

PRECISE PLANNING

Planning has certain principles, criterions and studies. It comes as the first management process for a successful development by implementing the plans and using them as a permanent source of excellence indicators. In other simple words, an organization chooses its objectives and then selects the means to achieve them in order to reach for better use of organizational resources in the future environment. Planning also serves as the basis for the work of administrative and directive supervision of institutions.

A successful manager can contrive plans that are in line with the prevailing situation for decision-making in the institution, if it stems from the bedrock of the theoretical context of planning and proper concept of uses the plans and their purpose.

Proper planning is built on a specific purpose to reach the planned goals by knowing and defining what means and potential resources, whether human or material, needed to be used in order to attain those goals or targets.

We have a good example in our gracious Prophet peace be upon him, where in the beginning of his call He began planning to disseminate Islamic Da'wah. Then He used spatial planning when He chose migration to his companions. Planning for Migration, the harmony of hearts, grant titles, planning for the peace and the administrative planning all that show the genius of the Prophet, peace be upon him, to guide this nation to choose specialized and efficient components which are based on knowledge and analogy in order to reach the desired goal.

Today, if we think about all the techniques in science, leadership, management and planning we will find them as a tip of the iceberg, the great Islamic heritage, in the field of; planning, leadership, developing studied plans and the mechanism of its implementation in accordance with the principles of clear standards. All these Islamic techniques clearly give deliberate indicators about the future needs of individuals and communities, in the light of which, human and life resources will be developed, services to be distributed and projects are established.

Saeed Khamis Al Rahoomi
Executive Editor



Editor In Chief
Dr. Hamad Ahmed Al Shaybani

Executive Editor
Saeed K. Al Rahoomi

Editorial Supervisors
Yousif Al Hammady
Fatma Arbabi

Editorial Staff
Mohammad Tawfiq
Baha Al Sanhoury
Ashraf Shebl

Design & Layouting
Jamal Halloum

Type Setting
Kamel Haddad

Production & Distribution
Ahmed Al Zahed
Ahmed Al Ameen

Photographer
Khadem Husain



My Word



Talking about the memorable anniversary that is dear to every national in urban, country and desert in our flourished country does not need evidences and causes. Rather, it needs illustration, verification, and affirmation of the loyalty and the devotion that we and all nationals have towards His Highness Sheikh Mohammed bin Rashid Al Maktoum, U.A.E Vice President, Prime Minister, and Ruler of Dubai in the fifth anniversary of his assuming the reign of Dubai. He has dedicated himself, effort, money, and thought to fulfill his national, religion, and human promise that he made to his country, people, nation, and the whole humanity. Since His Highness assumed the reign of Dubai, he has been giving openhandedly without tiredness or tedium in order to enhance the state of his country and people, primarily, and then to unite Arab and conciliate dissensions among them so that the Arab nation obtains an eminent status and distinguished role in the international scene.

Our country, which celebrated few weeks ago the dear national anniversary: the national day, has had effective and distinguished presence in the regional and international events and gatherings whether in the political field through its contributions in conciliating regional and international disputes and conflicts; or in the economic field as it contributes in promoting and settling the economic relations on the bilateral level between the U.A.E and other countries or on the collective level as the country works through its commercial, economic, and financial institutions and bodies to create and build bridges of economic, commercial, and nonrestrictive investment cooperation in order to establish free global economy in which chances are available for all to live in dignity.

On the human level, there is no doubt that Sheikh Mohammed bin Rashid has helped, supported and assisted all peoples to help them to overcome indigence and ensuring subsistence, shelter, and medication for whoever undergoes a natural disaster or a disaster caused by man like wars. Our country does not hesitate to help others regardless of their origin, color, religion or position. The human deeds of H.H Sheikh Mohammed expand to reach far countries allover the world to supports orphans, women bereaved of their children, and distressed wounded people. The aids of our country that reach the farthest point in the global map will be always a relief for the distressed ones.

It is a dear occasion that we celebrate every year to remind the following generations with the accomplishments and deeds of His Highness Sheikh Mohammed bin Rashid Al Maktoum in all parts of our country that we are proud of for it is the first country on the global level in ensuring residence, education, medication, and the elements of the honor life to all nationals and residents in it.

His Highness Sheikh Mohammed bin Rashid has established honorable history that every individual of our society proud of. He has established it by glory, generosity and wisdom. It is a splendid legacy that will be inherited over generations.

I congratulate my people and nation on this anniversary that we celebrate to recollect the most eminent achievements to our people, for man's honor, country's security, and to raise the Word of Allah.

Dr. Hamad Bin Al Sheikh Ahmed Al Shaibani



P4 Ruler of Dubai Visits the Department

His Highness Sheikh Mohammed bin Rashid emphasizes the importance of establishing a culture of religious tolerance in society and to promote philanthropy....



P8 Art in Islam



P20 The Secret Power of Thanking Allah



P36 The principle importance of Time in Islam



P38 communication in the workplace



P42 Nuclear Medicine



P48 Lord's mercy toward women



P52 The miracle of talking birds

P32 RENEWAL CONTROLS OF UNDERSTANDING OF ISLAMIC ECONOMICAL

P46 How to strengthen your Kid's Relation with Relatives?



Ruler of Dubai Visits the Department

the importance of establishing a culture of religious tolerance in society and encourage its members to contribute to the charitable and humanitarian activities that alleviate the suffering of others and help them cope with the difficulties of living, education and other affairs.

This came during His Highness recent tour of the Islamic Affairs and Charitable Activities Department in Dubai, accompanied with HH Sheikh Hamdan bin Mohammed bin Rashid Al Maktoum, Crown Prince of Dubai and a number of officials. They were received by Dr. Hamad Bin Al Sheikh Ahmed Al Shaibani, Director General of the

Department and its staff.

