawlessly that it immediately identifies what is essential to the body and what is dangerous to it, and takes the necessary actions.

One truth is very apparent here: The air-conditioning, security and purification mechanisms in the nose are all examples of perfect engineering. It cannot possibly be imagined that circulatory, respiratory and digestive system cells agreed to cooperate among themselves and draw up plans like engineers. It is also impossible for the systems in question to have come about as the result of coincidences and to produce the aesthetically pleasing human face. It is revealed in verses that God

It is revealed in verses that God created everything, from the Earth to the skies, with its perfection of design

created everything, from the Earth to the skies, with its perfection of design:

... Everything in the heavens and Earth belongs to Him. Everything is obedient to Him, the Originator of the heavens and Earth. When He decides on something, He just says to it, 'Be!' And it is. (Surat al-Baqara: 116- 7)

The Nose's Chemical Analysis Facility

You breathe an average of 23,040 times each day. During this constantly repeated process, your nose adapts air for the lungs in the most appropriate manner. In doing so, it performs another very important task: It detects and monitors odors.

The total population of a sniff is a billion trillion molecules, nearly all of them normally in the mix we call air. The scent particles, far too small to be seen with the naked eye, are contained within this enormous quantity of molecules. After you have breathed in, special turbinate bones in the nose direct a portion of that air to the scent-perceiving region. In this way, scent molecules arrive at a region in the upper part of the nasal cavity, some 7 centimeters

The total population of a sniff is a billion trillion molecules, nearly all of them normally in the mix we call air

(2.756 inches) inside and above the nostrils. (Figure 4) When you lift a flower to your nose and smell its perfume, a great number of molecules reach the scent-perception region.

Most people are unaware that they possess such an extraordinary chemical-analysis facility that lies within the scent-perception region, works non-stop to analyze odors in the surrounding area. As you go about your daily life, making no special effort to perceive smells, this facility is in action nonetheless. Even when you sleep at night, it perceives potentially harmful smells such as smoke and warns you. This facility is so utterly perfect that it is able to determine more than 10,000 different odors^{vii}, functioning with a perfect accuracy and sensitivity.

The small scent molecules that form the basis of aromas come in different shapes and sizes.^{viii} The breathtaking scents in a garden, the attractive aromas of a delicious meal, or the repellent stench of rotting fruit all arise from different molecules. The

chemical plant in your nose is easily able to identify all these different molecules, and can even immediately distinguish molecules with the same atomic formulae. For example, the minute difference between the molecules L-carvone and D-carvone stems from their atoms having different sequences. Despite this exceedingly close similarity, a human nose can easily distinguish between the two, telling us that the former suggests cumin and the latter, spearmint.^{ix}

Another property of the nose that amazes scientists is its immaculate sensitivity. The minimum concentration of a substance required for us to recognize its particular smell is known as the smell threshold. The analysis mechanism in our noses is unbelievably sensitive; some scents in the air can be perceived at concentrations of less than one part in a trillion! Research has shown, for example, that the threshold for perception of butyric acid is a 10 billion fold dilution of the pure substance.

The more molecules are investigated, the more marvels of the scent perception system are revealed. What we perceive as any single aroma is actually an effect caused by large numbers of different molecules. For instance, the "ordinary" smell of white bread actually consists of around 70 different scent molecules. It is estimated that the smell of coffee results from a combination of at least 150 different chemical substances.^{xi} A top-quality perfume may contain 500 ingredients.^{xii} The analysis mechanism in your nose

identifies these chemical substances at very low concentrations, without your being aware of it. All these processes that take place between your detecting a smell and concluding that it belongs to coffee brewing, take place in much less than a second. Bearing all this in mind, the superior creation in the scent perception mechanism can doubtless be better appreciated.

God reveals in one verse that:

And in your creation and all the creatures He has spread about there are Signs for people with certainty. (Surat al-Jathiyya: 4)



