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Our Vision

A Moderate Islamic Culture



EDITORIAL

ISLAM CHAMPIONS ALL HUMAN CAUSES

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

Islam, therefore, has never been a roadblock impeding the drive for openness, but rather a driving force that has effectively and tirelessly been contributing to attempts to benefit from the inexhaustible wells of knowledge in every nook and cranny of the world, as preached by Prophet Muhammed (PBUH). Out of this universal, timeless approach, Islam has always been ready to champion all noble human causes, regardless of any earthly considerations that have any thing to do with religious doctrines, races or sexes, for it is, in essence, a religion for all peoples and rather for the best of all peoples.

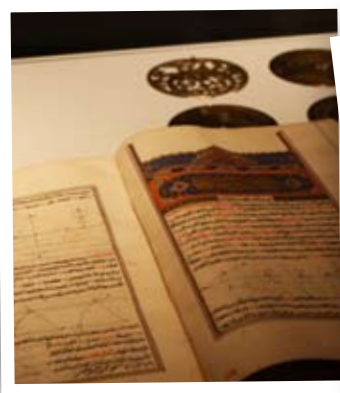
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Almost every newborn creature is weak and helpless, unaware of the dangers that surround it. It is very unlikely that it could survive and grow on its own.

The Date Palm: King of the Oasis

By: Najma Mohamed

and green crops (fields), and date palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with the same water; yet some of them We make more excellent than others to eat. Verily! In these things there are signs for the people who understand. (Noble Qur'an 13:3)

Plants, the colourful garments of the earth, play a key role in protecting life on this planet. Trees, which cover a third of the earth's surface, regulate the climate of the earth by absorbing carbon dioxide and releasing oxygen. In addition, plants provide nourishment, medicines, shelter, fuel and clothing to humankind and animals alike. Plants also fulfil a beautifying and decorative function.

Botanical research by Muslim scholars can be traced back to the second year after Hijrah (7th century AD) when a keen interest developed into the medicinal and agricultural aspects of the floral kingdom. 'Ilm ul-nabaat, the science of plants, encompassed not only scientific studies that classified and described plants, but also contemplated the spiritual and moral lessons drawn from the plant world.

Plants are regarded as one of the countless favours of Allah. As one reads in Surah Ar-Rahman, "So which of the favors of your Lord will you deny?" (55:13). If humankind attempted to count the blessings of this one favor of Allah, the plant kingdom, it would not be able to fathom the Greatness of the Creator.

If we would count up the favors

The date palm, mentioned more than any other fruit-bearing plant in the Qur'an, is a symbol often associated with Islam & Muslims


of Allah. Never would ye be able to number them. For Allah is Oft-Forgiving, Most-Merciful. (16:18)

In this three-part series we will draw on the work of Dr. Iqtidar Faruqi's *Plants of the Qur'an* to discuss three of the plants mentioned in the Qur'an and look at their characteristics, uses and benefits in our lives. The first of these is the date palm.

The Date Palm: King of the Oasis

One male date palm can produce enough pollen to pollinate 40-50 female trees.

The date palm, mentioned more than any other fruit-bearing plant in the Qur'an, is a symbol often associated with Islam and



"And tall (and stately) palm-trees, with shoots of fruit-stalks piled one over another" (Noble Qur'an 50:10)

From lush tropical rainforests to stark desert lands, from lofty mountain tops to shimmering seashores, we find an array of plants that scientists have estimated to be in the range of 422,000 species. The astounding diversity of the plant kingdom, which incorporates trees, flowering plants, ferns, mosses, seaweed and algae, has enthralled botanists for centuries. This diversity is described in the Qur'an as follows:

And in the earth are neighboring tracts, and gardens of vines,

During military expeditions, soldiers were instructed not to harm innocent people, nor to cut down any vegetation

Muslims. Throughout the month of Ramadan, dates are a common ingredient in the Muslim diet.

The delectable fruit is sourced from the date palms of Iran, Iraq, Saudi Arabia, Egypt and even South Africa. Muslims begin and end their day of fasting with its sweet and nourishing flesh.

Phoenix dactylifera is the botanical name for the date palm. It is also referred to as nakhl in Arabic, while the fruit of the date palm is called tamr in many Arab and African countries.

The date palm is a tall evergreen and consists of both male and female trees (called dioecious). Only the female trees produce fruit, but one male tree can

produce enough pollen to pollinate 40-50 female trees.

At Times of War

Prior to the advent of Islam, date palms, particularly the highly valued male trees, were often cut down and destroyed in battles between tribes. However, this practice was strongly discouraged by the Prophet (may the peace and blessings of Allah be upon him) and subsequent leaders and viewed as an act of "sacrilege on this earth" (Farooqi, 1997).

During military expeditions, soldiers were instructed not to harm innocent people, nor to cut down any vegetation.



✓ Date palms can survive up to 150 years

However, during the siege of the Banu Nadir tribe in Madinah, Muslims were forced to cut down date palms to "facilitate the movement of the army" (Farooqi, 1997). The Banu Nadir were angry and wanted to know how the Prophet, "who always forbade corruption and injustice and castigated their perpetrators" (Haykal, 1990), could command the destruction of their orchards. This act greatly saddened the Muslims but was deemed necessary. A verse was revealed at this time that indicated the permissibility of their action in these circumstances.

"And what you (O Muslims) cut down of the palm-trees (of the enemy), or you left them standing on their stems, it was by leave of Allah, and in order that He might disgrace the Fasiqun (the rebellious, disobedient to Allah)" (59: 5)

Palm Basics

The date palm, which is most commonly unbranched, can

grow up to 30 meters. Its 4-5 meter long leaves surround the trunk in a spiral pattern. Branched forms of the date palm also occur (See Surah 13 above).

Date palms produce between five and ten bunches of dates per tree. A single large bunch may contain more than a thousand dates, and can weigh between 6 to 8 kg. They begin to bear fruit at 3 to 5 years, and reach full production after 10-12

years. Date palms can survive up to 150 years.

Date fruits vary in size, shape and colour. This drupe fruit is characterised by its thin skin, succulent, soft flesh and hard stone or seed in the middle. Unripe dates are green in colour, maturing to yellow, then reddish-brown when fully ripe. Each of these states (green to ripe) has been given a particular name in Arabic.



Even the date stone is used as cattle feed, once it has been soaked and powdered

The tree is grown in a nearly rainless belt in the Sahara, as well as in the Middle East in countries such as Saudi Arabia, Jordan, Iran and Iraq. The variety of dates that are produced amount to 600 according to a report by the Agronomy and Range Science Management Department at the University of California. In three date-producing countries, Morocco, Tunisia and Algeria, there is reported to be about 1000 varieties of dates, many of which experience neglect and face possible extinction as efforts are concentrated on prized varieties (Campbell).

The date market in the noble city of Madinah, the Souq al-Tumour, sells about 150 varieties, differing in color, shape, taste and price!

Many Uses and Benefits

The date palm has a range of uses. High-energy date fruits have been placed high on the diets of the health conscious. Though the fruit still has untapped potential

in the food industry, it also lends itself to countless other uses.

Handicrafts, such as ropes and mats can be woven from the branches of the tree, while the bark is very useful as a building material. In early descriptions of the Prophet Muhammad's (may the peace and blessings of Allah be upon him) mosque in Madinah, historians state that the leaves of the date palm were used as a roof covering.

Even the date stone is used as cattle feed, once it has been soaked and powdered. The juice from the date palm is an ingredient in baking and cooking.

Placed in the mouths of newborn babies, eaten at wedding celebrations and at the beginning and end of each day of fasting in Ramadan - dates are said to have great medicinal value. A medical study cited in the British Medical Journal (Haouari et al.) found that placing a sugary substance in the mouth of a baby reduces pain sensation and heart rate. The sunnah (Prophetic tradition) of putting chewed dates or honey into the mouths of newborn babies at the name-giving ceremony on the 7th day after the child's birth therefore carries great virtue and benefit.

According to a study by Al-Shahib and Marshall, in many ways, "dates may be considered as an almost ideal food, providing a wide range of essential nutrients and potential health benefits." The sugar content of ripe dates is about 80%; the remainder consists of protein, fat and mineral products including copper, sulfur, iron, magnesium

and fluoric acid. Dates are high in fiber and an excellent source of potassium.

The Moroccan market boasts a large variety of dates

World production of dates has almost tripled, while export has increased by 1.71% in the last 40 years indicating an increase in the demand for this nutritious fruit.

Dates are also reputed to be useful in treating respiratory disorders, as well as a salve and a heart stimulant. It is also believed to be of benefit to pregnant women. In Surah Maryam, Allah provided Maryam (peace be upon her), the mother of Prophet 'Eesa (peace be upon him), with dates when she was experiencing discomfort and pain during the final stages of her pregnancy.

And shake towards thyself the trunk of the palm- tree It will let fall fresh ripe dates upon thee. (Surah Maryam: 25)

In an article discussing the benefits of dates, Omar-Muhammad (2003) states that studies have shown that "dates contain certain stimulants which strengthen the muscles of the uterus in the last few months of pregnancy." This would then assist in the dilation of the uterus at the time of delivery. Dates are also recommended for women in the post-partum period and lactating due to its value as a nutritious, high-energy food.

Narrated by Ibn 'Umar (may Allah be pleased with him): The Prophet (may the peace and blessings of Allah be upon him) said, "There is a tree among the



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trees which is similar to a Muslim (in goodness), and that is the date palm tree." (Bukhari, Vol.7 (65): 359)

The value of the date palm is still being understood. As an old Arab saying goes: The uses of the date palm are as many as the number of days in the year. The date palm is one of the many bounties that have been placed on this earth for us to benefit from. Next time we will look at az-Zaytoon, the olive, also discussed in the book, Plants of the Qur'an.

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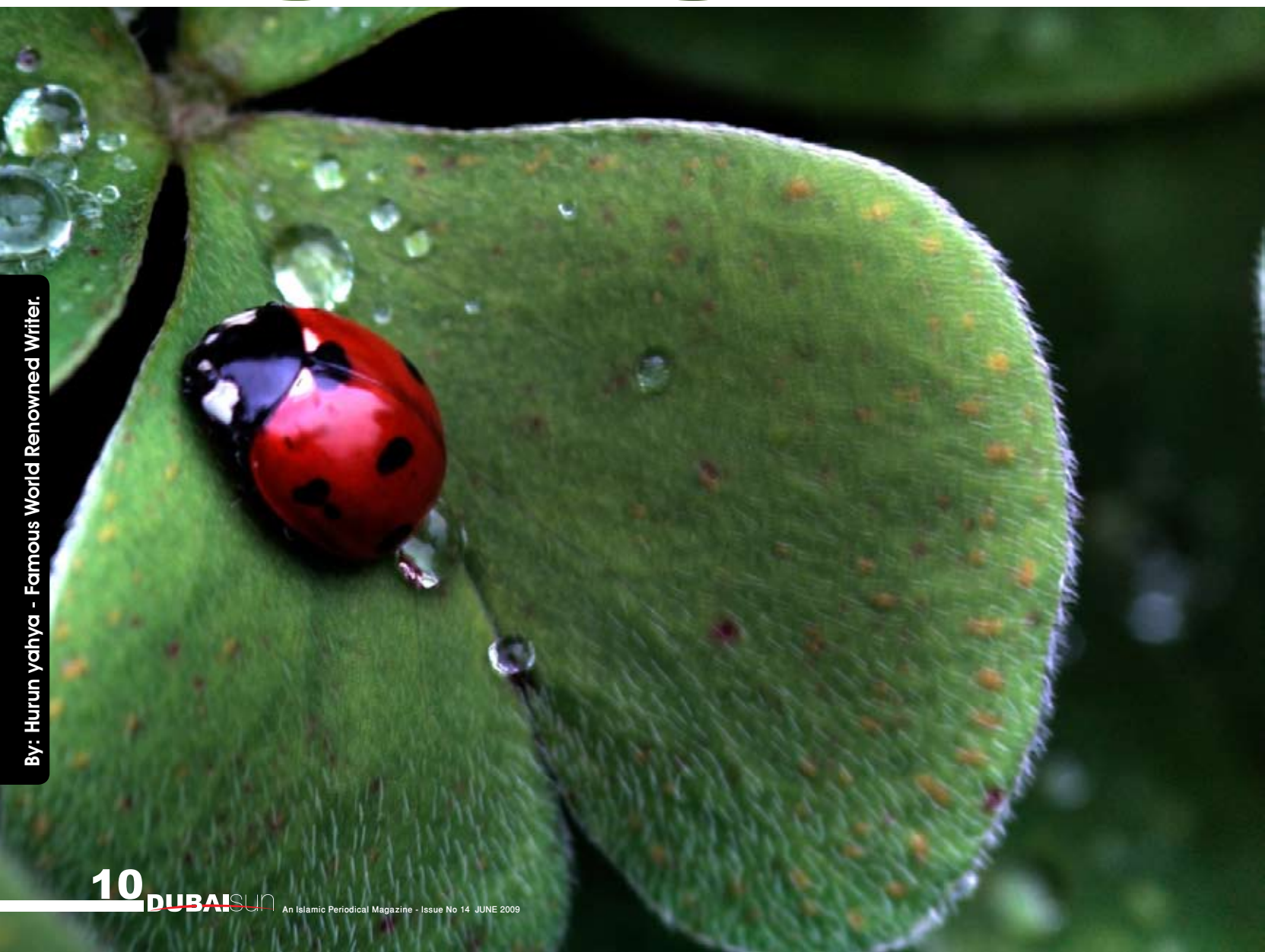
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A medical study cited in the British Medical Journal found that placing a sugary substance in the mouth of a baby reduces pain sensation and heart rate



GOOD



By: Hurun yahya - Famous World Renowned Writer.

'S

Almost every newborn creature is weak and helpless, unaware of the dangers that surround it. It is very unlikely that it could survive and grow on its own. From the moment it is born it will always have adults nearby to feed it, protect it from danger and, if necessary, sacrifice their own lives for it.