Their Highnesses listened during the visit to an explanation about the components and divisions of the Department and its strategic plan for the year 2011, which include vision, mission and institutional values. According to the explanation provided by Asmaa Saif Al Mutawa, Head of Corporate Excellence Department, in front of his highness and the audience its vision; A Moderate Islamic Message, its mission; spreading the message of Islam and developing the charitable work in a moderate approach, while its values; proficiency, excellence and

His Highness Sheikh Mohammed bin Rashid emphasizes the importance of establishing a culture of religious tolerance in society and to promote philanthropy

His Highness Sheikh Mohammed bin Rashid emphasizes the importance of establishing a culture of religious tolerance in society and to promote philanthropy:

His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice President and Prime Minister and Ruler of Dubai, stressed





**Sheikh
Mohammad
expressed his
blessing and
satisfaction
with the
work of the
Department on
Islamic affairs
and charity**

transparency

The outline of the Department's vision is; to enrich the intellectual life with distinguished Islamic scientific researches in multiple languages, the revival of the national heritage and strengthen national identity, highlight the role of Arab and Islamic civilization, a society possess awareness of religious and tolerant Islamic culture, a reliable medial and religious reference to resolve issues and provide advice efficiently, provide value-added services for business and a safe and leading environment in charitable activities.

His Highness Vice President and Prime Minister and Ruler of Dubai, has inspected a number of offices and Sheikh Mohammed was briefed on the functions of each section of the Department, especially in Iftaa, Research, Printing the Holy Quran and others.

Sheikh Mohammad expressed his blessing and satisfaction with the work of the Department on Islamic affairs and charity. His Highness Sheikh Mohammed bin Rashid Al Maktoum, during the tour, was accompanied by Sheikh Saeed bin Maktoum bin Juma Al Maktoum,

HE Mohammed Ibrahim Al Shaibani; Director of the Dubai Ruler's Court, Lieutenant General Musabah Rashid Al Fattan; Director of the Office of His Highness Vice President and Prime Minister and Ruler of Dubai and some other officials.



Art in islam





Even experts agree that the term “Islamic art” is insufficient, misleading or just plain bad—until one considers the alternatives. While some types of Islamic art, such as Qur’an manuscripts, mosque lamps or carved wooden minbars (pulpits), are directly concerned with the faith and practice of Islam, the majority of objects considered to be “Islamic art” are called so simply because they were made in societies where Islam was the dominant religion. A few, like the Freer Gallery’s famous canteen decorated with scenes of the life of Christ and saints, were clearly made in a Muslim context (in that case, 13th-century Syria) for use by non-Muslims, while

others, such as the Dome of the Rock in Jerusalem, were probably made for Muslims by non-Muslims, because few craftsmen in Jerusalem had converted to Islam by the end of the seventh century, when it was built. In many cases, we simply don’t know the craftsmen’s faith, because the vast majority of objects are unsigned and many communities were religiously diverse. In medieval Cairo, for example, Muslims, Christians and Jews lived and worked side by side. Their taste in art was similar, but not exactly the same. Sometimes the language of the inscription gives us a clue about the identity of a patron, and sometimes the nature of the decoration is informative, but other times, we just don’t know. In short, “Islamic art” encompasses much more than religious art for Islam.

For most Muslims, the highest form of visual art—and for some, the only spiritually meaningful one—is calligraphy, the art of beautiful writing. Calligraphy gained its preeminence from the Qur’an, God’s revelation to the Prophet Muhammad in the seventh century of our era. Delivered orally in Arabic and received aurally, its verses were written in the Arabic script, first by the Prophet’s associates and later by professional scribes who tried to give reverent physical form to the immutable beauty of God’s word. Over the centuries, calligraphers developed many scripts and styles, but all Islamic cultures continue to accord great importance to beautiful writing, principally and

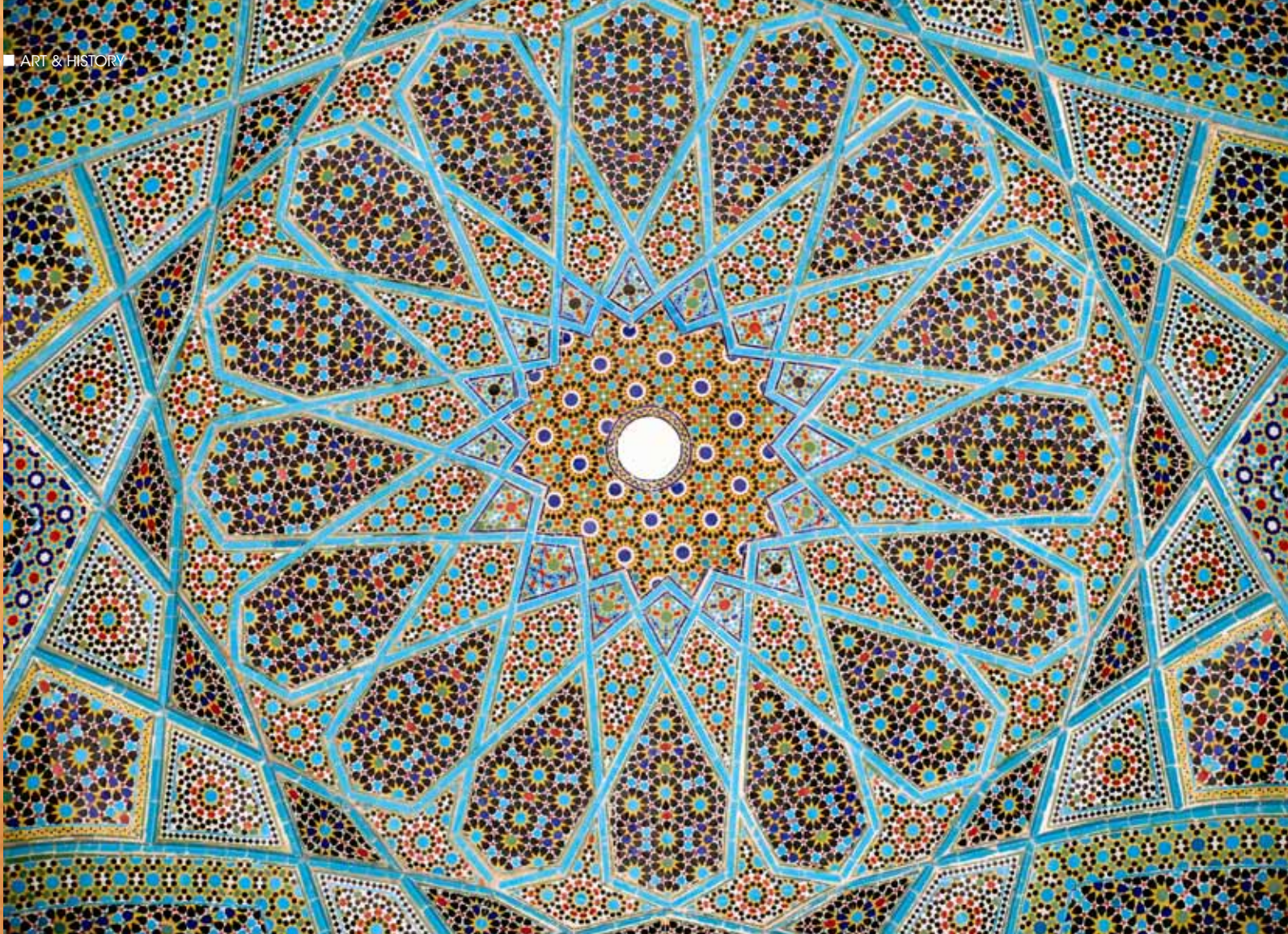
primarily of Qur’anic scripture, but also of other literary genres. This great appreciation of writing has permeated all forms of Islamic visual culture, and thus calligraphy can be found on everything from mosques, schools and palaces to humble bowls, beakers and dishes. Sentiments expressed range from verses from the Qur’an and blessings upon the owner of the object to quotations from popular poetry. The choice of text depended on the function of the object: Qur’anic texts are appropriate only on things used in the practice of the faith, whereas poetry might appear on jugs and dishes used in daily life.