A Call to Reflection

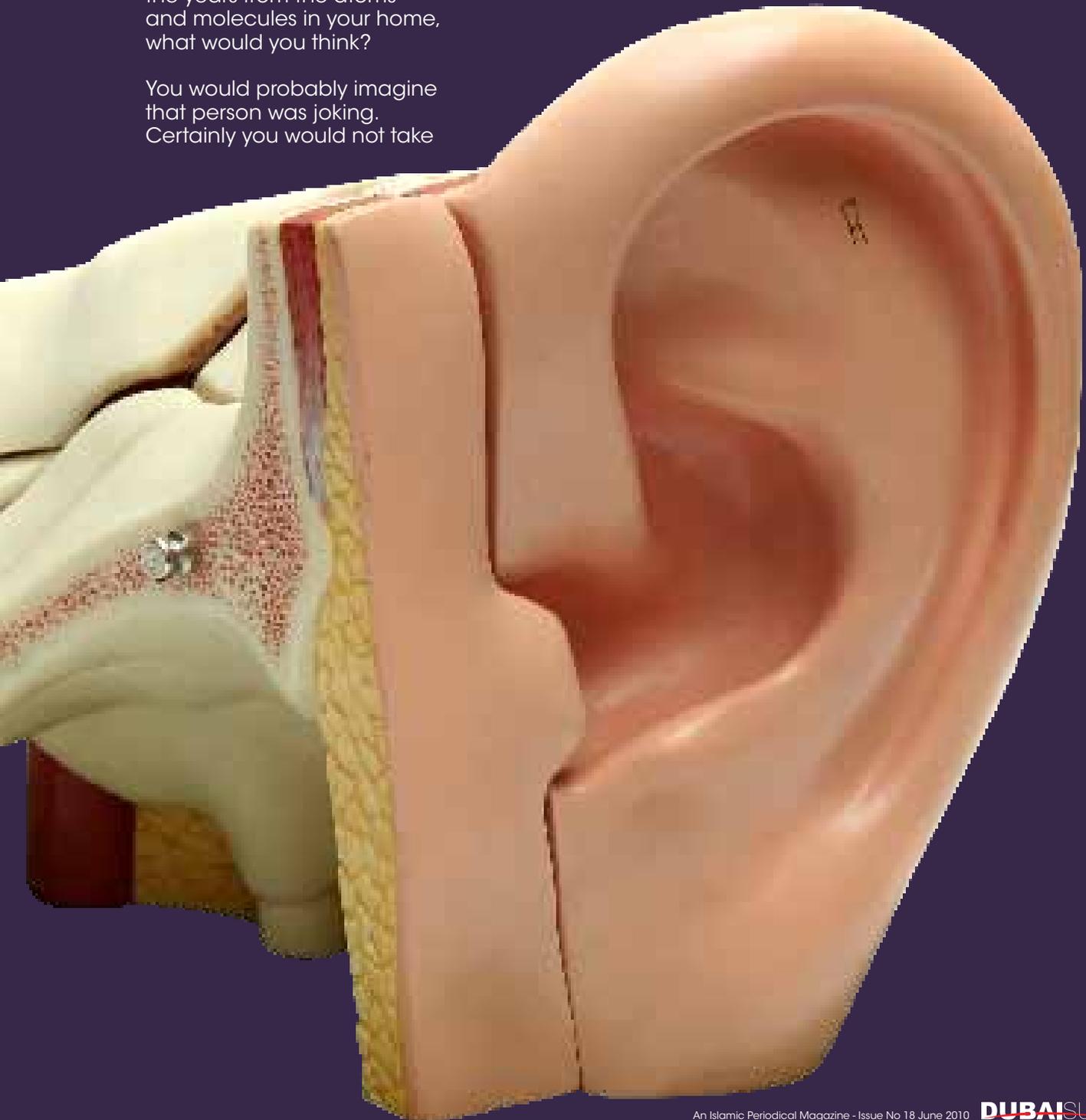
As you sat watching television, were someone to tell you that the broadcast came, not from any television station, but as the result of electromagnetic waves forming at random in the air and that the television had not been produced in a factory but had come into being spontaneously over the years from the atoms and molecules in your home, what would you think?