GENTLE ARTISTRY

These qualities in young animals are manifestations of God's gentle artistry (gentle in this sense also includes the ideas of "lovable," "friendly," "tame" and "docile")

Another wonder is how cute all young animals. Babies of most species usually have big eyes and round faces; and an expression that we humans interpret as innocent, helpless, and bewildered. Also, their behavior makes them loveable and awakens in us the instinct to protect them.

These qualities in young animals are manifestations of God's gentle artistry (gentle in this sense also includes the ideas of "lovable," "friendly," "tame" and "docile").

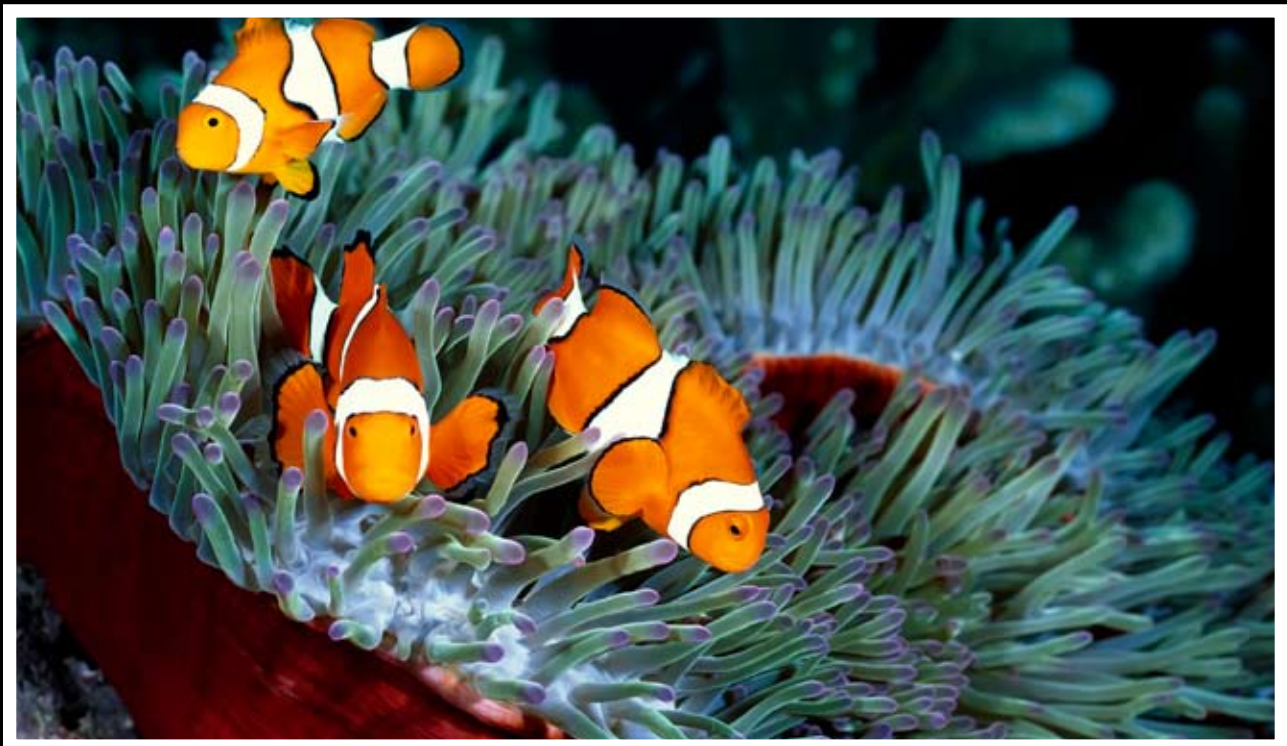
This book documents the tenderness that creatures have for their young and some features of young animals.

INTRODUCTION

Almost every newborn creature is weak and helpless, unaware of

the dangers that surround it. It is very unlikely that it could survive and grow on its own. From the moment it is born it will always have adults nearby to feed it, protect it from danger and, if necessary, sacrifice their own lives for it.

Young animals can survive only if they are looked after by strong grown-ups. A gazelle abandoned at birth or bird's eggs left uncared for have no chance of survival. But young animals usually can survive because they have careful parents who do not neglect their responsibilities, even before their young are still in the egg or the womb. Many creatures go to a lot of trouble to protect their eggs, hiding them where they will not get broken, keeping them warm and when necessary, protecting them from too much heat. They will guard over their eggs for weeks and even carry them around in their



mouths without harming them in any way.

This book documents the tenderness that creatures have for their young and the conscious acts of self-sacrifice performed throughout the animal world. You will read about the great care taken by animal parents to build comfortable nests for their young. You will learn how they clean their offspring, how hard they work to feed them, protect them from cold, and even how they place their own lives in danger when an enemy is nearby.

But why do these creatures work so tirelessly on behalf of their young? Why don't they leave them on their own, instead of dutifully attending to all their needs? Do they do so consciously? For example, is it reasonable to think that a bird can be consciously determined to risk its own death to protect its young? Of course not! An animal cannot possess such feelings of tenderness and compassion on its own. The plain fact is that God has inspired in these creatures a wondrous sense of tenderness and parental love. And one of creation's greatest wonders is the self-sacrifice of parents for their babies.

Another wonder is how cute all young animals are, as some examples in the following pages will show. Babies of most species usually have big eyes and round faces; and an expression that we humans interpret as innocent, helpless, and bewildered. Also, their behavior makes them loveable and awakens in us the instinct to protect them.

These qualities in young animals



are manifestations of God's gentle artistry (gentle in this sense also includes the ideas of "lovable," "friendly," "tame" and "docile"). As with everything else in the universe, these animals are submissive to God, as He reveals to us in the following verse:

... when everything in the heavens and Earth, willingly or unwillingly, submits to Him and to Him you will be returned... (Qur'an, 3:83)

THE WONDROUS BEAUTY IN ANIMALS

Newborn kittens are blind and defenseless. They weigh about 100 grams, and their mother cat gets very little sleep as she looks after her tiny babies. She keeps her kittens close beside her so that they are always kept warm and so that she can nurse them when they are hungry. Although their eyes are closed for the first week, her kittens have no trouble

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finding the nipples where they can get life-giving milk—their mother's milk—exactly what they need in order to live and grow. It is rich in nutrients and contains some special chemical ingredients that protect the kitten from getting sick.

Nine days later, their eyes open,

According to this idea, every creature must be strong enough to overcome others

but the kittens are able to fend for themselves only after eight weeks. Until then, their mothers look after them with great care and carry them to secure places to play and to rest.

The devotion of these unthinking and unreasoning creatures to their young should make every intelligent individual pause to consider. Their behavior can come only from the inspiration of God, the Ruler of all living things:

There is no creature on the Earth which is not dependent upon God for its provision. He knows where it lives and where it dies. They are all in a Clear Book. (Qur'an, 11:6)

The theory of evolution claims that the natural world is the scene of merciless competition, and

the theory's supporters try to inculcate this idea into the minds of others. Actually, the erroneous belief that nature is simply an arena of struggle has been a part of the theory since evolution was first proposed. The mechanism of "natural selection" promulgated by Darwin, the theory's author, proposes that creatures strong enough to adapt to their natural environment are able to survive and reproduce, while those that are too weak die off. According to this idea of "natural selection," nature is a savage battleground where creatures contend with one another in merciless struggles for survival, and where the weak fall victim to the strong.

According to this idea, every creature must be strong enough to overcome others, if its species is to survive. In such



an environment, there is no room for self-sacrifice, altruism, or cooperation because these could prove disadvantageous. Accordingly, every creature must be entirely selfish, concerned only for its own personal food, security, and well-being.

But, is the natural world really an environment where creatures engage in pitiless combat with one another, where cruelly selfish individuals strive to outdo everyone else and destroy them?

No! The observations made in this regard do not agree with evolution. Nature is not merely the place of competition that evolutionists claim. On the contrary, many species offer countless instances of intelligent cooperation: One animal may sacrifice its own well-being to the point of risking death; yet another may put itself in danger for the sake of the flock or herd, with no possible promise of reward. In his book entitled *Evrîm Kuramı ve Bagnazlık* (The Theory of Evolution and Bigotry) Dr. Cemal Yildirim, a professor and himself an evolutionist, explains why Darwin and other evolutionists of his time thought as they did:

Scientists of the nineteenth century were easily misled into adopting the thesis that nature is a battlefield, because more often than not, they were imprisoned in their studies or laboratories and generally didn't bother to acquaint themselves with nature directly. Not even a respectable scientist like Huxley could exempt himself from this error.¹

In his book, *Mutual Aid: A Factor in Evolution*, the evolutionist Peter

Kropotkin writes about the support that animals give to one another, citing the error that Darwin and his followers fell into:

... the numberless followers of Darwin reduced the notion of struggle for existence to its narrowest limits. They came to conceive the animal world as a world of perpetual struggle among half-starved individuals, thirsting for one another's blood... In fact, if we take Huxley, who certainly is considered as one of the ablest exponents of the theory of evolution, were we not taught by him, in a paper on the "Struggle for Existence and its Bearing upon Man," that, "from the point of view of the moralist, the animal world is on about the same level as a gladiators' show. The creatures are fairly well treated, and set to, fight hereby the strongest, the swiftest, and the cunningest live to fight another day."... [I]t may be remarked at once that Huxley's view of nature had as little claim to be taken as a scientific deduction.²

True; there is a struggle and conflict in the natural world. But along with this fact, there is also self-sacrifice, enough to prove that the idea of natural selection, so basic to the theory of evolution, is totally groundless. Natural selection does not add any new features to any given species, nor can it change existing features to create an entirely new species. These facts stop evolutionists in their tracks; and their stalemate in this regard is discussed in the journal *Bilim ve Teknik* (Science and Technology):

The question is, why do living beings help one another? According to Darwin's theory,

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every animal is fighting for its own survival and the continuation of its species. Helping other creatures would decrease its own chances of surviving, and therefore, evolution should have eliminated this type of behavior, whereas we observe that animals can indeed behave selflessly.³

These facts about the natural world completely invalidate evolutionists' claim that nature is an arena of self-interested struggle, where the individual who best protects his own interests comes out on top. With regard to these characteristics of living creatures, John Maynard Smith poses a question to his fellow evolutionists:

Here one of the key questions has to do with altruism: How is it that natural selection can favor patterns of behavior that apparently do not favor the survival of the individual?⁴

John Maynard Smith is an evolutionist scientist and

Biologists assume freely that such inheritance of specific behaviour patterns is possible, & indeed that it regularly occurs

evolutionists cannot give an answer in the name of their theory to the question he has asked. (For examples of the extraordinary self-sacrifice and mutual assistance among creatures in the world of nature, see Harun Yahya's, *Devotion Among Animals Revealing the Work of God*, Global Publishing, Istanbul: 2004)

Evolution Cannot Explain Instinct

Another deception evolutionists resort to is pointing to the similarities between animal and human behavior. On this basis; they claim that human beings and animals are descended from a common ancestor and that similar behaviors have been passed down from that ancestor to subsequent generations. Some evolutionists, viewing aggressive

behavior as a universally inherited impulse or instinct, maintain that we humans have not yet found a way to suppress it in our daily lives. This intentionally deceptive claim rests on no other foundation besides evolutionists' imagination. We must be careful to point out that actually, the impulse or instinct supposed to reside in both human beings and animals brings the theory of evolution to an impasse and is enough to demonstrate its invalidity.

Evolutionist scientists use the word instinct to describe certain behavior patterns that animals are born with, but they leave unanswered the questions of how creatures came to possess this instinct, how the first instinctual behavior patterns came about, and by what mechanism they are passed on from one generation to another.

In his book, *The Great Evolution Mystery*, the evolutionist and geneticist Gordon Rattray Taylor admits that with regard to instinct, there is an impasse in the theory:

If in fact behaviour is heritable, what are the units of behaviour which are passed on-for presumably there are units? No one has suggested an answer.⁵

Unlike Taylor, many evolutionists cannot make this admission, remain silent on the question, and try to gloss over it, offering answers that make no real sense. Actually, Charles Darwin himself realized that animals' instinctive behavior posed a serious danger to his theory. In his book, *The Origin of the Species*, he actually admitted as much—several times. Here is one such:

So wonderful an instinct as that of the hive-bee making its cells will probably have occurred to many readers, as a difficulty sufficient to overthrow my whole theory.⁶

Darwinists commit another error by claiming that their supposed instinctual impulses have been passed down to us from preceding generations. From the scientific point of view, this "Lamarckian" way of thinking was proved to be false a century ago. So even evolutionist scientists themselves admit that instinctual impulses could not have evolved over generations! Gordon R. Taylor labels "pathetic" the claim that behavior patterns are inherited by subsequent generations:

Biologists assume freely that such inheritance of specific behaviour patterns is possible, and indeed that it regularly occurs. Thus Dobzhansky roundly asserts: "All bodily structures and functions, without exception, are products of heredity realized in some sequence of environments. So are all forms of behaviour, without exception." This simply isn't true and it is lamentable that a man of Dobzhansky's standing should dogmatically assert it.⁷

Your Lord revealed to the bees: "Build dwellings in the mountains and the trees, and also in the structures which men erect. Then eat from every kind of fruit and travel the paths of your Lord, which have been made easy for you to follow." From inside them comes a drink of varying colors, containing healing for mankind. There is certainly a Sign in that for people who reflect. (Qur'an, 16:68-69)

In Surat an-Nahl in the Qur'an, God gives the example of the honeybee to demonstrate the extraordinary secrets in the behavior of living creatures. Not only honeybees, but all living things behave according to God's inspiration. It is He Who inspires acts of self-sacrifice in living creatures and gives them their wonderful abilities.

Lions are among of the strongest predators in the African continent. They can be very savage towards their enemies and their prey, but very tender towards their own young. When baby lions are born, they are very small. They begin to eat meat at the age of three months, but the mother and other female lions in the pride continue to suckle them until they are six months old.