To appreciate the objects, we suggest the curious viewer confront them with practical question.

Another point of frequent confusion in Islamic art is that it’s often said—quite incorrectly—that Islam forbids figural representation. This is simply untrue: The Qur’an itself has little to say about the subject, except that people should not worship idols. Over time, however, this aversion to religious images sometimes spilled over to the secular world, and so at some times in some places, some Muslims have disapproved of all images, while at other times and in other places, other Muslims use them frequently, although never in purely religious settings. For example, many examples of Islamic pottery are decorated with scenes of people and animals engaged in a variety of activities, like hunting, feasting, fighting, and riding, and so on. Sometimes the scenes

illustrate well-known stories, but in the vast majority of cases we don’t know what specifically the scenes are meant to represent. They might be symbolic or emblematic, but they might also be just decorative, in much the same way that tableware today is often decorated with birds or flowers that have no meaning beyond adornment.

Many examples of Islamic art are decorated with plants, leaves, stems and flowers. This vegetal decoration often grows according to the laws of geometry rather than the laws of nature: Stems scroll symmetrically and regularly around evenly spaced leaves and flowers. This kind of decoration is usually called arabesque, a term coined by 15th- or 16th-century Europeans who admired it and associated it with the Arab lands. Arabesque is often combined with geometric ornament, whether strap work patterns that appear to interlace across a flat surface or mesmerizing tiles that subdivide a surface into interlocking segments. Again, experts are unsure whether these kinds of vegetal and geometric decoration have specific meaning. For some, some vegetation can evoke themes of paradise, described in the Qur’an as a verdant garden, while geometry can evoke the diversity in the unity of God’s creation; for others, the plants and flowers evoke the abundance of the earth and a sense of well-being, the geometry the sophistication of mathematics in the Islamic lands. It is perfectly possible that the artists



**Islamic art
has been
produced over
14 centuries
from the shores
of the Atlantic
to the Indian
Ocean and the
South China
Sea, from the
steppes of
Central Asia to
the savannas
of Africa**

and designers were deliberately ambiguous, allowing the individual viewer to interpret the decoration in the way that he or she saw fit.

Islamic art has been produced over 14 centuries from the shores of the Atlantic to the Indian Ocean and the South China Sea, from the steppes of Central Asia to the savannas of Africa, in lands where people spoke a myriad of languages but shared a common belief in the tenets of Islam and a common—if sometimes limited—knowledge of Arabic, the language of the Qur'an. The resources available to the artists, and the pre-existing cultural traditions,



all differed so widely from one part of this vast region to another that no single style or technique or medium prevailed. For example, whereas wood

was relatively common in Morocco and also in Anatolia, it was rare in Egypt, so craftsmen there developed special techniques—like the

mashrabiyyah, or spool work grilles, made of hundreds of small pieces of turned wood—to make the most of a scarce resource. Good stone for building was available around the Mediterranean and also in India, but not in Iraq, Iran and Central Asia, where builders developed extraordinary ways of constructing and decorating with mud and clay, whether used raw as pisé and plaster or baked into bricks and gleaming tiles.

So how should the interested person approach Islamic art, especially when he or she is most likely to encounter it in a museum gallery, far removed from its original contexts and installed, uprooted, under gleaming spotlights? Museum labels, despite their good intent, often tell us everything except what we most want to know. Many of the dynastic tags so beloved of curators—from Umayyad, Fatimid, Ghaznavid, Timurid and Safavid to Mamluk and Ottoman—are helpful if you want to use art to illustrate history, but their unfamiliarity (not to mention their variant spellings) often tends to confuse the visitor.