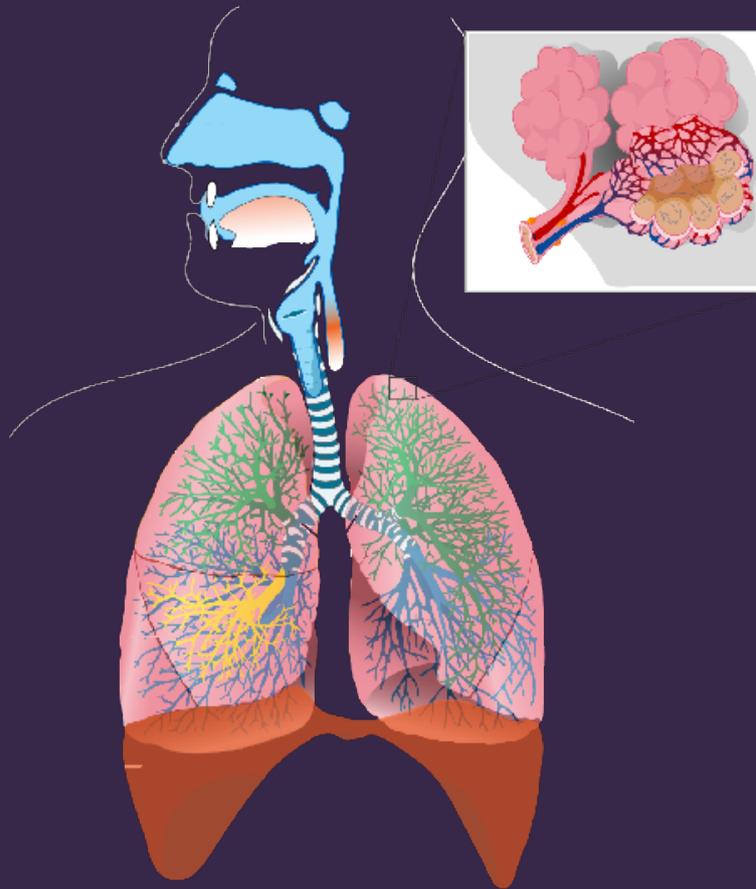
You would probably imagine that person was joking. Certainly you would not take

his words seriously. When you realized that they were actually serious in making that claim, you would conclude they had lost their reason. That is because in that example, we are dealing with a technological design: A television set is a device specially manufactured with the aim of receiving televised broadcasts. In short, both the television and

the broadcasts-and every aspect of the relationship between the two-have been planned down to the finest detail. In this complex system, there is absolutely no room for chance.

Yet evolutionists maintain something even more irrational. The view of Darwin and his evolutionist followers may be summarized as





follows: According to their logic, the scent perception mechanism-far more highly advanced than television broadcast technology and which is still not yet fully understood-and the flawless harmony between the countless scent molecules and the nose, came into being as the result of so-called coincidences. (Figure 5) To put it another way, atoms randomly combined to form molecules that make up the different aromas on Earth and at the same time, those same molecules spontaneously brought the nose into being, the organ which is capable of identifying them all separately and of interpreting what it perceives. There is allegedly no plan, design or intellect involved here.

According to evolutionists, everything happened over billions of years by means of unconscious, uncontrolled and random events that, all combining together, eventually gave rise to any number of perfectly flawless systems.

Anyone with a little reason and common sense can immediately see the flaws in this evolutionist logic. The subjects described in later chapters of this book will fully reveal the errors that evolutionists make regarding these matters. No doubt the structure in the nose has been specially created to perceive odors, and is a yet another sign of the omniscience of God, its Creator. Every detail you will learn throughout these

pages represents a proof of this flawless design and perfect creation.

Indeed, in the Qur'an God has revealed this harmony and flawlessness that can be seen everywhere on Earth:

He Who created the seven heavens in layers. You will not find any flaw in the creation of the All-Merciful. Look again-do you see any gaps? Then look again and again. Your sight will return to you dazzled and exhausted! (Surat al-Mulk: 3-4)

Theories of Scent Perception

You wake up in the morning to delightful aromas emanating from the kitchen. Even as you think to yourself, How good that smells, you are unaware of all the processes going on inside your nose. But just what is happening in your nasal cells at that moment?

Scientists have been trying to answer this question for many years, but have still failed to fully unravel how the scent-perception cells recognize particles in the air. What they do know goes no further than theory. Indeed, less is known about scent perception than about our other senses.

At present, one of the most widely accepted theories, first proposed by R.W. Moncrieff, is known as the steric theory, according to which, scent particles come in different shapes and sizes, and combine with receptors unique to them in the olfactory region. The relationship between the receptors and the scent

particles is comparable to that between a lock and a key. In the same way that a lock can be opened only by a particular key, so scent receptors go into action as a result of the effect of certain molecules only.

John E. Amoore developed this theory further, and determined seven main smells, which he termed ether, camphor, musk, flower, mint, sharp and rotten. He then proposed that all scents consist of combinations of these seven "building block" odors.