Lions, leopards and other big cats carry their young by the scruff of their neck, and while they are being carried, their




babies stay completely still, allowing their mothers to carry them safely.

The care and tenderness that lions show for their young is only

The care and tenderness that lions show for their young is only one of the proofs that invalidates the claims of evolutionists

one of the proofs that invalidates the claims of evolutionists. They claim that in the natural world only the strong survive; the weak are eliminated and die off. The world of nature, they claim, is dominated by self-interest and a savage struggle for survival.





Of course, creatures in their natural habitats hunt to provide themselves with food, and sometimes may even attack to defend themselves and ensure their security. But apart from this, the majority of animals in nature perform remarkable acts of self-sacrifice for their young, their families, and even for other members of their group, placing their own lives in danger.

Almighty God, the Creator of all things, teaches these creatures to be tender and compassionate towards their young, to protect other members of their herds or flocks, and to care for them. By means of all the special attributes that He has created in living creatures, God shows us His eternal power and dominion over all living things.

When their young are in danger, mother animals behave differently than usual. Deer, for example, are usually timid and excitable creatures, but don't hesitate to use their sharp, cutting hooves against any fox or coyote that threatens their young. If they understand that they cannot repel an enemy threatening their fawns, they immediately throw themselves into the attacker's path, to divert the enemy away from their young.⁹

Why do these animals put their own lives in danger to protect their young? As stated earlier, proponents of evolutionary theory assert that the world of nature is a battlefield, that creatures are in a constant struggle with one another in which the strong dominate and the weak are killed or die off. But this claim is very erroneous: As is the case with deer, many creatures are willing

to risk their lives to protect their young, which fact by itself shows clearly how unreasonable the claims of evolutionists are.

With His supreme power, God has created gazelles, antelopes, elephants, birds and every other living thing. He is Lord of everything on Earth and in heaven.

For a few days after giving birth, a mother giraffe licks and sniffs at her baby. In this way, she both cleans it and learns its scent, which will later allow mother and baby to find each other in a large herd. If the young giraffe is in any kind of difficulty, it makes various vocalizations to attract the mother's attention. She immediately recognizes her baby's voice and runs to its assistance.

A mother giraffe never lets her young leave her side. If they are attacked, she pushes the baby under her body and strikes out at the enemy, hard, with her two front legs.

Giraffes live in small herds and look after their young together, and adults take turns caring for the young. Because of this cooperative system of "babysitting," other mother giraffes can leave their babies and go kilometers away in search of food.¹⁰

All the beautiful creatures in the natural world show us the majesty of God. And we must always be mindful of His existence and thank Him for all the blessings He has given us.

In the Qur'an, God has told us that we must be thankful to Him

for everything:

God brought you out of your mothers' wombs knowing nothing at all, and gave you hearing, sight and hearts so that perhaps you would show thanks. (Qur'an, 16:78)

One factor that helps ducks swim so well is their webbed feet. When they push their feet out behind them, the webs spread out to give them more surface area to propel them. Baby ducklings have this ability from the moment of their birth. God, with His unlimited knowledge, has created ducks with everything they need to survive.

The feathers of a female duck are less colorful than those of the male. This difference in color is an important advantage for the females, who must sit on her eggs in the nest; their lack of bright color makes them less visible to predators as they wait for their eggs to hatch. They blend with their environment, and because of this camouflage it is harder for their enemies to notice them.

On the other hand, a male duck uses his brightly colored feathers to protect his females, diverting the attention of enemies while she is building the nest or sitting on it.

If trouble approaches the nest, the male immediately takes flight, making a lot of noise; doing everything he can to lead the enemy away from the nest. These acts of self-sacrifice, vitally important for baby ducklings' survival, sometimes end with the death of a parent and provide yet another example of God's

All the beautiful creatures in the natural world show us the majesty of God

creative artistry.

One of the most noticeable characteristics of elephants is their attachment to one another. Acts of self-sacrifice and assistance occur not only among families but throughout the entire herd. For example, when hunters shoot at members of the herd, the other elephants do not flee but hurry toward those in danger.

The young elephants are the reason behind this tightly knit cohesion of the whole group.¹¹ A newborn elephant receives great love and tenderness from adults in the herd. If a mother elephant dies, another lactating elephant will continue to suckle it.¹²

For the first six months, a mother will follow her baby elephant wherever it goes. Each makes sounds that keep them continually in touch with each other. If the baby makes the indication that it's in any danger, all members of the herd come together to investigate the situation—a tactic that is quite good at dissuading enemies.¹³

The amazing acts of self-sacrifice among animals form one of the wonders of His creation

This raises some questions: Why is it that all elephants act in concert on behalf of their young? How can they determine their needs? How do elephants and other animals understand one another since before they are born?

None of these creatures can manage these accomplishments through their own intelligence and willpower. The fact that elephants in every part of the world assist one another in these ways is an indication that a single Creator created them all; and that Creator is God with His limitless power. The amazing acts of self-sacrifice among animals form one of the wonders of His creation. In the Qur'an, God says:

The kingdom of the heavens and Earth belongs to God. God has power over all things. (Qur'an, 3:189)

A mother zebra will risk her life to save her baby. If an enemy attacks, she uses her body as a shield between her foal and

the attacker. Although she can run much faster, she runs much more slowly so that, if a predator animal catches up with them, she will fall victim and not her baby. As a result of one of these dangerous encounters, the mother zebra may expose herself to death and even lose her life to protect her baby—behavior that cannot be explained by the imaginary theory of evolution.

All animals in the natural world are engaged in a struggle. They hunt to survive and may attack when they have to defend themselves. Evolutionists take only these characteristics into account, disregarding the acts of self-sacrifice that animals employ to protect their young. In addition, behavioral patterns of cooperation, support and concern for the welfare of other creatures are frequently encountered in the animal world.

Because the theory of evolution regards the natural world as a battlefield, it can't explain the instances of self-sacrifice that occur there. The way animals live in the natural world clearly invalidates the basic claim of this theory. It cannot explain why a zebra that had run away to safety from its enemies returns at the risk of its own life and rescues other zebras surrounded by those enemies.

The self-sacrificial and cooperative behavior exhibited by animals is clear proof of the fact that the theory of evolution is untenable. God is the Supreme Creator Who has made the universe and every creature acts by His inspiration:

God created every animal from

water. Some of them go on their bellies, some of them on two legs, and some on four. God creates whatever He wills. God has power over all things. (Qur'an, 24:45)

It is unthinkable that acts of self-sacrifice by living creatures could result from millions of years of evolution. The intelligent behavior exhibited by animals is not a strategy they have developed over time, nor a solution produced by chance. We can't possibly expect intelligent, self-sacrificial behavior from a creature that is supposedly the product of natural selection, struggling to prolong its own lifespan in a savage world. The evident foresight and planning that animals display destroys Darwinism's basic assumption, that every creature is engaged in a self-centered battle for its own individual survival.

Creation is the only way to explain all of these animals' special characteristics. The instances of mutual support and intelligent strategy in every species clearly demonstrate God's dominion over living creatures. All the abilities they possess, as well as their intelligent behavior, are taught to them by God, the Creator of all, Who teaches them and shows them how to use their abilities. In His endless compassion and mercy, He protects and looks after all His creatures.

In the middle of winter when brown bears are hibernating, their cubs are born blind and naked, without fur. They are the size of a chipmunk and have only enough strength to climb to the teats where they can find their milk.

The female's milk is rich in calories and fat, and during the winter the cubs grow quickly. When their mother awakens up in the spring, the cubs are strong enough to follow her out of the den.

The cubs are very active and once outside, quite vulnerable. For a year they stay with their mother, who protects them from every danger while they learn how to look after themselves. Because they are fed constantly for a certain length of time, they grow quickly. Always playing games, they try to climb on top of their mother and wrestle with each other. Like other animal parents, mother bears can be very ferocious towards intruders who may want to harm their cubs. For three years, the mother bear looks after and protects her cubs constantly.¹⁴

In the regions where seals live, spring temperatures seldom reach -5°C (23°F). But seals do not mind the cold, because their fur and stored body fat keeps them warm. Seals live in large herds, so how can a mother seal recognize her own cub in such a crowded environment? As do many other animals, she smells and fondles her baby after giving birth. Coming to recognize its scent, she never confuses it with other babies.

Baby seals are completely helpless and unable to protect themselves, but their mothers supply their every need. They are born covered with a layer of baby fat that insulates their tiny bodies and helps keep them always warm. The young of very few mammals grow as rapidly as baby seals do.

Baby seals are completely helpless and unable to protect themselves, but their mothers supply their every need



Within three weeks, their weight increases three or four times! This is because seals' milk is twelve times fattier than cows' milk, with four times as much protein. This lets the babies grow very fast, and much of their mother's fatty milk is immediately transformed into a protective layer of fat in their bodies.¹⁵

God has created every creature in the best way, supplying its daily food and looking after all its needs:

How many creatures do not carry their provision with them! God provides for them and He will for you. He is the All-Hearing, the All-Knowing. (Qur'an, 29:60)

Beneath the skin of polar bears, a layer of fat 11 centimeters (4.3

inches) thick serves as insulation. This lets them swim continuously for 100 kilometers (62 miles) in icy water at a speed of 10 kmph (6.2 mph). Polar bears are also equipped with a very acute sense of smell; able to smell carrion—a dead whale, for example—from as far as 32 kilometers (20 miles) away, and can sniff out seal dens covered with snow.¹⁶

Polar bear babies are usually born in the middle of winter, very small, furless and blind. They need a den to live in order to survive the subzero winter cold. But female polar bears make dens only when they are pregnant or have babies. Under banks of snow, they make their dens—round spaces about half a meter (1.6 feet) in diameter

which they enter through a tunnel two meters long (6.5 feet).

Usually polar bears make more than one room in their dens, and typically place them at a level higher than the den's entrance. In this way, the warm air in the rooms, which naturally rises, is prevented from escaping through the entrance—because at the entrance to their dens, the bears always leave a channel open wide enough for air to pass through it.¹⁷ A mother polar bear constructs the roof of her shelter to be from 75 centimeters (2.5 feet) to 2 meters (6.6 feet) thick. Because of this special construction design, heat is retained.¹⁸

A researcher once put a heat-sensing device in the roof of a



den, with some very interesting results. When the temperature outside fell to as much as -30°C (-22°F), the air in the den never went below 2 or 3°C (36 - 37°F).

Of course, it's impossible that a polar bear could plan such a den on its own, much less ensure that it maintained the proper temperature. It is God, with His limitless knowledge and eternal power, Who teaches polar bears to do these things. In the Qur'an, He tells us about His sovereignty over living creatures:

Everyone in the heavens and Earth belongs to Him. All are submissive to Him. (Qur'an, 30:26)

Shortly after mother penguins lay their eggs, winter comes. The females leave their nests to the male penguins and go back to the sea in search of food. In order to keep her egg from freezing, the father penguin carries it on the tops of his feet. His thick feathers will protect the egg from the cold.

This is a very difficult period for male penguins, since they must remain in the exact same place and cannot forage for food.

Tiny baby penguins are born in the spring.

They have not yet developed the layer of fat that will protect them from the cold, so they remain on the top of their fathers' feet. Their first food is the gruel that their fathers have stored in their craw. Although the father penguin has not eaten in three months, he performs a great act of self-sacrifice by not swallowing the food stored in his craw, but keeps it for his offspring.

At exactly this time, the mother penguins return from the sea. They have not been idle for those three months, but have been hunting continually and bring back a store of food in their craws for their babies after they hatch. And as soon as they return and feed their young, they return to the sea again—this time, to hunt for the fathers who have been without nourishment for four months now.¹⁹

Why a penguin would remain without food for four months and endure the cold for four months for the sake of its young? Proponents of the theory of evolution cannot explain it. Who inspires all penguins to perform such great acts of self-sacrifice? Who makes the males shelter their young on their feet for four months? To these questions, there is only one answer: God has created penguins. He has taught them all to perform these extraordinary acts of self-sacrifice in order to perpetuate their species.

The females of the musk ox, which lives in Alaska, northern Canada and Greenland, give birth to their young in May. Within one hour after its birth, baby musk oxen can stand up and follow their mothers around.

When they encounter an enemy, musk oxen face the aggressor, form a circle and push the young inside it. Each adult musk ox weighs between 350 and 400 kilograms (772 and 882 pounds), and by standing shoulder to shoulder, they form a veritable shield between their babies and any enemy. Every individual making up the circle will attack the enemy and return

Who inspires all penguins to perform such great acts of self-sacrifice?

again to the circle so that it is not broken and the young remain protected. Evolutionists, who claim that nature is rife with cruelty and aggression, cannot explain this self-sacrificial behavior of musk oxen. There is only one explanation for this self-sacrifice: God, the Lord of all, in His supreme power has inspired in every creature these acts of self-sacrifice and extraordinary ways of protecting their young.²⁰

All mammal babies spend a period of time in their mother's womb, and when they come into the world, not all are fully developed. A newborn kangaroo is no bigger than a bean, and its legs have only just begun to develop. When first born, baby kangaroos are blind. For this reason, the mother kangaroo's furry pouch is a very important place of security for the babies. This pouch expands as the baby grows and there are special muscles at its entrance that prevents the babies from falling out. When the mother goes into the water, these muscles prevent it from entering the pouch.²¹

The kangaroo's milk is exactly what her baby needs. Over time, as the baby grows, the proportion of fat and other nutrients in the

Wolves are thought of as one of the most savage animals in the natural world

composition of the milk changes.

When the first baby is born and begins to nurse a second baby kangaroo is born immediately afterwards, and it too receives precisely the kind of milk that it can digest most easily. Then when her third baby is born, the mother begins producing three different kinds of milk, each with different nutrients! Each baby can easily locate the milk especially prepared for it; there is no confusion. Clearly this feeding system is the result of a special creation. No mother kangaroo could possibly organize this system consciously.²²

How is it that these three different kinds of milk are delivered through three different ducts? How can an animal unknowingly calculate the compositions of the milk needed by its three different-sized babies? Even if it could, how could it produce it in its own body?