Instead, we suggest that the curious viewer temporarily ignore the label and confront the object directly with practical questions: What is it? What is it made of? Where did the materials come from, and how were they transformed into their present state? Who—and how many people—made it? How long did it take to make? What is the decoration? Is it complete, or are we seeing only a

part of something bigger? Is it unique, or were many other pieces made just like it? Does it say something? (Here the label can be useful in translating an inscription, if it has one.) For who was it made? How did he or she use it? How was it preserved, and how and when did it arrive at this particular museum? Why did the curator put it here, next to the other objects in the case? How are the cases arranged? What messages is the gallery installation trying to convey?

In all societies and at all times, human beings have expressed themselves in different ways. Although art can be used to illustrate history, its primary function is to communicate messages that cannot be said in words. The sheer physical beauty of much Islamic art invites us to stop and contemplate what we see before us. Take the time to stop, look, and ask some of these questions. The art—by whatever name it may be called—will amply repay the effort.

Here is our list of major museums of Islamic art in the United States,

Europe, and the Islamic lands. It is by no means exhaustive: One survey conducted in the 1990's found more than 300 collections worldwide, and the number has increased dramatically since then. Instead, we point to some of the world's best, most accessible collections, and guide you to what you might expect to find in each.

London

The Victoria and Albert Museum, now known as the V&A, grew out of the Great Exhibition of 1851 as a showcase for the applied and decorative arts. Its collections were organized by medium: All ceramics, for example, were originally displayed together. Although the museum's primary focus was European decorative art, from its inception it also collected the applied arts of the Islamic lands, as they were seen as key sources for improving design in mid-19th-century Great Britain. By 1876, Robert Murdoch Smith, an officer in the Royal Engineers who served in Iran as director of the



**In all societies
and at all
times, human
beings have
expressed
themselves in
different ways**





Indo-European Telegraph, had acquired some 2000 objects for the museum, and in 1893 William Morris, champion of the Arts and Crafts movement, urged the museum to buy the great Ardabil carpet. Since the 1950's the museum has devoted a gallery to the Islamic Middle East and in 2006 that was redesigned and renamed the Jameel Gallery of Islamic Art. The designers were instructed to make the space evoke the Islamic Middle East, and the vast hall, with its arcades of massive columns, is

now "reminiscent of the Mosque of Damascus," according to the late Patricia Baker, an associate of the museum who gave frequent guided tours of the exhibition. Its centerpiece is the room-sized Ardabil carpet, which was made in 1539 for the Safavid dynastic shrine at Ardabil in northwestern Iran. For many years it hung in a dark case on the gallery's north wall, but in the new installation it is laid on the floor, as it was originally meant to be seen, and protected by a walk-around glass case,

beneath a suspended canopy containing a multitude of tiny lights that control illumination on this priceless work of art. It is surrounded by approximately 400 of the finest works in the collection, arranged thematically.

A family friendly atmosphere makes the V&A a great place to learn about Islamic art.

The strengths of the V&A collection of Islamic art reflect its particular history. Absent are the

museum's many works from India (once the "jewel in the crown" of the British Empire), which are displayed in the adjacent South Asian galleries; similarly absent are the arts of the Islamic book, for which visitors will have to go across London to the British Library. The Islamic collection, which in full comprises more than 10,000 objects, is strong in ceramics, glass, metal wares, ivories and textiles, with an emphasis on works from Iran, Turkey and Egypt. Since one of the briefs given to the designers of the new installation was to encourage learning, space in some cases is devoted to well-developed texts on such topics as the transition from Antiquity to Islam, art for religion, art for the court, and so on. One of the most successful texts treats artistic exchanges between the Islamic world and Europe. Although there are choice objects from virtually all major periods, the collection is far from encyclopedic; however, its richness effectively compensates for its gaps, and its family-friendly atmosphere makes it a great place not only to see one of the world's great collections but also to learn about Islamic art. (For an encyclopedic collection in London, try the Addis Gallery at the British Museum, where displays cover from early archeological material to modern art in a sober but attractive chronological sequence.)

Athens

The Benaki Museum was established in 1931

by Antonis Benakis (1873–1954), a Greek cotton-merchant living in Alexandria, Egypt. Inspired by strong nationalist feelings, he amassed a large collection of art focused on the Greek heritage in the Mediterranean world. His taste for Islamic art was formed in part at the 1903 Paris Exposition des Arts Musulmans. He donated his collection to the Greek nation, and the museum, originally housed in the Benaki family mansion in Athens, opened with Islamic material—principally ceramics and textiles from Egypt and the Ottoman Empire along with gold jewelry—spread over two rooms on the first floor and one on the second. Benakis's daughter, Irini Kalliga (1912–2000), president of the museum's board of trustees, had long envisioned creating a separate museum for Islamic art, and her vision was realized when Lambros Eftaxias (1905–1996), president of the Benakis Foundation, gave the museum two late neoclassical buildings in the historic area of Kerameikos, below the Acropolis. The discovery of a large section of ancient ruins delayed the opening of the Islamic museum for several years, but the remains—as at the Louvre in Paris—were eventually incorporated into the building, which opened to the public a few days before the Summer Olympic Games in 2004.

Today, the Museum of Islamic Art in Athens covers 13 centuries, with focuses on Islam's role in the Mediterranean world, its links with Greco-Roman traditions and its regular

contacts with Byzantium. Benakis did not collect manuscripts or miniatures, but only woodcarvings, metalwork, ceramics, glass and textiles. His personal collection was supplemented over the years by gifts from other donors, and in order that the new museum might present an unbroken historical sequence, the curators have borrowed from other collections, notably 17th-century Iranian ceramics from the V&A and Ottoman tiles from the Calouste Gulbenkian Museum in Lisbon.