Another scientist, Luca Turin, proposed the vibration theory of olfaction, maintaining that scent receptors in the nose work like a spectroscope, a device used to measure vibration frequencies, and that they identify molecular vibrations. According to Turin, receptors in the nose are apparently designed to be compatible with the vibration frequencies of scent molecules. This resembles the way in which special cells in the retina of the eye are created to be compatible with specific wavelengths of light. Turin thinks that at the basis of scent perception, there is a complex mechanism based on electron transfer.

Other theories include J.T. Davies and F.H. Taylor's diffusion pore theory, G. M. Dyson's molecular vibration theory and B. Rosenberg's piezo effect theory.^{xvi}

In short, we still do not know how the communication between scent molecules and scent receptors takes place. In other words, the perceptive processes that take place in the receptor cells in our noses have not

yet been fully unraveled.

Obviously, however, there is, considerable speculation, and in the following pages, we will devote more space to one view that has gained wider acceptance in comparison to the others.

Laboratories equipped with the very latest devices permit all kinds of scientific research to be carried out. Yet that we still do not understand how our sense of smell works once again shows the perfection of the system in question and the overall creation of human beings. As science unravels the details in the human sensory systems, it lays out the facts for all to see. The sensory organs are the work of a flawless design, and have been created with a delicate equilibrium calculated to be ideal for healthy human life. Another observation that emerges is how thoroughly mistaken is the theory of evolution, which maintains that life is the work of chance.

Marvels in the Scent-Perception System

Your senses provide you with enormous amounts of information about the outside world. We may not always be aware that our senses play a vitally important role in our perception of what's going on around us. When you close your eyes and smell dinner cooking in the kitchen, you can unfailingly identify what is on the menu. By scent alone, you can tell whether or not the dinner is cooked, or whether something in the refrigerator has spoiled. We can also identify a great many environments, such

Turin thinks that at the basis of scent perception, there is a complex mechanism based on electron transfer

as hospitals, restaurants, markets, schools or our own homes, from their odors alone.

Your capacity to detect smells is much greater than you imagine. Some researchers even say that it would be a mistake to reduce this capacity to a numerical figure, since our sense of smell is able to distinguish between countless different odors.^{xvii} Let us now look more closely at the marvels of creation that make up this supremely competent and highly accomplished system.

The Unbelievable Motion in Mucus

Two olfactory regions (Regio olfactoria) are located in the roof of the two nasal cavities of the human nose, just below and between the eyes. (Figure 6) The region occupies 2.5 square centimeters (0.39 square inches) and is covered in mucus secretions. Mucus is a sticky fluid secreted by *Bowman's glands*. The mucus layer covering the olfactory region is about 0.06 millimeter (0.023 of an inch) thick.^{xviii} If this layer were even slightly thicker, your capacity to perceive smells would decline considerably. The reason why your ability to perceive smell decreases when you catch a cold is

The first stage in olfactory perception begins in the mucus layer

because mucus production is increased. If the thickness of the mucus were any less, then your body's immune system will be weakened and the olfactory micro-hairs in the mucus layers could easily be damaged.

The basic functions of mucus have been known for some time. Among other things, it prevents drying inside the nose and constitutes a defense against foreign chemical substances. But only recently was it realized that mucus has a most organized structure and constitutes a most ideal environment.^{xix} Indeed, it is a very rich mixture of proteins, enzymes, mucopolysaccharides, immunoglobulins and lipids.

The first stage in olfactory perception begins in the mucus layer. In order for scent particles contact the receptors in the micro-hairs, they must first pass through this stratum. At this stage, special connection proteins in the mucus layer combine with scent particles and serve them literally as guides.^{xx} These proteins are still the subject of research. They are thought to assist scent particles and receptors to come together and also prevent excessive numbers of scent molecules from reaching the receptors.^{xxi} What is certain is that the proteins recognize thousands

of different scent particles establish communication with them and regulate the molecular traffic in the mucus layer-reaffirming the fact of an astonishing creation.

Imagine yourself wandering in a garden filled with lovely-smelling flowers and holding them up to your nose to smell them, one by one. In order for new scent particles to reach the receptors in your nose, the old molecules need to be disposed of, or it will be impossible for you to detect the smell of the second flower after smelling the first. Such an eventuality could have unwelcome consequences, but it is prevented by certain enzymes within the mucus.