Certainly, no kangaroo can perform any of this on its own; she does not even realize that her body produces three different kinds of milk. This extraordinary production is due to the

wonder in God's creation of the kangaroos:

... No female becomes pregnant or gives birth except with His knowledge. And no living thing lives long or has its life cut short without that being in a Book. That is easy for God. (Qur'an, 35:11)

When baby raccoons are six months old, they leave their tree nests with their mother in search of food. Following the instructions their mothers give them, gradually they become skilled at hunting. Inspired by God, mother raccoons always look after their babies and protect them. Like all other animals, raccoons are under God's protection.

Even though baby deer can stand up right after they are born, they are essentially helpless and cannot walk until later. So meanwhile, how are they protected from their enemies?

Until it can run as fast as its mother, a baby deer's best protection is to hide. Because of the dead-leaf color of its fur and the spotted designs it is virtually invisible in its underbrush environment. The mother deer hides its baby in the forest where the white spots on the baby's reddish brown fur blend with dappled sunlight. When its mother is away foraging, the baby lies down and waits, motionless. Usually the mother deer is always somewhere nearby but, to avoid drawing attention to her baby, she rarely approaches it closely except for short visits.²³

How does the baby deer know that it must hide to protect itself? How does it know that the spots of its fur will blend with the

overhanging vegetation and that enemies will not perceive it if it stays completely still?

Surely, the baby cannot know these things by itself. These features and behavior are inspired in it by Almighty God, Who knows all creatures' needs and protects them:

Everything in the heavens and everything in the Earth belongs to Him. He is the Most High, the Magnificent. (Qur'an, 42:4)

Shortly after birth, baby mountain goats must move on and follow their mothers, or they will remain unprotected. God has created every creature with perfection and has given it all the special characteristics it may require.

When baby mountain goats are born, they can hear and see. Their hair has already grown long enough to protect them against the cold, and they start to climb steep slopes with their mothers soon after they are born.²⁴

Wolves are thought of as one of the most savage animals in the natural world, yet both parents look after their babies together. A basic wolf pack comprises an alpha male, a female, newborn cubs and sometimes one or two young wolves. Females in the pack assist each other. Sometimes, one will stay in the den all night to look after the pups, which allows their mothers to go hunting.

This mutual assistance among wolves shows the self-sacrifice of which animals are capable and gives the lie to evolutionists who claim that animals are merely selfish.

A hummingbird's nest is about half the size of a golf ball, but one of its most striking features is that as the babies grow, the nest expands automatically. This is because the parent hummers weave together tree bark, moss and plant stems with very strong, pliable spiders' webs. How can these tiny birds know to choose such an ideally useful material for the construction of their nests? Like every creature on Earth, hummingbirds act by God's inspiration and, with this God-given intelligence and foresight, are able to make their babies comfortable.

When most baby birds hatch, they are blind and lack feathers. Mother birds must attend to their fledglings' every need. Even after they leave the nest, their

mothers typically follow them to make sure that they can fend for themselves. Our Lord protects and looks after all His creatures; it is He Who inspires the hummingbird with intelligent forethought to build nests that can stretch and expand; and gives other species a sense of responsibility toward its young.

Ocean terns build their nests in communal groups on islands surrounded by water, but even so, these nests are not completely safe. They can be easily reached by the winged thieves. Building their nests beside those of their neighbors affords the terns protection from danger from above. Staying apart from everyone else lets a predator focus all its attention on you, but being immersed in

a group means that you have less chance of being singled out for attack. Besides, neighboring birds can assist in driving away an attacker. Birds arrange their nesting colonies as if they knew this. God looks after and protects every living creature.²⁵

The albatross has the widest wingspan of all birds, reaching 3.5 meters (11.5 feet). These birds take characteristically great care in building nests to protect their eggs and their young. During the mating season, they gather together in colonies—but weeks before the females come, the males arrive to repair already-existing nests.....continue in the next edition.



The Fruits' Color

By: Dr. Zaghloul El-Naggar

"See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colors"

(Surat Fatir (The Originator): 27)

This ayah appears in the second half of Surat Fatir, which was revealed in Makkah. The Surah gets its name, Fatir (Originator), from the opening ayahs which praise Allah (SWT), the Originator of the heavens and the earth who made the angels His Messengers, as He is Able to do all things. He is most Gracious in the heavens and the earth; He is the most Merciful, the All-mighty and the All-Wise.

Signs of creation in Surat Fatir:

In Surat Fatir Allah mentions many signs of creation, including the following. The ayahs can be translated as:

1. *And it is Allah Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!* (Surat

Fatir (The Originator): 9).

2. *And Allah did create you (Adam) from dust, then from Nutfah (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (Al-Lauh Al-Mahfûz) Surely, that is easy for Allah. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks. He merges the night into the day (i.e. the decrease in the hours of the night is added

to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon: each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a Qitmîr (the thin membrane over the date-stone).* (Surat Fatir (The Originator): 11-13).

3. *See you not that Allah sends down water (rain) from the sky, and We produce therewith fruits of various colors, and among the mountains are streaks white and red, of varying colors and (others) very black. And likewise of men and Ad-Dawâbb [moving (living) animals, beasts], and cattle, are of various colors. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is All-Mighty, Off-Forgiving.* (Surat Fatir (The





"We produce therewith fruits of various colors".

The color of fruit covers a wide range of shades that no artist could ever create. There is no such thing as a fruit species of identical color, nor do two pieces of fruit from the same tree have exactly the same color. On closer inspection, we would see there is a slight difference in the color of the two".

Scientific implications in this ayah

Fruits and botany

The fruit of flowering plants is the fully developed ovary which carries the seeds. It is not affected by changes in the environment around it.

There are different classifications of flowering plants, depending on their fruit structures: some plants have only either male or female reproductive organs and others have both male and female reproductive organs. When the flower is fertilized, the male part merges with the female one. Once they have successfully merged, a plant embryo forms inside the seeds where it is surrounded by the nourishment it requires to grow and is enclosed by a protective shell. Once the fertilized ovum, the seeds or the individual seed it holds inside are fully grown, the tissues of the ovary start to expand. Sometimes other tissues in the flower expand as well, resulting in fruit formation. In order to form the fruit skin, which appears right after the flower petals start to fall, the ovary wall may thicken, harden

Originator): 27, 28).

4. *Verily! Allah grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.*(Surat Fatir(The Originator): 41).

Each of the signs mentioned in these ayahs need to be contemplated and considered separately, thus I will limit this discussion to the first part of ayah 27 of this chapter.

I shall start with a brief review of the comments made by a number of scholars commenting on this ayah* "See you not that Allah sends down water

(rain) from the sky, and We produce therewith fruits of various colors."*(Surat Fatir (The Originator): 27).

Interpretation of this ayah by some scholars

Fi Zilal Al-Qur'an (In the Shade of the Qur'an) states, "This is only one of the spectacular implications about creation proving the divine origin of this scripture. This particular implication takes in the whole of the earth, including its colors and hues, whether they are found in fruits, mountains, people or animals. It basically encompasses everything on earth and overwhelms the heart with this divine infusion of colors; from the rainfall to the harvest of fruits of different colors. As Allah says what can be translated as,

or remain delicate.

In most flowering plants, after the flower is fertilized and the fruit is formed, other organs start to wither. There are, however, a few exceptions.

The main function of the fruit is to protect the plant's embryos inside the seeds, providing them with the nourishment they require to grow, enabling these seeds to spread after the fruit ripens or is consumed by people or animals who then discard them on the ground where they start to grow again. Unconsumed fruit may rot or spontaneously open in order to release the seeds which are then carried by the wind, water, man or animals to distant places in order to propagate the plant species.

The difference in the colors of

fruits means that they are of different types:

Commenting on Allah's words that can be translated as,* (We produce therewith fruits of various colors)*, Az-Zamakhshari said: "this difference in colors includes differences in types and shapes". The different types of fruits are too numerous to count, although we may categorize them hierarchically as follows:

I-Simple fruits

These are fruits that develop essentially from a single ovary in a single flower, either from one carpel or from many carpels. Each of these simple fruits contains the embryo of the plant which is surrounded by the nourishment that will suffice it until it is ripe. The remainder is saved for future germinations.

this difference in colors includes differences in types and shapes

The embryo is often surrounded by a number of protective membranes. The embryo, the nourishment surrounding it and the protective coverings are collectively known as the seed or the stone. These embryos stored inside the seeds, pits or stones of plants exist by the will of Allah.

Simple fruits are of two types:



These embryos stored inside the seeds, pits or stones of plants exist by the will of Allah

fleshy and dry. In the former, the embryo is surrounded by three layers: from the inside out they are, a ligneous covering surrounding the seed (or the stone) called the endocarp, a mesocarp, the fleshy covering of the endocarp; this covering is the edible part of the fruit and finally, a delicate outer skin covering the whole fruit which can become thick and waxy

when the fruit has fully ripened. These sorts of fruits, such as apricots, peaches, plums, cherry olives, etc., are often called 'drupes'.

Some simple fleshy fruits are known as 'pepos'. In this type of fruit, the three layers protecting the embryo maintain their softness even after the fruit is ripe, such as the cucumber, whereas in grapes and tomatoes, the seed coverings are hard. Pepo fruits are of a sebaceous nature; they have numerous seeds inserted within the endocarp substance of the fruit, such as melons, watermelons, oranges and the likes.

Sometimes, organs other than the ovary, such as the receptacle, calyx, the stem or carpels assist in forming the fruit. These fruits can be simple like apples, pears or quinces. In these plants, the receptacle tissue develops and becomes the edible part of the fruit. These are simple accessory fruits

because the edible part is the developed receptacle of the flower. These fruits can also be complex as will be mentioned later.

As for the simple dry fruits, the membranes surrounding the embryo are all dry, and the fruits are either dehiscent (they split open when mature) or indehiscent. The castor-oil plant has dehiscent fruit. There is also the primulaceae fruit, which opens in the form of a lid covering a capsule or in the form of pores that penetrate the fruit wall such as the poppy seed, carnation fruit which opens in the form of a capsule with intertwined teeth, cotton fruit with two or more carpels and violets which have sharp, cutting edges. Some of them open on one side lengthwise (brambles) and some of them open on both sides, like vegetables, which is more common. Some take the shape of the mustard family fruits, like watercress and gillyflowers.



As for indehiscent fruits or simple dry fruits, the excerpt of the fruit remains closed and the seeds cannot be exposed unless the wall of the fruit splits or decays. The wall could be of wood, such as hazelnuts, almonds, walnuts, and pecans. Sometime the wall of the fruit is attached to the seed, as one finds in wheat. The outer layer is sometimes leathery and is not joined with the seed as is the case of roses

Multiple Fruits

These fruits consist of the matured ovaries of several to many flowers united in a cluster.

Among this group we have strawberries, raspberries and custard apples.

II-Aggregate Fruits

This group contains fruits that develop from multiple flowers aggregated over the surface of a single receptacle. These complex fruits contain leaves, stems, and ovaries that contain the plant embryos. Examples of these compound fruits are figs, berries, sycamores and pineapples. They are considered to be "false" fruits because the fruit is formed by a combination of many parts of the flower along with the ovaries.

The term "fruit" can be expanded to include any part of the plant that can be consumed without the flower, for example, roots such as carrots and turnips, tubercles such as potatoes and yams, stems such as sugar canes and reeds and leaves such as mint, watercress and parsley.

Fruits, whether coming from real flowers, non-real flowers or from no flowers are the main sources of food for human beings and for herbivore animals that people raise to benefit from their milk, meat, fat and skin. These fruits are an important source of carbohydrates, proteins, vitamins, organic acids, oils, fats, wax, medicine and dyes. They are also an important source for the fibers used in the manufacture of fabrics like cotton.

The difference in the colors of fruits shows the difference in their pigmentation



Just as fruits differ in their growth patterns, they differ also in their colors, smell and taste. These differences are a result of their chemical composition, their natural characteristics and the amounts of nutrients and water they contain. This is a result of the ability that Allah (SWT) has given to each plant to use a prescribed amount of elements and components in the earth from the ground in which it grows.

The internal and external colors of fruit differ distinctively; this is due to the different ratios of pigments that each contains in its skin and inside the fruit.

These plant pigments are made up of primary and secondary

colors; the final color of the fruit, internally and externally, depends on the ratios of these pigments. With the different combinations of these ratios, the number of colors of fruits is almost infinite.

The Basic Plant Pigmentation Group

This group comprises many shades of pigments that can be classified as follows:

(1) Green Pigments: known as chlorophyll, they provide the different tones of green in all green plants. They are considered the most important pigment in plants due to their role

The chlorophyll molecule is formed by a ring of carbon & nitrogen molecules around an atom of magnesium & a long chain of hydrogen molecules

in the process of photosynthesis. They are found in leaves and concentrated in the form of very tiny plastids. They attract the sun rays and use it to dissolve water (rising to the leaves with the nutritional fluids extracted from the soil by capillarity) and carbon dioxide (absorbed by the plants). They are broken down to form the main elements in plants. These elements are then transformed into carbohydrates and sugars, releasing oxygen into the air. This process, known as photosynthesis, produces most of the energy needed by the plant and is usually stored in the form of chemical compounds and carbohydrates needed by the plant. These carbohydrates are also vital for the lives of people and animals. The green plastids usually include a number of

other pigments (as well as green ones); when the green pigments decrease in number, these other hidden pigments show up and that is how green plastids change into colored plastids. There are also plastids with no pigments which help to store nutritional substances like carbohydrates, proteins and fats (needed by plants for vitality and fruit growth). The chlorophyll molecule is formed by a ring of carbon and nitrogen molecules around an atom of magnesium and a long chain of hydrogen molecules.

(2) Yellow Pigments: known as carotinoids. They give plants various shades of yellow coloring. They are a group of carbohydrates that have many chains, starting with yellow and ending with brown. The most famous of these is the yellow pigment known as carotene, which is formed of four carbon atoms and 56 hydrogen atoms.