The strength of this collection is in the material from early Islamic times, tastefully displayed in the first of four galleries. Particularly notable are the luster ceramics from Iraq and Egypt, and the inscribed textiles from Egypt and Yemen, although extraordinary examples of metalwork, jewelry, and woodcarving can be seen there as well. Highlights in the second gallery, from the 12th to the 16th centuries, include several extraordinary—

and large—examples of inlaid metal ware. The third gallery (above) features an inlaid marble floor from a 17th-century Cairo mansion, flanked by contemporary windows and plaster screens inset with colored glass, as well as textiles and ceramics from the Ottoman Empire that evoke the cosmopolitan Mediterranean of the 16th and 17th centuries. A final gallery is devoted to the arts (particularly enamels) of 19th-century Iran and Mughal India. The steadfast visitor who completes the tour will be rewarded at the café on the Museum's roof terrace, which serves delightful refreshments with a spectacular view of the Acropolis.

Copenhagen

Christian Ludvig David (1878–1960) is much less known than such other private collectors as Charles Lang Freer and Antonis Benakis, who founded museums that came to bear their names.

A successful Danish lawyer, David initially collected Danish painting and sculpture, but early in the 20th century he took an interest in 18th-century European decorative arts as well as Islamic carpets and ceramics. David always wanted his collection displayed in a domestic setting, and in 1945 he set up the C. L. David Foundation and Collection in his family's ancestral three-story townhouse overlooking Copenhagen's Rosenborg Gardens.

After his death, the directors realized that if the small institution were to have a place in the museum world, it needed to fill a cultural gap: The one they identified was Islamic art, and under subsequent directors the David Collection of Islamic art expanded tenfold to more than 2500 objects today. In 1986 the Foundation purchased the adjacent 19th-century townhouse and in May 2006 the museum closed for expansion and renovation. When it re-opens in May 2009, it will



The strength of this collection is in the material from early Islamic times, tastefully displayed in the first of four galleries



occupy both buildings. The display of European art will be more compact, while the area devoted to display of Islamic art will double, providing room for several pieces too large to show in the original townhouse—for example, a stunning arabesque carpet made in 17th-century Iran—as well as many objects previously kept in storage.

The emphasis at the David Collection is on the finest and best-preserved examples of classical Islamic art, whether ceramics, metal wares,

ivory, glass or woodwork. The David Collection is thus very traditional in scope: It treats the history of Islamic art only up to 1850, and it excludes both sub-Saharan Africa and Southeast Asia. Its new galleries will present objects in a manner that combines chronology and geography, with special galleries devoted to subjects such as religion and symbolism. Perhaps the most unusual will be the space devoted to restoration and techniques, revivals and forgeries. What sets the collection apart is the

superb quality of the objects, chosen by a series of curators over a half a century. Most recently, Kjeld von Folsach, the current director, has shown not only an especially fine eye but also good detective skills that have routed out such hidden treasures as the stunning ivory box, made in 10th-century Córdoba that was acquired in 2002.

Berlin

Many of the world's greatest art museums that attempt to be "universal"

and survey art in all media, from all places and all times, have important collections of Islamic art. Unfortunately, because of the recent surge in interest in Islamic art, most of them are, like the David Collection, closed for renovation.

One exception is the Museum für Islamische Kunst, which has already completed one renovation—though another may be in the works. Founded in 1905 by the legendary Wilhelm von Bode as part of the Royal Museums of Berlin (also known as the Pergamon Museum), it attempted to show how Islamic art continued artistic traditions of late antiquity. Among its most notable acquisitions are the 30-meter (100') carved stone façade from the palace of Mshatta in Jordan (above), which the Ottoman sultan Abdülhamid II offered as a gift to Wilhelm II, and the mammoth luster ceramic mihrab (prayer niche) from the Maydan Mosque at Kashan, in central Iran. Over the years the museum's encyclopedic holdings were enriched with special gifts such as von Bode's splendid personal collection of carpets, as well as thousands of artifacts from German excavations at the Abbasid capital at Samarra in Iraq and other sites. During World War II, the museum's smaller pieces were put in remote storage in mines, but the larger pieces, such as the Mshatta façade and many carpets, were damaged or destroyed. After the division of Germany, two museums emerged: one in the old building in East Berlin, and

the other in a modern building in Dahlem, a leafy suburb of West Berlin. In 1992 the divided collection was reunited, and since 2001 the most important pieces of its 16,000 works are on display once again in the south wing of the Pergamon Museum. The collections have been enriched recently by the long-term loan of the encyclopedic Keir Collection, assembled by Edmund de Unger, a Hungarian-born British lawyer who made a fortune in London real estate.

Paris

The oldest of the Islamic collections in a universal museum, but one that will reopen only in 2010, is the Musée du Louvre. Some of its 10,000 Islamic objects once belonged to the French kings, such as the 14th-century Egyptian basin known as the "Baptistère of Saint-Louis." Others, such as the 10th-century Central Asian silk known as the "Shroud of Saint-Josse" or the contemporary Córdoba ivory box known as the Mughira casket, came from European churches and monasteries where they were used to contain the relics of Christian saints.

The collection is particularly strong in ceramics, metalwares, glass and woodwork, especially from Egypt and the Levant, areas with which France had long commercial and diplomatic interests. (Oddly, there is little from North Africa, a region France colonized from the 1830's to the early 1960's.)

The Louvre's new display will be ingenious: The neoclassical Cour Visconti will be covered with a sail-like roof of glass disks that change color with the sky. Architect Rudy Ricciotti, a staunch defender of natural lighting, described the roof as "floating like a flying carpet," while his colleague Mario Bellini called it "a floating, iridescent cloud." Prince Walid ibn Talal, nephew of Saudi Arabia's King Fahd, was so taken with the design that in 2005 he gave the Louvre \$20 million, the largest gift ever to the world's largest museum. The French government itself is contributing \$31 million, for

official French policy sees Islamic art as an important bridge across cultural divides or, in the words of culture minister Renaud Donnedieu de Vabres, "an essential instrument for the dialogue of cultures and the preservation of their diversities."