To describe it in simplified terms, after a specific-but quite brief-length of time, the enzymes in question alter the structures of the scent particles and convert them to a state where they no longer stimulate the receptors. Later, these neutralized molecules are sent to the stomach together with the mucus that traps them, and are thus eliminated. Note that it is not expert biochemical engineers and scientists who accomplish this, but enzymes with no mind or consciousness. In addition, the enzymes in the mucus achieve this by constantly making new "decisions". Naturally, enzymes cannot manage such complicated tasks all by themselves. All this takes place through the limitless knowledge and magnificent creation of God.

In conclusion, there is an astonishing activity in the depths of the mucus layer that manages the scent-

perceiving region in your nose. Countless processes, of which you are unaware and cannot see with the naked eye, proceed with perfect planning and timing.

Wonderful Messengers: Scent Cells

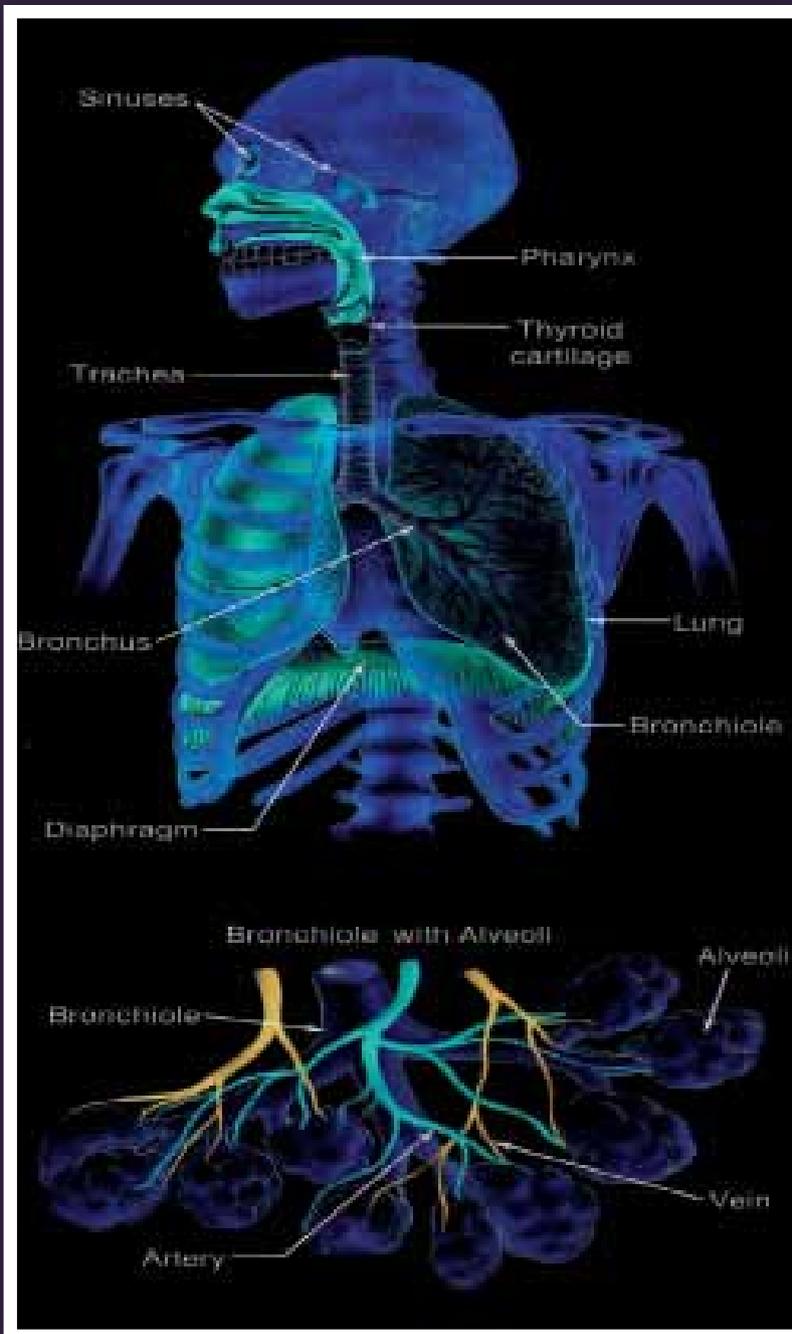
Scent receptors are actually nerve cells whose main function is to carry to the olfactory bulb the messages triggered by scent molecules. Views in the scientific world differ as to their numbers. Some researchers put the figure at 10 million^{xxiii}, and others at around 50 million.^{xxiv} Millions of scent cells in the olfactory region-which is no larger than the smallest postage stamp-are arranged in an astonishing regularity. If you possessed all technical means and were asked to place millions of cells in exactly the right locations, could you do it? Such a task would of course be impossible. After all their years of research, scientists have been unable even to determine the exact number of cells, let alone set out millions of them, showing that this task is of course impossible.