(3) Red Pigments: known as phycobillins, they give plants various tones of red coloring. They are a group of carbohydrates that have many chains made partially of proteins and carotinoids that, in turn, have long chains of carbon together with molecules of chlorophyll starting with bright red and ending with deep violet. The most famous of these are phycoarthrins (red) and phycocyanin (a shade between indigo and violet). Fruit, in general, start off green in color and as they approach maturity, the green starts to clear away gradually and is replaced by the natural color of the fruit itself. This color is

naturally dependent on the amount of pigment and the chemical formation of the plant, especially in the excerpt of each fruit.

By the time fruits reach maturity, the green pigment fades away gradually or totally. Fruits then start to acquire their natural color. Fruits such as citrus fruit, apricots, apples and yellow plums acquire different shades of yellow. Fruits such as strawberries, cherries, red plums and red apples acquire varying shades of red. Dates, for instance, start off green and then become yellow, orange or red; when ripe, the excerpt becomes brown or black. Mangoes are green to start off with and change as they mature to either yellow or orange or remain green as they originally were. Berries start out green or white, then mature into various shades of white, red, black, etc.

Supplementary Plant Pigmentation Groups

In addition to the basic group of pigments, there is another group of pigments known as "sensor pigments". These pigments are present in smaller amounts in plant tissues than the basic pigments. Yet, they play a fundamental role in the life of plants; among them are:

- (1) The group of pigments affecting the overall color of the plant, the phytochrome pigment group.
- (2) The group of invisible pigments, known as the cryptochrome pigment group.
- (3) The group of pigments

sensitive to ultraviolet rays, known as the ultraviolet photosensor pigment group. Such pigments are present in plants like sunflowers. They play an important role in the life of the plant. They also mix with other basic pigments (in varying amounts) to provide unlimited numbers of colors for flowers and fruits and, in some cases, leaves.

The role of pigments (basic and supplementary) is not limited to providing color to flowers and fruits as each of these pigments has a role directly related to what happens inside plant cells and tissues, including vital chemical reactions such as photosynthesis and sensation in plants. They have many other functions of which we are unaware. This is a sign of Allah's divine ability to give plants wonderful colors to attract insects that help in fertilization and pollination. They are also attractive to people and animals who take them, eat them and throw their seeds on the ground, allowing the plant to grow anew. This process continues eternally in a cycle that will end only when Allah wills it to.

The ayah we have discussed here started by mentioning the water falling to the earth, showing the role of this magnificent fluid in dissolving the many elements and compounds found in the earth to make them fit for the nourishment and growth of plants.

Mention of the different colors and pigments shows Allah's supreme ability to give these plants a special DNA code that is suitable for every single plant so that it chooses suitable



compounds that are dissolved in the water, so that each flower or fruit is of the right color, even though they all grow in the same soil and are irrigated by the same water. These facts have only been discovered recently in the last century and have only been understood in the last few decades. However, they have been mentioned in the Qur'an, which was revealed more than fourteen centuries ago to the Prophet Muhammad (PBUH), to a nation of people who were mostly illiterate, providing clear evidence that such words can never originate from a man but rather from a Creator who revealed them and preserved them in the form in which they were first revealed; this form will remain unaltered until the Day of Judgment as confirmed in Allah's words that can be translated as, *"Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption)" *(Surat Al-Hijr (The Rocky Tract):9).

We thank Allah for the blessing of

They are also attractive to people and animals who take them, eat them & throw their seeds on the ground, allowing the plant to grow anew

Islam and the Qur'an, from now until eternity. May the peace and blessings of Allah be upon his Prophet, Muhammad, his family, his companions and his followers until the Day of Judgment.



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AMODERNREADING OFTHEPROPHETIC SUNNAH «REVIEW&CRITICISM»

Peace be to Allah, who gives the strength to all pleading honest hands, praying to get the support from Allah. Peace Be upon Prophet Mohammad, the last of all Prophets, and on all his family and Companions who maintained the glory of Islam, and also upon the diligent researchers who are trying to protect it against the distortion or falsification of extremists and ignorant people.

The functions of "reading", "understanding" and "explaining" have employed all the mental capacities of the Islamic nation which has always been attached with all its feelings and thoughts to this "text"; Quran and Sunnah

in an unexpected way. Thus the climate of understanding, analysis, and savoring has been based on reading and interpreting the text through unveiling its mysteries, analyzing its signs, and guarding its words, setting out rules for the relation of words to meanings, and regulating the indications of the words on the content, in order to avoid the false interpretation for such text, and to stand against all those who claim to be "reading" the text that was the basis of the rules of the Shari'a in Islam, away from the "rules of interpretation embodied in the methods of deduction, with its rules of language and of Shari'a. Thus reading the "text" in the Islamic thought, has become a reading that is subject to a method governed by certain rules, that are linked to the language and its ways for understanding the speech on one hand and are based on the Shari'a and its limits on the other, which would lead us to what Imam Shafi'i, May Allah Rest his soul, termed as

"rationalizing the meanings."

Then things have took on a grave course as some of us, from this very nation, have started to tackle the Holy Quran and Sunnah with a reading that has been known as "Modernist" or "New Reading" of the religious text. This has been an "interpreting" reading that have took its mechanisms from outside the scope of "Islamic pragmatism", it has rather been derived from the Western experience in understanding texts, specially the theological studies. They did not aim to extract some beliefs from the text, as much as they wanted to criticize it, and by way of using some linguistic modern theories (like the structural, deconstructive, and the semiotic theories), those are the readings that derived its contents from the modern reality in the west in its conflict with religion, such conflict that led in the west, to a preoccupation with man away from Allah (humanitarianism), and caring for the mind away

from the revelation (rationalism) and a consideration of this world away from the Afterlife. Hence, their call has been much concerned with treating the "Islamic text"; Quran and Sunnah inside the "Traditions of the Book" to which it belongs, i.e. the Jewish – Christian tradition, which virtually means that this text would be subject to the methods of criticism and interpretation that the "non-original Torah and biblical texts have been subject to, within the framework of the Western thought, which has an undisputable "reference" on the part of modernists.

The essential part of such "reference" is the fact that it has been built on "liberation" from the authority of the text, according to which the basics and specifications of the Islamic mind has been established, dismantling its sacred qualities, the cognitive discharge of the relationship between them and the cultural readings, the interpreting chaos which in itself dismantles the identity and wastes the meaning. Those are the basic characteristics and approaches which have their own applied requirements, and its scientific consequences that agree with the philosophy of modernism and what came after, and hence such a modernistic reading of the Prophetic Sunnah has led to:

Speculation in Sunnah: which in the modernistic approach, and its deconstructive reading is no more than "groups of closed texts" having a "theological

- legendary" structure, which according to Arcun has been subject to the "arbitrary processes of selection, choice, and deletion that have been imposed in the Umayyad, and early Abbasid eras, as the text groups have been formed". Such "text groups" have been passed on "orally", which implies lots of problems, and have only been written down lately. Such "oral" aspect has been carried out by a generation of companions, who are themselves subject to speculation, and their history is made up of true stories intermingled with forged ones.

Making Quotations from Sunnah like Quotations from elsewhere, and making it subject to the "readings" and "methods" of the modern linguistics, as well as analyzing and criticizing the historical speech being a "text of heritage" just like any other texts. This way the Prophetic text in itself becomes a matter of "questioning", whether it should be taken as a pretext or not, regardless of the fact that it bears a message for humanity or it is being guidance for all people.

(Rationalizing) Sunnah, and making mind its ruler, as well as making the "reality" a judge for the text, the mind is the only thing to be followed rather than being a follower. The authority of mind in the modern reading is the only authority to be dealt with in the Prophetic Sunnah, and even with all the religious texts.

The most dangerous thing

about the modern reading could be "such a chaos in interpretation and forming the relationship between the text and its language". Both Quran and Sunnah are linguistic texts that are subject to the mechanisms of deconstruction and reading that have been applied to the different texts in what is known in terms of the human and linguistics sciences with the name of "hermeneutics", "the modern interpretation, or "Theory of Interpretation". Among the most important principles of modern linguistics are the "infinite" interpretations or forming the relationship between a given text and its language. The author's intention, or the text, has no place in the new "Theory of Interpretation", since the texts bear no meaning other than that which the reader forms. Ultimately, this has led to "a chaos of interpretations", "infinity of meanings", "blowing the content of the text", and "marginalizing its intentions" in the light of the three unknowns on which "the modern interpretation" is based; (the absence of the author, the absence of reference, and the absence of intentions.)

These are the things with which the modernists interpret the religious text; Quran and Sunnah, playing around with its understanding and its indications, while exaggerating the "implied" meanings, while looking into the "external" texts, as mere symbols and signs while the implied indications are the heavy weight of the text. Instead of thinking according

The absence of continuous innovation (Modern Reading & the Methodological Crisis)

to the given texts, texts are manipulated to suit our own views and inclinations.

Such is the "vision" that has always governed the intellectual origins and the methodic approaches of the "modern reading". If we take a closer look at the deconstructive "modern reading" of the religious texts, and the problems that were stirred around it, and specially the Prophetic Sunnah, as we've seen, we would soon notice that such a reading, unlike what is common in the colleges of Shari'a and in all the Islamic circles without exceptions, and despite the claims of its followers that it is "not a traditional deferential reading, is in fact a reading that is strongly linked the "traditional orientalism theses

on the one hand, and on the other hand", such "modern reading" has committed a number of methodic mistakes, that deprive it of its value, and they further make the results achieved void of all credibility, that are represented by the "four absent things", mainly:

The absence of the dimension of reference of the text (the crisis of the modern reading and the religious texts)

No doubt that the absence of the "dimension of reference" of the religious text, or "absenting" that in the modern reading is such a grave methodic mistakes, and represents a "crisis" and a "mistake", since the religious texts cannot be separated from the speaker and his intentions. The Quran for example, is the words of Allah, and Hadith is the revelation which the Messenger of Allah (PBUH) spoke of. So looking into the words of Allah or his Messenger, while excluding the speaker, would force us into the pitfall of failing to realize the Glory of the source of the text, being dealt with and its intention, and its understanding, and reading, which thus bestows a legal form in all processes of criticism, review, and correction, which gives us the right to diminish the credibility of the text, and to find faults with it.

The absence of a comprehensive reading (The modern fragmented reading of a religious text)

This is clear through the way they dealt with some of the Quranic verses and Hadith, which talk about the woman's veil, her heritage, and her status in Islam, and the application of some penalties, and many other illusions that are taken out from their original context. And thus their reading for it has been "fragmented" depending on special mechanisms that are not sought for comprehending the intended meaning from the text and do not support any of the ideas that come in it, as much as it makes it a document serving the interests of a certain class of people in certain historical circumstances. This in itself violates the conditions of the sound reading which the Quran and the Sunnah dealt with like the "one wording" and the fact that each part of this wording must be considered in the light of its correlation to the other parts.

The absence of continuous innovation (Modern Reading and the Methodological Crisis)

This is the first problem of the modern reading in its approach towards the religious text. It is the call for reading the religious text outside the scope of the way it is dealt with, i.e. away from any of the other former readings of it, in isolation of the religious Islamic text and all the other readings attempting to interpret it in the Arabic Islamic heritage, for the sake of serving the Western Christian methodology in analyzing speech and reading texts, and thus they kept attaching to the Islamic "religious texts" all they

could get of the mechanisms and tools of reading that were produced by others, while giving full reign for reading, understanding, and analyzing the religious text through that.

The absence of a linguistic reference (The modern reading and deviation from the traditions of Arab in speech)

The absence of a linguistic reference could be the major sin, and among the fatal intellectual defects of the modernists, in their approach towards the religious text. For among the rules of a sound reading are approaching any linguistic text requires abiding by the frame of its language which bears its eloquence, and knowing the intentions of speakers by their speech, and interpreting speech according to the "traditional speech exchanged between the speakers", the "traditions of speech" and its "customs".

When the religious text, Quran and Sunnah, is interpreted this way in the modernists readings, resorting to "methodology" directs the reading and governs its understanding and interpretation, thus protecting the "text" from being violated, or played with. This further allows us to better "understand" its intentions, which is of prime importance. So those who do not apply the correct measures would get lost in meaning and would fall into such maze that modernism and what came after that introduced.

Such "methodology"

is governed by certain standards that do represent its "reference", which is that the reading of the religious Islamic text should be according to the Arabic style of speech and the Arabic way of stating meanings, and the different intentions of the different kinds of speech, and the traditions of use as well as the private specifications of distributing meanings on words.", the text must be understood in the light of the Arabic indications which would jump to the mind without twisting things, obstructing the content, or infiltrating meanings.

I believe that the traditions of Arabs in their speech and in approaching and receiving texts are based upon the following standards:

First: The Power of the Text (Regulating the relationship between readers and the content of the text):

The power of the text is its ability to achieve a certain meaning that is capable of establishing a meaning that enjoys a commitment, and accepts a stationary state, so as to get to the right meaning and deductions in light of what is given by the text itself, thus the limits of the power of the reader with the text, and specially the religious text, lies in "Listening to the text", "finding out its indications", "understanding its meaning", and "worship Allah according to it." Fundamentalist books, and books of interpretation and explanation of Hadith

The absence of a linguistic reference could be the major sin

have set certain mechanisms for the interpreting reading and its standards through the regulations that bind us to the text and allow us to understand it, and invest its meaning within the depths of the indication of the text, and indications of the probable text until the "text" in the Islamic thinking came to be one of the "endowments" that could never be discharged of.

Second: The Meaning of the Text (Regulating the relationship between the methods of deduction and intentions):

I would not be exaggerating if I said that "the linguistic Fiqh of eloquence is based, in the Islamic thinking, upon the search for meanings carried on by the text. The interpreter requires the meaning, while

Interpretation" should be "supported" by strong conclusive "evidence"

us to know the "intention" of speech is the "comprehensive overall reading" which places the parts within the whole, and attribute the branches to the basics, the "evidence" and "circumstances" surrounding the text, thus we get to know the purpose of words and the related meanings, and what "evidence" guided us to or away from, and looking into "the traditions of the speaker in his speech".