The new design cleverly allows display of 3000 of the Louvre's finest works of Islamic art, though objects in media susceptible to damage by light will have to be displayed in the basement, where light levels can be controlled. In any event, the Louvre has very few works on paper, for most Islamic manuscripts in France are

held by the Bibliothèque Nationale; nor does it hold many textiles, which are mostly in the Musée des Arts Décoratifs, the Louvre's sister institution, which will lend some of them to the Louvre for the new display. On the main floor, objects will be presented chronologically, but topical digressions on subjects such as the art of writing, geometry and the science of numbers, the arts of the book and the urban context all seem destined for the basement.

New York

Plans for a new display





The collection is particularly strong in ceramics, metalwares, glass and woodwork, especially from Egypt and the Levant, areas with which France had long commercial and diplomatic interests



of Islamic art at the Metropolitan Museum of Art, the broadest and finest collection in the United States, have been kept under tight wraps.

The old galleries, which opened to great flourish in October 1975 under the curatorship of Richard Ettinghausen (1906–1979), were modeled on the installation in the Pergamon Museum, where Ettinghausen had trained with Ernst Kühnel before World War II. The Met's sequence of galleries, somewhat dim and mysterious but arranged in rigorous chronological order, displayed the largest permanent exhibition of Islamic art ever seen in the us at the time and set the "gold standard" for museum exhibitions of Islamic art. Over nearly

three decades, however, the galleries came to look dated, and in June 2003 they were closed as part of the Met's renovation of its south wing. The renovated galleries were originally scheduled to open in 2006, but the date has been repeatedly pushed back, and the most recent estimate is spring 2011. Neither details about the installation nor the names of prospective donors have been published. In the meantime, visitors can see a limited selection of highlights from the Met's encyclopedic, 12,000-object collection, which ranges from Persian manuscripts to Mamluk

carpets and everything in between, in temporary displays on the balcony of the Great Hall.

Washington, D.C.

The Freer Gallery of Art is the Smithsonian Institution's museum of Asian art. Founded by Detroit industrialist Charles Lang Freer (1854–1919), who became interested in Far Eastern and then Islamic art through his friendship with the American painter James McNeil Whistler, the Freer has collected choice masterpieces since its opening in 1923. Its austere galleries present these treasures as aesthetic objects that transcend space and time. Following the gift of some 1000 works of Asian art from the collection of Dr. Arthur M. Sackler (1913–1987), the Freer was connected underground in 1987 to the new Sackler Gallery of Asian Art next door, which the year before had acquired a trove of largely Persian manuscript paintings, unseen since before World War II, from the collection of the Parisian jeweler Henri Vever. The combined collection of Islamic art now totals more than 2200 objects, of which manuscripts are particularly important. They range from folios from early Qur'ans to complete codices, such as the *Haft Awrang* (Seven Thrones) of the Persian poet Jami, made between 1556 and 1566. Also notable are the Freer Canteen and Basin, two of the finest examples of 13th-century Syrian metalwork, decorated with Christian scenes.

Los Angeles

The newest major collection of Islamic art is at the Los Angeles County Museum of Art (LACMA), which is also closed for renovation through 2011 or 2012. The museum began to collect Islamic art on a large scale in 1973, with the acquisition of the collection of Nasli M. Heeramanek (1902–1971), an Indian-born dealer based in New York, who specialized in Indian and Persian art. A 1983 gift by Edwin Binney III (1925–1986) added many examples of Ottoman art, notably arts of the book and ceramics, and the 2002 acquisition of the Madina collection enhanced the museum's holding from the Arab world, especially Egypt and Syria. LACMA now holds about 1700 works, with strengths in Persian and Turkish glazed pottery and tiles, glass and manuscripts. Like the British Museum, it has recently also moved into modern art, adding works by contemporary artists from the Middle East to counter the idea that Islamic art ended in the 19th century. The new galleries will open in a much larger space with double the number of objects on view — around 250 — including the LACMA Ardabil carpet, a companion to the V&A's centerpiece, presented to the museum in 1953 by oil baron J. Paul Getty. The galleries will be organized mainly along traditional chronological and geographical lines, though some will be thematic. Curator Linda Komaroff sees the installation of the permanent collection as a "work in progress," something she can "always improve on." She

hopes to enlarge the collection in new areas, such as 19th-century photography, and to experiment with small installations, such as displays of canteens or other types of objects the museum holds in multiples.

Cairo

In the Muslim world, museums of Islamic art range widely in age, scope and presentation. Egypt's Museum of Islamic Art was set up in 1881 in the ruined mosque of al-Hakim in the old city of Cairo. It quickly outgrew the space, and in 1903 a new Gallery of Arab Antiquities (Dar al-Athar al-Arabiyyah) opened in a neo-Mamluk building that also housed the National Library. The collection soon expanded with gifts and excavated material, and in 1952 the name was changed to the more comprehensive Museum of Islamic Art. The collection now numbers more than 100,000 items, but many are small objects like coins, glass weights and shards. Nonetheless, the museum also has a substantial collection of metalwork (acquired from the Ralph Hariri collection in 1945)

as well as woodwork, textiles, stone and glass, many of them Egyptian. Closed for renovation in 2003, the museum is expected to reopen within the next couple of years. The adjacent National Library has already been renovated, and it houses an extraordinary collection of manuscripts, as well as computer workstations, an auditorium, and several galleries of masterworks. Not surprisingly, the library's collection includes numerous Qur'an manuscripts—in particular multi-volume copies from the Mamluk period—but it also owns some superb

The combined collection of Islamic art now totals more than 2200 objects, of which manuscripts are particularly important



Persian manuscripts, including the only one with illustrations indisputably by the hand of Behzad, the greatest of Persian painters.