Within the scent cell itself, there is also a striking division of labor. As the well-known researcher Stuart Firestein points out: "The olfactory system accomplishes its sensory tasks with biological mechanisms that are common to many signaling systems. This special design quickly manifests itself in drawings prepared from electron microscopy images. (Figure 7) The olfactory cell consists of three main sections, the cell body in the middle, the micro-hairs known as cilia at one end,

and a protrusion known as the axon at the other. (Figure 8) The cell body is where many complex activities take place, the cilia where contact is made with scent molecules, and the axon where electrical signals are transmitted.

The number of micro-hairs at the end of the cell ranges between 10 and 30, and their lengths between 0.1 and 0.15 millimeters (0.0039 to 0.006 inch).^{xxvi} The difference between these scents hairs and similar ones in other regions of the nose is that the former move and possess scent receptors. (Figure 9) In contrast to the other cilia in the body, the olfactory micro-hairs are entirely independent structures. They assume the role of a skeleton for the receptors. Close inspection shows the most productive design for the micro-hairs, with a wide area for contact between scent molecules and receptors being squeezed into a very small region. In addition, latest research has revealed that each olfactory cell contains just one of a thousand different types of scent receptor,^{xxvii} as we'll consider later, in greater detail.

Though the term cilia or micro-hairs may suggest very simple structures, the fact is that these terms describe only the shape of the structures in question. In fact, olfactory micro-hairs possess an incomparable and extraordinary communications technology. Scent molecules that dissolve in the mucus combine with special receptors on the scent micro-hairs. The relationship between the scent molecule and the receptor resembles that



between a lock and key. As a result of molecular details that have not yet been fully clarified, a signal is formed within the scent-receptor cell. At this stage, a great many proteins and enzymes unflinchingly discharge the responsibilities placed upon them.

The process by which scent-receptors turn the

characteristics of scent molecules into electrical signals is rather complicated. At present, only two of the communication networks in the scent-receptor cells are known. In the very simplest of terms, the communication can be summarized as follows:

Let us first examine the communication established

AC accelerates the transformation of ATP in the cell into camp- a messenger bound to the channel that joins the cilia to the cell membrane

by means of cAMP (adenosine 3',5'-cyclic monophosphate). (When scent molecules combine with the receptors, a rapid sequence of processes begins within the scent receptor cell. First, the G-old protein is brought to an active state and sets the enzyme AC into action. AC accelerates the transformation of ATP in the cell into camp- a messenger bound to the channel that joins the cilia to the cell membrane.

This results in the channels opening up and calcium ions entering the cilia. Entry of the calcium ions causes the chloride channels to open, and chloride ions leave the cilia. In this way, a cell with an initial negative charge becomes without charge and an electrical signal forms as a result of this series of chemical reactions, moving along the cell axon to reach the olfactory bulb.

Some scent molecules do not affect the level of cAMP, but instead raise the concentration of IP3 (inositol 1,4,5-Triphosphate), which initiates the process that releases the electrical signal in the cell. The stages of the chain reaction of this cellular communication line have not yet been fully understood. However, the communication

within these minute cells is clearly the product of an astonishing design.

While all this is taking place at one end of the olfactory cells, astonishing processes are occurring in the axons at the other end. The axon carries the signal emerging in the cell to the olfactory bulb in the anterior region of the brain. (Figure 11) In order to reach the bulb, neuronal cells form axons that are bundled in groups of 10-100 to penetrate the ethmoidal cribriform plate, whose porous structure allows the olfactory nerves to pass through it. The design in this part of the skull is just one factor that enables you to perceive odors. Otherwise it would be impossible for the nerves to establish communications with one another, and thus to transmit olfactory signal. If all the necessary elements comprising the olfactory system were present, but nerves' passage through the bone was impeded, then you would be unable to smell. No doubt, every detail in this system is wholly indispensable.

To summarize these facts in a single sentence: The flawless communication in the olfactory cell is the result of special design, and that design is just one of the countless proofs of the splendor in creation.

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