Third: Ways for Investing the text (the controversial relationship between the words and the content)

the grammarian "provides that tool" for elaborating that, while the scholar in Fiqh or the fundamentalist "regulates" a way for deductions, and the method of Fiqh in it. All are looking for the "best understanding" based upon the linguistic phenomenon, or the linguistic eloquence. Al Shatby says: "We should be giving special care for the meaning of the speech because it is the intention, on which the speech is based from the beginning. This insight is mostly disregarded when looking into the Book and Sunnah, which we to know its meanings and odd words, which is different from what we should be doing". Approvals (2/88-89). Thus we should bear in mind the issue of "intention" which is to be "sought" and the "objectives and aims" of the speaker from his speech. Among the most important issues that leads

The intentions of Shari'a are taken from the "wording" and the "content" of the text, since the meaning could be deduced, by the correlation between words and the order of meanings, which means, as fundamentalists say, that all powers of the text have to be invested based upon the wording and how it guides us to the meaning, its sentence, signs, indications, rules, content, agreement or disagreement

Thus we may safely say that the meanings deduced from the text could be of two types, "Meanings deduced from words" that are taken from the original state of words, and "meanings deduced from meanings", that are suggested by the "content and context of speech", and those two have to be taken in consideration while reading the text.

Fourth: The Interpretation (directing the text and the problems of the plurality of meanings between the movement of words and the intended meaning)

The text could bear a "number of interpretations", and thus we may understand it in different "ways" in various "meanings". Since the wrong "interpretation deviates" the meaning and "deludes" us, which is why the old interpreters, fundamentalists, and those who explained the Hadith pointed that "interpretation" might sometimes override the "intentions" and hence they have laid down some "regulations" that are somehow connected to the "syntactic rules" and other times to the "uttered meaning", and those are based on the following:

"Interpretation" should be "supported" by strong conclusive "evidence", and if there is no evidence, the speech should not be isolated from its outward wording, just like those who rely on the implied meanings do in the past and in the present.

Abiding by the rules of the text in its own language, and the traditions of use, without forcing the text to bear what it could not, whether at the level of words or content. Interpretations of text should be acceptable "so long as it remains within the limits of the language and if it derailed it wouldn't be known or understood".

Interpretations should take into

consideration the "intentions" of the speaker and those of his speech, resorting to the "wording of meanings". This is because interpretation in the Islamic thinking is not a "philosophy" for open understanding "in isolation from the indication of the speech" as is the case with the modernistic readings of texts; it is rather a mental effort that is bound by the "logic" of the religious text itself and its "intentions" from the text. The one taking over interpretations should thus consider the different meanings in order to reduce the rule. Imam Ibn Taymiyah, May Allah Be Pleased with him, has pointed out to this as he was responding to those who rely on the implied meaning in their interpretations of some of the Hadiths of the Messenger of Allah, saying: "The acceptable interpretation is that which indicates the intentions of the speaker, and we do not know whether the Messenger really meant the interpretations they mention (meaning those who rely on the implied meaning). We may know – in any other texts – that what is aimed by them is different from what has been said by the Messenger of Allah, we know the same in the interpretations of Alaqramtp and those who rely on the implied meaning, without requiring special evidence. Thus if the one interpreting the text failed to know the intentions of the speaker, his interpretation of the word in light of possible meanings, regarding the general speech of the Arabs who say the same, would

be by way of deviation and disbelief, rather than by way of interpretation and showing intentions." (Refuting Opposition between Mind and Transfer, 1/201).

Thus we may safely say that our great scholars, May Allah rest their souls, have read the religious texts; Quran and Sunnah, in light of the characteristics of such texts, being the religion of Allah, and his Shari'a, which showed us the things that are allowed and the other things that are forbidden. The reading thus came to be "regulated" and "aware" of the text rather than refuting the text, its context and intentions. In this respect, the great religious scholar Al Wenshraesy has reported a comprehensive recommendation for those who read and interpret the religious text, regulating the legal consideration of it, by way of understanding it, extracting rules out of it, outweighing some over the other, and making it interactive, he said: "Don't you look into a certain text unless you are aware of its causes and circumstances and similar things, skillful in the branches of Fiqh. Maintain the Hadith for it is your evidence, the old views would correct yours, and disagreement allows you to know more things. You should get to know all the rules of the language and to outweigh what has been reported to what is reasonable and vice versa." (The Arabized Standard, 6/377).

This is the valuable standards of Fiqh that all Muslims should be

Don't you look into a certain text unless you are aware of its causes and circumstances and similar things

brought up to. They should learn how to fear the interpretation of the "religious text" while lacking the necessary tools that qualify him for such a great task, without which the "religious text" would almost be like an open market that is violated by all people to deduce from whatever they may want, which is the case with the modernist reading, and hence the modernist approach to the religious texts has been "reassessed". This is the basis of this research which is a legal act from a religious and a cognitive point of view, because we have deluded for so long, and in the past Arabs said: "Whoever commits violations, might get accustomed to it and hence would be lost in the maze of confusion, in which he is faced by lots of barriers." And all things shall be up to Allah at the beginning and at the end.



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History of Qibla

(direction of prayer)



Syrian astrolabe

This is an early scientific instrument called an astrolabe. An astrolabe is both an observing tool - it has a moveable rule at the back with sights that you can use to find the height of stars, the Sun or even a building above the horizon - and a calculating tool. At its simplest it is can be used to calculate the time from the height of the Sun or a star, and to find their rising and setting times.

Many particularly Islamic

astrolabes however also include tables for making all sorts of extra astronomical and mathematical calculations. This astrolabe was made in around 1230 AD (628 AH by the Muslim calendar) for a muezzin - the person who calls Muslims to prayer from the mosque.

The astrolabe was known, at least in theory, to the ancient Greeks, but it was within the Islamic world that it developed into a precision calculating instrument and essential tool for any astronomer.

The astrolabe was used in the Islamic world, and later in Europe for many centuries, for everything from astronomy to surveying to time keeping. An adapted form was even used for navigation.

In Europe, from the 17th century onwards, its various uses were gradually replaced with the invention of the telescope, the theodolite, the pendulum clock and other such instruments. In the Islamic world, however, it continued to be prized for its versatility as a compact, multi-

functional tool, and even today it is regarded by many as an icon of Islamic craftsmanship and ingenuity.

Iranian astrolabe

This astrolabe - shown here laid out in its constituent parts - was made in Isfahan in Iran by Hajji 'Ali in 1793 (1208 AH) reviving an earlier tradition of beautiful craftsmanship (reflected not only in scientific instruments but in the art and architecture of Iran during the Safavid period of Iranian history).

An astrolabe is made up of a number of plates, each designed to be used in a particular latitude, with a marked grid to help the user find the direction of Mecca from a range of different locations. This makes it an ideal travelling instrument for devout Muslims. As the Islamic world expanded, calculations for the times of sunrise and sunset during Ramadan, prayer times and the direction of Mecca needed to be made, as they were no longer the same for everyone. The convenient and portable astrolabe made this possible.

In the top right hand corner of the main, central, disc (the mater) of the instrument shown here, you will see the grid that helped the user find the direction of Mecca. Also included on this densely decorated mater is a grid for working out trigonometrical problems, a shadow square for finding the height of buildings, and various tables to allow the user to make astrological calculations and predictions.

Islam has never encouraged astrology, any more than Christianity has, but it was nonetheless a popular and an important driving force behind improvements in early astronomy, both in the Islamic world and in Europe, making measurements and predictions (about future positions of celestial bodies) more precise.

Persian qibla

This is a scientific instrument designed solely for the purpose of finding Mecca from anywhere within the Islamic world. Qibla simply means 'the direction of Mecca', so a qibla indicator indicates what that direction is. One of the five pillars of Islam directs Muslims to pray in the direction of Mecca five times a day, so it is essential they know which way to face, wherever they are.

Many devices exist to find the direction of Mecca, but once the compass found its way into the Islamic world - around the 13th-century AD - it became one of the most popular. Different types of compass can often be found incorporated into other instruments, such as astrolabes,



or in qibla indicators like the one shown here.

On the top section of the instrument, there is a circular grid called a gazetteer, this lists all the places you might possibly want to find Mecca from. Another section gives an approximate direction (eg NE) for Mecca in relation to where you are, and another gives you a more accurate direction still. The bottom section contains a compass, which you line up with the direction quoted for your location, to find Mecca.

This device allowed anyone within the expanding Islamic world to find the direction of Mecca with a minimum of scientific knowledge. All a devout Muslim needed to know was the name of the town nearest to where he found himself. Independent travel, while keeping to the pillars of Islam, was now possible

European globe with constellations in Arabic

As Islamic science started to reach Europe, Islamic astronomical instruments, such as the globe illustrated here, became highly prized. Some were bought and copied, and the names of the stars and constellations were translated into the Latin versions of Arabic star names that we still use today. Others were bought and used straight away, as many astronomers could read Arabic and didn't need translations.

Both Latin and Arabic were in use as scientific languages in Europe for some time, and Arabic was often used on European globes among the other scientific



languages. On the example shown here each constellation illustrated has its name in Latin, Greek and Arabic.

In addition, many Arabic words in astronomy were adopted in Europe without translation, so many of our star names have remained Arabic. 'Alderbaran', for example, means 'the follower' in Arabic, and refers to the star's apparent following of the Pleiades in the sky. 'Altair' in the constellation Aquila (the Eagle) means 'the flyer' while 'Rigel' in Orion literally translated means 'the foot'.

Willem Janszoon Blaeu, who made the globe pictured here, was a map and instrument maker in the 16th century. He studied astronomy under the famous Danish astronomer Tycho Brahe, and then set up shop in Amsterdam making extremely accurate and highly prized scientific (rather than purely decorative) globes.

Chinese geomancer's compass

This is a 19th-century geomancer's compass.

All a devout Muslim needed to know was the name of the town nearest to where he found himself

Geomancy (related to 'feng shui') is used in China to determine the most auspicious positioning for burial sites or buildings of different sorts. It is also used to select the best times and locations for important events.

The instrument shown here has a compass needle at the centre, and concentric tables expanding out from the middle, containing data relating to astrology, time of day, the elements, directions, and forms of landscape - all the

was perhaps what made Muslim scientists outstanding in the middle ages

an uncanny ability to derive new solutions to ancient problems, was perhaps what made Muslim scientists outstanding in the middle ages.

For millions of Muslims around the world, traveling is part of their routine. Whether for studies, business or pleasure, the need to embark on long-distance journeys arises continuously and with this comes the challenge of determining the correct direction of the Qiblah while on such trips.

The importance of identifying the Qiblah (direction towards the Kabah in Makkah) lies in the obligation of performing

the five daily Prayers in the life of a Muslim. Making a sincere attempt to face the Qiblah is one of the conditions for the validity of Prayer. When a mosque is accessible in their respective home countries many Muslims hardly bother about this since the Qiblah is already identified inside their mosques. However, when one is travelling and cannot find a mosque (or is unfortunate enough to land in a mosque where the Qiblah is not correctly positioned,) knowing how to find the Qiblah becomes a handy skill.

Engraving of Indian zodiac



This image shows a mid-19th-century European interpretation of the Indian zodiac. At the centre is a depiction of Mount Meru, a remote Tibetan mountain thought in early Indian astronomy to be at the centre of the universe. Around this are the nine 'planets', made up of the five planets visible to the naked eye - Mercury, Venus, Mars, Jupiter and Saturn - plus the Sun and Moon (grouped as planets in most cultures until relatively recent times), plus two additional characters unknown in Western astronomy or astrology, known as Rahu and Ketu, at the nodes of the Moon (the points at which the Sun, Moon and Earth are all aligned).

The outer circle then illustrates the same 12 signs of the zodiac we use today, thought to have originated with the Babylonians around 500 BC.

The inclusion of Rahu and Ketu into the Indian system of planets led to a particular interest in eclipses in Indian astronomy. One of the best known early Indian astronomers, Aryabhatta, is today credited with producing - in 498 AD - the first correct mathematical theory of eclipses within an Indian context, allowing them to be predicted with accuracy.

Today, the exact time of both solar eclipses (when the Sun, Moon and Earth line up at new Moon) and lunar eclipses (when they line up at full Moon) are known in advance with great accuracy - as are the places on Earth from which they will be visible. Although in the past this information has been used by astronomers to find out about

the composition of the Sun, today the information is mainly used to help tourists get the best view possible of this spectacular astronomical phenomenon.

An Age Old Problem

Precise observation, as well as an uncanny ability to derive new solutions to ancient problems, was perhaps what made Muslim scientists outstanding in the Middle Ages. It therefore did not come as a surprise when they embarked on the arduous journey of mathematically determining the Qiblah.

The puzzle was to devise a means of finding the direction of the Kabah in Makkah at all times. By employing advanced trigonometry, they eventually came up with medieval Qiblah tables, which had a high degree of accuracy.

Another popular instrument that was used for determining the Qibla in the medieval ages was the Astrolabe.

However, the sophistication of these tables, which even European geographers at that time couldn't fully comprehend, limited their use (Lunde). Another popular instrument that was used for determining the Qiblah then became the Astrolabe.

Initially designed mainly for astrology, navigation, and surveying, astronomers from the Islamic world soon found another use for it. By adding special tables to the existing ones at the back of the conventional astrolabe, it had the added functionality of finding

The puzzle was to devise a means of finding the direction of the Kabah in Makkah at all times

the direction to Makkah, and consequently the Qiblah. (Winterburn)

Life Made Easier

With the rapid spread of Islam came the demand for more accurate, easier-to-use instruments with which the direction of the Qiblah could be determined almost effortlessly. It was necessary to cater to the needs of the growing Muslim population that had spread far beyond the Arabian peninsula thereby making the determination of the Qiblah with the available instruments a more challenging task.