Istanbul

Of all the world's venues for Islamic art, the most picturesque is undoubtedly the Topkapi Palace Museum, housed in the sprawling buildings of the centuries-old Ottoman palace amid leafy gardens overlooking the meeting of Europe and Asia. Most of its objects were once in the Ottoman imperial collection, and they include gifts, spoils of war and local production. In addition to its Turkish collections, the museum houses one of the finest collections of Persian manuscript painting anywhere, and any student of the subject needs to spend as much time here as in Iran. There are also splendid Iznik ceramics and extraordinary Ottoman velvets and kaftans. The fabulous jewels in the Treasury were a major tourist draw even before Peter Ustinov and Melina Mercouri starred in "Topkapi" in 1964, and still is. The Chamber of the Sacred Relics houses objects associated with the Prophet Muhammad that Sultan Selim I brought from Egypt in 1517. And then there are the 10,000 Chinese porcelains, one of the world's finest collections that used to grace the sultan's tables. (Visitors to Istanbul should not miss three other important museums of Islamic art: the nearby Museum of Turkish and Islamic Art, and the

relatively new Koç and Sabancı museums.)

Tehran

The National Museum of Islamic Art, a relatively new institution, is also closed for renovation. Until the Islamic Revolution in 1979, the Islamic collections were housed along with pre-Islamic material in the Iran Bastan (Ancient Iran) Museum, a building designed by André Godard, the French architect in charge of Iran's archeological service. In 1996 the Islamic material was moved to the adjacent building formerly used for temporary exhibitions. The large and varied collection is mostly Iranian, and it includes everything from excavated ceramics and silverware to woodwork, stucco, and tiles from ruined mosques and palaces. The notable exceptions are the Chinese blue-and-white ceramics endowed to the shrine at Ardabil, for the Safavid shahs, like their Ottoman counterparts, preferred to dine off the world's finest porcelain. In addition to the National Museum, Tehran has special museums dedicated to manuscripts and painting, glass and ceramics and carpets, as well as a lively Museum of Contemporary Art.

Kuwait

The Museum of Islamic Art (Dar al-Athar al-Islamiyyah) in Kuwait City, open from 1983 to the Iraqi invasion in August 1990, was the first comprehensive museum of Islamic art in the Gulf

region. The collection was assembled in the 1970's and 1980's by Shaykh Nasser Sabah al-Ahmad al-Sabah and his wife Shaikha Hussah Sabah al-Salem al-Sabah. At the time of the invasion, about 100 objects from the collection were out on international tour, but most of what remained in Kuwait was looted, taken to Baghdad and, luckily, eventually recovered undamaged. The museum building, however, was nearly destroyed by fire and plans are well underway for the scheduled reopening in 2010, where the displays will be expanded to house the enlarged collection, which now numbers over 3000 objects. Meanwhile, visitors to Kuwait can visit two museums established by Tareq Rajab: Dar el-Cid houses a comprehensive display of Islamic art and handicraft, where a new discovery lurks around every corner, and Dar Jehan is devoted to Arabic calligraphy in all its forms.

Doha

The most lavish new museum is the Museum of Islamic Art that opened with great fanfare in the Qatari capital in November. Sheikh Hamad bin Khalifa al-Thani, emir since 1995, cajoled the architect I. M. Pei, known for his distinctive additions to museums such as the National Gallery in Washington (1979) and the Louvre (1989), into designing the building: He has produced a pale limestone pyramid that rises dramatically from an artificial island just off Doha's Corniche. For inspiration, Pei looked

to the traditional Islamic architectural form of the ablution fountain of Cairo's eighth-century Mosque of Ibn Tulun, which provided him an "almost cubist expression of geometric progression from octagon to square and the square to the circle." While the exterior exploits the play of light and shadow, the interior evokes the great domed spaces of Islamic architecture. Pei lit the interior with a huge ring 30 meters (100') in diameter whose piercing recalls medieval Egyptian metalwork. The vast exhibit space is half again as large as the new installation in the Louvre and five times the floor space of the Benaki Museum. Some 500 objects are dramatically displayed in enormous glass cases on massive porphyry tables spotlight with the latest in fiber-optic lighting. The Doha collection, which contains examples from most regions and periods, is one of the newest major collections, acquired over the last two decades. Many of the pieces were purchased by Sheikh Saud Mohammed al-Thani, the amir's cousin and a flamboyant personality on the art scene since the late 1990's, and they were chosen less for comprehensiveness than quality:

They represent the finest works of Islamic art recently available on the market, and thus the collection includes a range of glittering ceramics, metalwork, jewelry, woodwork, glass and textiles. Some, like the Timurid silk carpet with a chess-board design knotted into the pattern, are unique. Others, like the

inlaid brass candlestick made for the Inju ruler of Shiraz in the early 14th century, are the finest examples of their type. Still others, such as the bronze fountain in the shape of a doe, made in 10th-century Spain, are historically rare, and jewels, such as the 218-carat emerald amulet known as the Mogul-I Mughal and the white jade amulet worn by the Mughal emperor Shahjahan after the death of his beloved wife Mumtaz Mahal, were made for royalty. All are stunning, and they ensure that the museum, which will be joined by others devoted to Orientalist paintings, photography and other arts, will make Doha a major cultural center in the region.

The Largest Collection You Cannot See in One Place

One of the most extensive collections of Islamic art is not regularly on public view. Over the last few decades, Nasser D. Khalili, an U.K.-based, Iranian-born entrepreneur, scholar and patron, has amassed a collection of more than 20,000 works of Islamic art, including illustrated and illuminated manuscripts, ceramics, textiles, glass, metalwork and lacquer. Given his background, it is no surprise that the collection is weighted toward Iran. Until the collection finds a permanent home, however, it can be seen only piecemeal, through traveling exhibitions and loans, and in the pages of a series of splendid, large-format catalogs with luxurious color plates. Seventeen of the planned 27 volumes are now in

print, but such quality does not come cheap: each catalog costs about \$300, and the full set will exceed \$8000—a price to match the quality of many of the objects.