In the 13th century AD, the introduction of the compass to the Islamic world revolutionized the entire Qiblah finding process (Winterburn). By incorporating it into the astrolabe, it was possible to find Makkah from anywhere around the Islamic world.

Further advancements saw the compass being used alongside

The latest trend is the use of Location Based Services (LBS) in determining the Qibla

other Qiblah indicators such as the Sundial and the Persian Qiblah indicator, all of which were quite famous during the 18th century.

In the late 20th century compass-based tools were made to help Muslims quickly find the Qiblah. A compass specially marked and coded for major cities around the world and with the Kabah drawn inside its dial became popular at one point. A similar compass stuck to a portable prayer mat also became commonly sold around the world.

But in this present century, things couldn't have gotten better for the Muslim Ummah. With the proliferation of smart phones and other digital gadgets, the usual problems faced while trying to find the Qiblah are fast fading away. Be it a wristwatch, mobile phone or hand-held GPS device, the most important thing is to ensure they are equipped with either a compass or a relevant map to be able to perform the needed function of finding the Qiblah in real-time.

The latest trend has become the use of Location Based Services (LBS). LBS involve software solutions configured to work with a handheld mobile device, which in turn operates on a specific wireless network.

When used in conjunction with a Geographical Information System (GIS) server application, it readily provides the device owner with vital information such as the routes to, and location of, Makkah relative to their own present location or position. (GIM International)

The combination of GIS and GPS technologies has analytical capabilities that make it possible to determine the individual location of each mobile phone user. Thereafter, required information such as the location of the Qiblah and other places of interest is presented to the user via a map interface. For devices that do not support a graphical map interface, the requested information comes in the form of textual or audio instructions.

Sadly though, the high cost of these gadgets limits the number of prospective buyers cum users.

A Controversial Issue?

"The latest trend is the use of Location Based Services (LBS) in determining the Qibla. LBS involve software solutions configured to work with a handheld mobile device."

Quite similar to the contentious issue of moon sighting especially prior to the commencement of the holy month of Ramadan, "Qiblah finding" is one topic that

sometimes causes tempers to flare when being discussed.

While some people believe the center of the face has to be perfectly aligned with the center of the Kabah for the prayer to be valid, others believe this position is too rigid and need not be adopted. The prophet Muhammad, blessings and peace be upon him, is reported to have said: "Whatever is between the east and the west is the Qibla." (Narrated by al-Tirmidhi, 342; Ibn Maajah, 1011)

Though short, the profound meaning derivable from this hadith forms the basis of many Islamic verdicts (Fatwas) on the issue of the Qiblah. As a result, the majority of scholars, including two of the four great Imams, Ahmad ibn Hanbal and Abu Hanifah, are of the opinion that the one who is close to the Kabah is required to face it head on, while the one who is far away from it must seek the general direction of the Kabah, without having to face it precisely. (Al-Munajjid)

Hence, a slight deviation in the Qiblah is generally regarded as something permissible as long as the worshipper has done his utmost in trying to get it right, and perfection sure lies with Allah alone.

There might not be much cause for worry if the deviation from the Qiblah is slight, but what happens if the deviation was great or totally off while praying?

According to a verdict issued by the highest religious decision making body in the Kingdom of Saudi Arabia, "If a worshipper



does his best to identify the direction of the Qiblah and prays, then he discovers that he was mistaken, his prayer is still valid." (Fataawa Al-Lajnah Al-Daa'imah-6/314)

Whether a slight or great deviation, the key issue seems to be the actual effort and level of sincerity displayed in trying to figure out the right direction of the Qiblah. Therefore, the quarrels that sometimes arise when trying to establish the right position of the Qiblah at a certain location might just be uncalled for.

As Muslims, we are of the firm conviction that whatever Allah commands us to do is ultimately for our benefit, and this includes facing the Kabah in Prayer. The

same way we strive day and night, spending lots of money to acquire quality education, posh cars, and houses, we need to channel similar amount of resources, energy, zeal, and passion towards our religion.

By so doing, we are likely to always get the direction of the Qiblah right irrespective of which part of the globe we find ourselves; and if not, our Lord is most merciful, off-forgiving.

9 Scientific Methods To Locate Qibla Direction:

How can we locate the Qibla direction in any place of the world? This question raised strong furor among Muslims worldwide, especially in the American City

the key issue seems to be the actual effort and level of sincerity displayed in trying to figure out the right direction of the Qiblah

We see the turning of your face (for guidance) to the heavens: now shall We turn you

of Seattle where Muslims differed over the Qibla location. This issue was of concern to the Arab Society for Survey that organized a symposium on this topic and invited Brigadier Abdel-Aziz Sallam, who conducted detailed research on this subject. He managed to reach nine scientific methods to locate the Qibla direction by using trigonometry and trigonometric tables. The General Egyptian Authority for Survey officially authenticated his methods.

We all know that Qibla is to direct oneself to the Kaba in Mecca. Muslims need to know the Qibla direction wherever they are in order to direct themselves towards it at the time of prayers. This step comes in obedience of God's saying:

"We see the turning of your face (for guidance) to the heavens: now shall We turn you to a Qibla that shall please you. Turn, then your face in the direction of the Sacred Mosque: wherever you are, turn your faces in that direction. The people of the Book know well that that is the truth from their Lord. Nor is God unmindful of what they do."

The book of "Fiqh (Islamic Jurisprudence) According to the Four Schools," issued by the Mosque Department at the Egyptian Ministry of Wakfs (religious endowments), identified the Qibla. According to this book, the Qibla for those who are in Mecca or near it lies in the middle of the Kaba, or its parallel sphere from above or below. So, a Muslim living in this area should



direct himself to the middle of the Kaba or at least try hard to do so. Regarding those who are away from Mecca, the Qibla for them lies in the direction of the Kaba. They may move a little to the right or left of the Kaba. If they are slightly deviant from this direction, they are not to blame as they are still directed to the Kaba.

As regards the nine methods of locating the Qibla direction, the first is arithmetic. It applies the laws of spherical triangle solution and "half sinus." It proves, for instance, that the Qibla direction for an observer in Alexandria, Egypt is 135.5 degrees to the direction of true north clockwise, in Seattle, Washington 17.5 degrees to the direction of true north clockwise, and in Hong Kong 285.1 degrees to the direction of true north clockwise.

Trigonometry and its tables are applied under the second and third methods. These two methods proved the above-mentioned degrees of Qibla direction in Alexandria, Seattle and Hong Kong.

As for the fourth method, the star sphere is used. During sailing, a navigator needs a quick method to locate the Qibla accurately. This method locates the Kaba by adjusting its latitude to the inclination parallels on the star sphere and the Kaba longitude.

The fifth method uses the star disc. The direction of Kaba is located on the star disc with the same method used on the star sphere. The latitude of the Kaba is matched with the inclination parallels of the celestial body and longitude of the Kaba from

the observer's site.

The sixth method uses Weris' cone. The longitude of the Kaba is matched with the base line of gradation on the celestial body inclination.

The seventh method considers the site of the Kaba a point of reference on some navigational devices. Some of these devices, like the one that locates sites via satellites, can store points of reference and indicate the direction and distance of these points at any moment. Thus, the site of Kaba is stored in the device memory as a point of reference. If the direction of the Kaba is needed at any time, the point of reference can be recalled.

Regarding the eighth method, it benefits from the perpendicularity of the sun on the Kaba. When the sun is perpendicular to Mecca, its direction at this very moment is the direction of the Qibla. The sun is perpendicular to the Kaba twice a year when the sun inclination equals the Kaba latitude and during the sun time. The sun height will be 90 degrees at this very moment for observers in Mecca. This phenomenon happens on May 28 at seventeen minutes and 52.8 seconds past 12 p.m. local time of Saudi Arabia and Egypt (summer time) and on July 16 at twenty-six minutes and 40.8 seconds past 12 p.m. local time of Saudi Arabia and Egypt (summer time). On these two days, the sun can be watched by all inhabitants of Africa, Europe, East Asia up to the Philippines and the northwest part of Australia. Those who see the sun at the above-mentioned

moment will be facing the Qibla, God willing. A streetlight, for instance, can be observed at this very moment to locate the direction of Qibla. Thus, each Muslim can be assured of his direction and stick to it the whole year round.

The ninth method is the prayer map drawn by the Islamic Center in the United States of America. It locates the Qibla direction by angles worldwide.

It is to be mentioned that the Grand Sheikh of Al-Azhar has formed a committee to give a final fatwa (religious opinion) on the correctness of these nine methods that locate the Qibla direction.

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RANDOM Universe versus DETERMINISTIC Universe

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

Let's look at an example of

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

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

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

Therefore, we can conclude that we are living in a random universe. However, randomness means random creations and random evolutions. In fact, the universe seems like it is a result of deterministic and perfect creation. It seems that there is a contradiction between randomness of the universe and perfect and deterministic creation of the worlds and creatures. How can a random design create such perfect and deterministic designed creatures? We need to look at it very carefully to understand the randomness of an experiment outcome and the deterministic characteristic of this outcome.

In his 1996 article Patrick Glynn* quoted:

"The Anthropic Principle rests on a series of technical observations about the evolution of the universe since the Big Bang. But its upshot is that, far from being an "accident," the existence of human life is something for which the entire universe appears to

have been intricately fine-tuned from the start. "Consequently, if we return to the chance experiment of tossing the coin we can realize the meaning of a deterministic outcome compared to a random outcome as explained earlier. From the earlier discussions of the experiment we concluded that the outcome is random since we can't predict the next toss outcome.

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

The Anthropic Principle rests on a series of technical observations about the evolution of the universe since the Big Bang

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

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



Dubai Sun takes a
glimpse on

Joslin Diabetes Center

at Al Wasl Hospital in Dubai

**Diabetes is
a complex
disease in
which the
body either
does not
produce
insulin or
cannot utilize
insulin properly**

The Joslin Diabetes Center Affiliate at Dubai Health Authority is the first comprehensive diabetes information, education and management resource in the emirate. And it was launched on the 26th of April 2009

Since 1898, Joslin Clinic (USA- Boston) has been a world leader in diabetes care by incorporating the team approach to diabetes management, working with podiatrists, exercise physiologists, dieticians, nurses and diabetes nurse educators.

M. HAMED FAROOQI, MD, FACE
Medical Director

After his formal Endocrine training in 1998, at the Thomas Jefferson University Hospital in Philadelphia, Dr. Farooqi joined the Joslin Diabetes Center Affiliate in Florida. He is now the Medical Director of the Joslin Diabetes Center Affiliate in Dubai. He has extensive experience in all aspects of Diabetes management.

When was the center established?

The center was inaugurated on April 26th 2009.

What is Diabetes?

Diabetes is a complex disease in which the body either does not



produce insulin or cannot utilize insulin properly leading to high blood sugar levels in the body.



There are major two types of diabetes, Type 1 and Type 2, which are caused by different mechanism

Why Diabetes is called "sugar"?

Since sugar and glucose are used in the same context by most people and that the blood glucose levels are high in this disease, therefore most people call diabetes as the sugar disease.

blood sugars.

Type 2 diabetes is a combination of a person's genetic makeup and increase in body mass. In this type of diabetes, the body resists the action of insulin leading to high blood glucose levels.

What causes Diabetes?

There are major two types of diabetes, Type 1 and Type 2, which are caused by different mechanism. In Type 1 diabetes, a person's immune system malfunctions leading to a destruction of the insulin producing cells in the pancreas. This causes a lack of insulin production causing elevated

Can you talk to me about the types of diabetes?

Same as above.

Does diabetes affect only older people?

Diabetes can affect any age group. It was previously thought that Type 1 affects younger

people and Type 2 affects the older ones however, that is not the case. Due to increase incidence of obesity in children, Type 2 diabetes is getting more common among them.

Is there a cure?

In order to find the cure for a disease, the underlying problem has to be discovered first. Extensive research is been carried out at this time in that regard. Once that is done, a cure would be possible. Scientists are working very hard in different research facilities all around the

world in doing just that.

Are scientists close to finding a cure for diabetes?

Same as above.

What is healthy blood sugar level for us?

The aim is to keep the fasting blood glucose level at or below 100mg/dl and before meals it should be 90-130mg/dl.

What exactly is the hemoglobin

The aim is to keep the fasting blood glucose level at or below 100mg/dl & before meals it should be 90-130mg/dl.



Therefore this disease causes a significant psychological impact in a large number of patients



A1c (A1c) test?

Hemoglobin A1c test is an average of all the blood glucose levels of the three months prior to the check since it is not possible to check blood glucose levels multiple times during the day or night. This particular test helps us get an idea as to what the level of control has been in the past three months.

How do we keep track of our diabetes care?

In order to track the level of control a patient can use the home Glucometer to check their own sugars at different times in a day. In addition to that, the A1c test at the doctors office is also extremely helpful.

How can we avoid diabetes, is it avoidable?

Type 2 diabetes can certainly be delayed or avoided by starting a regime of diet and exercise. This in turn leads to weight loss which is critical in order to avoid or delay the onset of Type 2 diabetes.

How does diabetes affect your body?

Diabetes leads to an elevation in blood glucose levels. This leads to damage of the walls of these blood vessels. This damage then manifests itself as heart attacks or strokes. Additionally, the small blood vessels of the

eyes, kidneys, and feet are also damaged causing blindness, kidney failure, and amputations. Essentially diabetes is a disease that causes damage to blood vessels all over the body.

Depression and diabetes, how does it affect us?

Diabetes is a chronic disease which has far reaching consequences. Therefore this disease causes a significant psychological impact in a large number of patients. Some

of them might need psychological or psychiatric intervention to help cope with the effects.

How does diabetes affect our brain?

Same as above.

Does exercise help our diabetes?

Exercise is an integral component of the treatment plan for diabetes based on the medical status of the individual. Exercise should be performed regularly, for example: half an hour of walking at least 5 days a week is strongly recommended.

Diet and nutrition related to our diabetes?

Any comprehensive diabetes management plan always has medical nutritional therapy as an essential component.



Trained diabetes dietitians play a key role in setting up an individualized meal plan for every diabetic patient.

What type of service does the center provide?

This is a comprehensive diabetes center that provides the services of expert Diabetes Consultants, fully trained Diabetes Nurses, Dietitian Specialist, Exercise Physiologist, a Mental Health Counselor, and a fully equipped Podiatry (foot doctor) clinic. In addition to that we also have the capability to do Retinal imaging (pictures of the back of the eye).

Diabetes education is also provided on an individual basis as well as group class setting.

How many patients the center receives per day?

Combining all providers, the center is seeing more than 100 patients per day.

Do you do any kind of campaigns or awareness schemes?

The center has done multiple health screenings and other awareness programs for the public as well as different government offices. World Diabetes Day in November is an example of such event.

 **Diabetes education is also provided on an individual basis as well as group class setting**



DUBAI~~sun~~ interviews

Mr. Adnan Octar-(Harun Yahya)

world's renowned writers on

scientific Miracles

Interviewed by: Enver Zekaj - Dubai Sun Team member

Born in Ankara in 1956, Adnan Oktar lived there through his high school years. During this period, his devotion to Islamic moral values grew even stronger. He deepened his profound knowledge of Islam by reading works of all the great Islamic scholars and decided to tell everyone about Islam's moral values and summon them to a knowledge of truth and beauty.

To continue his education, he entered Istanbul's Mimar Sinan University in 1979 coming in third from among thousands of candidates. Mr. Oktar, a talented artist since childhood who regards art as a manifestation of Allah's superior creation, painted surrealist pictures from time to time and gave away a large number of paintings as gifts to friends. In addition, Mr. Oktar numbers animals, plants and flowers among his spheres of interest, as well as horticulture, interior design, and décor.

Mr. Enver Zekaj is a team member of Dubai Sun magazine and has interviewed Mr. Hurun.

Mr. Enver Zekaj: By the blessing of Allah, I'm so grateful that I am here tonight visiting one of the best scholars of this time, Mr. Adnan Hodja. My visit and my purpose is actually after long time of reading your books, watching the DVDs and VCDs and the great job that you have done till now. And Alhamdulillah, Allah granted me that tonight – on this great night (the holy night of Mir'aj) – at the same time to sit together and to exchange a few ideas and to ask a few questions that, I think, people in Dubai will be interested to hear, and also there is a group of New Muslims

who are converted to Islam; because they have read your books and watched your films and by the blessing of Allah, they have converted to Islam.

Majority of them, they know that I'm here tonight. And they are so happy that we are having this opportunity to pass this message to them insha Allah.

The first question for you Mr. Adnan Hodja is the message of Islam that you have been introducing to the whole human kind – in Turkey and out of Turkey – through the books, audio, internet etc. for all your life time.

What is your plan and your strategy or the method for the near future? Will it be the same or is there something new?

Mr. Adnan Oktar: Thanks to Allah that today we have Internet and televisions which helps Islamic sovereignty and it is easy to pass the message of Islam to the world. Therefore, the Internet, television, DVDs and VCDs are of great importance. To produce DVDs and VCDs or to broadcast via TV channels are significantly important. This is the most effective method. Yet, books are much more influential. Therefore, concentrating on books is more significant. And this is what are already doing.

Mr. Enver Zekaj: The time that the Muslims wasted a lot on propagating or passing the message to the humankind – I mean in a modern way – ... What is the way for Muslims to compensate this time that we have spent introducing Islam to the humanity?

It is our duty to look closer at these signs and explain them to the people by means of scientific methods

Mr. Adnan Oktar: Sincerity is the most important matter. In the Quran, (I seek refuge with Allah from the accursed satan) Allah declares that only the sincere believers will be saved. Providing sincere communication, avoiding literary show, and transmitting the clear, absolute and wise message revealed in the Quran – directly to the humanity in a scientific and reasonable manner...

Mr. Enver Zekaj: What is your vision with regards of the message of calling for Islam, today? And what are the main problems that people who are calling for Islam facing?

Mr. Adnan Oktar:

A rational and scientific communication influences people most. In the 21st century, we see that science has a significant importance.

People feel comfortable in believing things that they hear, they see and they touch. We may apply this method while transmitting the message revealed in the Quran. This is also Allah's demand, declared in the Qur'an. There are many signs for this fact (I seek refuge with Allah from the accursed satan): "Will you not pay heed? Will you not use your intellect?" Allah commands us to make researches, to travel around the world, to deeply think upon the signs of Creation and to look closer upon signs of His Creation which He has created for a reason ... It is our duty to look closer at these signs and explain them to the people by means of scientific methods. And, the works of Harun Yahya we have run from the perspective of this method have been globally and primarily influential. Therefore, seeing that Allah has granted us with success, shows us that this method is right and fair, insha Allah.

Mr. Enver Zekaj: While doing this kind of work, I mean exactly the kind of work that Harun Yahya's been doing, what are the main problems you are facing in front of humanity?

Mr. Adnan Oktar: I would like to give you an example. Fossils, for instance... Allah has placed about a hundred million fossils under the earth; and by bringing them onto the ground, Allah has enabled us to notice them. Our friends have been exhibiting these fossils. People can touch those fossils. They can see them. And thus, they represent an absolute proof that they can touch and see. This is the clear evidence for Allah's Creation as

He has declared in the Quran (I seek refuge with Allah from the accursed satan): "Travel about the earth and see how He brought creation out of nothing."

And people dig the earth and find the fossil remains of living beings Allah has placed like photos under the earth. They look at these fossils and the living things and see that they are exactly the same; and they have never evolved. Consequently, the corner stone for the theory of evolution has collapsed. This is a method, for instance.

Of course, finding fossils, photographing them, getting in touch with the researchers are not that easy. But, if you want to find it, you can find it. Allah always helps... Allah helps us and we find the things what we intend to find by Allah's help with ease.

Mr. Enver Zekaj: Your opinion regarding the message of Islam... Who is the right one today to call to Islam? (I'm talking about the 21st century) The people who are like: Imams, Muslim Scholars, or the Scientists? Or you have somebody else in your mind?

Mr. Adnan Oktar: All of them... This type of person should be a scientist, Imams, a researcher at the same time. And he should be a very sincere person most importantly, insha Allah.

Mr. Enver Zekaj: Is it possible for Turkey to carry a flag for representing modern Islam today and tomorrow in the world?

Mr. Adnan Oktar: Sure, Turkey will

be the leader of Turkish Islamic World in the near future. There will be a great Turkish Islamic Union. America, Russia, China, Israel, Armenia... they will all benefit from this union. It will bring them wealth, peace and justice. It will bring goodness and happiness to the humanity. We call this era "the Golden Age" in the End Times. These times of goodness are very close at hand. I believe that this will happen in ten or fifteen years time, inshaAllah.

Mr. Enver Zekaj: Your unique work which he has done till now and his strategy that he has been still working to provide more information to the humankind... as of starting, what was your inspiration that made you unique and that made you famous?

Mr. Adnan Oktar: I got strongly affected by the pain and suffer brought by unbelief upon humanity, and I realized that I must be very quick and not waste any moment... That was the time when I was a third grade student at high school.

Mr. Enver Zekaj: What is your advice to me and to my colleagues working in this field, calling people to Islam, about propagating Islam?

Mr. Adnan Oktar: First of all, we have to be like the Prophet Abraham (pbuh) and we have to destroy the idol. This was what the Prophet Moses (pbuh) did in the first place. He destroyed the idol built by Samiri. It was the first thing he had done when he came back from Mount Sinai. And the Prophet Abraham (pbuh) had broken down the idols, as well. And the idol of our age is Darwinism. First, it has to

be demolished. Then, we can transmit the message of Islam to an understanding mind. And I believe that my works will be very much influential since there isn't any other work that is influential upon these matters around the world. I'm not stating these words to praise myself; of course Allah is the One Who makes them all happen. He is just making these happen by means of us. We are just weak, shadowy beings. We're His slaves.

Mr. Enver Zekaj: Regarding non-Muslims... we know about your opinion from your books and your works. What is your opinion about Muslims today? And what is your advice to Muslims around the world? What do we need to do today? What is our job?

Mr. Adnan Oktar: We need to see goodness in everything. There is goodness in anything that is happening. And we have to be very sincere in our deeds. While things happen, we have to know it is Allah Who is making it happen. Such statements as "I'm doing it," "I'm making it happen"... are very wrong. Allah makes everything happen. We just follow our destiny. We see things Allah has created in our destiny, at the right time. We need to act according to the reasons. And we will be very much sincere. And after collapsing Darwinism particularly by communicating the signs of Allah's Creation, we need to help people increase their devotion to Allah and their fear from Him by telling them the signs of Allah's Gentle Artistry upon animals, plants and upon many other beings. Then, we need to inform them particularly about Allah's demands

revealed in the Quran.

Mr. Enver Zekaj: There is a big number of people who have converted to Islam thanks to his works... Those we know. But there are also others that we don't know. There is a definitely huge number of people who have converted to Islam through your works masha Allah. What is his advice for new converts as they are watching this video insha Allah? About my students.... I'm so concerned for them...

Mr. Adnan Oktar: We are all pupils of the Qur'an. They are all my brothers and I'm their servant. Alhamdulillah, Allah granted them with "faith". It was in their destiny. Allah granted me and my books to serve as a guide for them. But, Allah is the One Who has written those books. We are just a mediator, that's all. I congratulate them all for being Muslims. We'll remain as brothers in the Hereafter as well, insha Allah. We're going to talk with them sitting on our chairs in the Hereafter as we are doing now. We'll taste the fruits of Heaven, insha Allah. We'll be joyfully telling each other about our struggles, in Heaven. About how we informed people, about what we communicated, etc. ...we'll be talking about these. Once again I would like to congratulate them very heartily. I here use my opportunity to tell them that I love each one of them and respect them very heartily. They are all my Muslim brothers and sisters. If they ever come to Turkey, I'll be very happy to host them. They can be my guest. We can sit and talk.

Mr. Enver Zekaj: I thank you so

 **We need to see goodness in everything. There is goodness in anything that is happening**

much. Actually, I've got other questions as well. But I just don't want to take more of your time. My last question is... When you are going to come to visit us in Dubai?

Mr. Adnan Oktar: At the time Allah wills. If it is our destiny, we'll be coming there insha Allah. But I really want to go and hug my brothers there. I love them all.

Mr. Enver Zekaj: Thank you very much... May Allah bless you and may Allah give you a long life and may Allah bless the whole team that you are working with and insha Allah we'll have an opportunity to meet again insha Allah, soon.

Mr. Adnan Oktar: Insha Allah ... I thank you... May Allah bless us all insha Allah. I thank you for coming. Please send my salaam and regards to all my brothers there in Dubai. Thank you very much...

Instructions to help you **deal** *with your* **child**

negative results if we use it in a wrong way.

Here are some tips to use while talking to your child in order to use a positive conversation:

Start talking to your child using a general topic. Then let him/her lead the conversation. Once your child is engaged in talking, try concentrating on how happy and comfortable your child looks. Your child's response leads the conversation.

Sit in an equal level with the child. A child is usually afraid to talk with adults, and forced to raise his/her head in order to speak to adults. By the beginning of a conversation sit in an equal level of the child so he/she can talk to you with ease, even if you have to sit on a chair or on your knees.

Children get upset once you underestimate their mental abilities. They get upset if you talked to them with a level lower than their understanding. Talk to the child the way you talk to your friend without using complicated words the child cannot understand.

Use words like, excuse me, would you please, thank you, etc. Let them sound spontaneous and natural. Phrases like this make the child comfortable, respectful during conversations and the child would be willing to listen. Children are very sensitive, words and phrases we use usually affect them.

Use a gentle, moderate and quiet tune while you are

For instructions, you can use phrases like: let me explain this to you

Have you ever noticed your way of talking with your child? Have you ever wondered if it is right or not? Have you ever tried making your conversation with your child beneficial and positive for the two of you?

We always talk about the importance of communication and its management between us as adults, but have we ever thought about its importance while talking to children?

Children are always influenced by the phrases and words we use while talking to them, and sometimes we might use a word without paying attention to how dangerous it is while it sticks in their minds.

We must be aware that our conversations with them are a double-edged sword. We will get positive results if we use it correctly and we will get

conversing with your child. There is no need to shout and use loud voices all the time and in every situation. Try not to use loud intimidating voices while talking to your child because this pushes him/her away. In this case, you connect screaming with conversations and therefore, the child will avoid sitting and talking with you. The message you want to deliver through the loud voice can be delivered using a lighter calmer tone. You can force a child to do what you want using a loud voice, but you will lose his/her love.

Use the words and phrases appropriate for each situation:

For instructions, you can use phrases like: let me explain this to you. Look at how this is done then do it. How would you feel if someone did this to you. The reasons why I don't want you to



During discussions: I'm happy with the way you behaved today

Switch critical phrases into encouragement. Instead of saying something like, you lost this time. Try something like, I understand your effort and you can try again.

Use positive comments and phrases in your dictionary. Positive dictionary leads to positive conversations. Negative dictionary leads to

negative conversations. Avoid phrases like you're slow, you're lazy, you never do what you're told to do, you never focus, you never do things the right way, etc.

Pick up the good things your child does, make them the center of your speeches, and always remind your child that you are proud of him/her.

Use body language during conversations by hugging your child, putting your arm on his/hers, pat your child on the head, etc.

It is not as hard as we imagine. It only needs our care and commitment. Our children deserve our attention. This in the end leads to positive results that affect both us and our children.

go to this place is this. I want you to do this because..etc.

For sympathy, try phrases like: I understand your fear. I'm happy that you made friends in your new school.

During discussions: I'm happy with the way you behaved today. I know you did (...) today and this is a proof of your good way of thinking, children your age do not think like this.

Use loving phrases while talking to your child such as, my beloved child, my smart child, etc.