On the Web

For those who can't wait until all these splendid museums reopen, or don't have the time or the money to hop onto a plane, all is not lost: Web sites increasingly provide "virtual" viewing. Many museums now offer highlights from their collections on line, and many have special features as well. The Metropolitan Museum of Art on line (www.metmuseum.org/Works_of_Art), for example, has links to an archive of past exhibitions and to the museum's fine "Timeline of Art History." The site www.lacma.org/islamic_art/islamic.htm provides a lengthy chronological survey of Islamic history and art, seen through the Los Angeles County Museum of Art's own collections. The Freer Gallery, at www.asia.si.edu/exhibitions/online.htm, features on-line versions of past exhibitions that allow you to zoom in on the individual pieces and learn the stories behind them. The Louvre describes its latest acquisitions at www.louvre.fr/llv/oeuvres/liste_departements.jsp?bmLocale=en. (Click on "Arts of Islam.") The V&A's website (www.vam.ac.uk/collections/asia/islamic_gall) is aimed at education: It includes brief videos of palaces and mosques in the Middle East as well as on-line jigsaw puzzles and other games

based on Islamic art. And the Khalili Collection's site, at www.khalili.org/islamic-collection.html, shows an extensive sampling of its treasures. Some Web sites transcend individual museums, and the best is the Museum with No Frontiers, a Belgium-based collaborative project of museums from 19 countries in Europe and the Mediterranean that links museum collections with buildings, archeological sites and even historically significant landscapes from the participating countries. It's Web site at www.discoverislamicart.org offers 18 virtual exhibitions in eight languages on a variety of dynasties and topics ranging from the Umayyads and the Normans in Sicily to women, water and the role of gardens and flowers in

Islamic art. Accompanying print catalogs of some of the virtual exhibitions, written by experts in the individual fields, are also available. The site also has tours of the nearly 50 participating and associated museums and their collections, ranging from the British Museum and the V&A to specialized ones such as the Rabat Archeological Museum in Morocco and the Kairouan Museum of Islamic Art in Tunisia. Its database of 1200 objects also includes those from many smaller collections that are not available elsewhere. The many ways to learn about and see Islamic art—however it is defined—continue to become more numerous and more accessible, wherever you are







'Thanks-giving and showing gratitude greatly stimulate the thanks-giver toward success and recovery'. This is what experts today tell us, and so was told to us by the Holy Prophet Muhammad peace and blessing be upon him quite long ago.

As I was contemplating the biographies of some of the most successful people across history, I observed one very important thing they have used the same inputs in attaining their accomplishments and objectives with ease. A striking fact of this finding is that they have invariably used the power of thanks-giving. Showing thanks

and gratitude thus inspires in mankind a magic power and effect but how?

Thanks-giving Leads Easily to Success

The great psychologist, Dr. John Gray one of the innovators, whose books sold in millions, asserted on the significance of thanks-giving as a key factor in the success of mankind. For instance, a wife who expresses gratitude to her husband, does, by virtue of that gratitude, motivate him to excel and outperform. Thus, gratitude inspires in you further power and

The Secret Power of Thanking Allah

energy.

The renowned expert, Mr. James Ray, advocates the same fact when he put it this way: 'thanks-giving gives you great power; hence, I begin my day whenever I wake up with this word "Thank God" for I have found it quite useful as it inspires in me great energy. Not only this, but I thank God for everything, great or small, and I can attribute my success to this

word "thank God" which I repeatedly say every day'

Thanks-giving Leads Easily to Innovation

Thanks-giving has been a major trail of majorities of inventors. Indeed, you are on your way to success if you form of the habit of expressing gratitude to others. Even if the good deed is minor, your

thanks-giving to the doer plays a very influential role as it inspires you to reciprocate the same. For instance, a recent study shows that thanks-giving generates happiness and reduces depression and even augments immunity against diseases.

Scientists have conducted many experiments to find out the impact of showing gratitude on the brain and the immunity system as well as on the delicate processes of the subconscious mind. To their surprise! They found that thanks-giving has a positive catalytic

For instance, a recent study shows that thanks-giving generates happiness and reduces depression and even augments immunity against diseases

effect on the brain that in turn empowers man to innovate more and realize new achievements. Other findings indicate that thanks-giving and showing gratitude to others and continuous appreciation of Allah's blessings render the immune system of the body more formidable.



Furthermore, Dr. Robert Emmons among a group of researchers at the University of California conducted an experiment on his students to uncover the many health advantages of thanks-giving. The research reveals that gratitude and thanks-giving lead



to stable emotional and psychological as well as physical wellbeing, as those students who express thanks to others tend to feel more optimistic and find their life more enjoyable, and have stronger immunity against diseases, and even enjoy better sleeping.

Thanks-giving as a healer for day-to-day problems

Psychology analysts believe that a positive correlation does exist between thanks-giving and remedy to day-to-day problems. Your ability to tackle your difficulties and resolve your troubles

will depend considerably on your attitude toward showing gratitude to others for the good deeds you owe them. Negative emotions, on the other hand, handicap you from achieving worth-having success as they obscure your true vision, and rob you the energy of

performing any successful endeavor.

When you exercise the habit of "thanks-giving" to whosoever renders you any good deed, by doing so, you strongly stimulate your brain to outperform, for the brain is set to compare, imitate



and role-model others who one has faith in their qualities. Hence, the brain inspires you to attract gratitude from others. The easiest way to do so is by rendering useful work to people.

Within a very short period, you will experience a very powerful feeling not known to you before, which will pave the way for your success

The Art of Thanks-giving

The specialist, Mr. Lee Pro, founder of "Energy Activation for Wealth Creation", advocates continuous thanks-giving and showing gratitude, mixed with conviction and followed by words; that is, belief and gratitude should also see an expression verbally and in writing. For example, say: I am quite happy, because I am grateful to people for their good deeds, and this gratitude will help me achieving more success and innovation.

This very expert, who dedicates himself to creating wealth, states the followings: make thanks-giving your daily habit each morning, by commencing your day with an expression of gratitude to God, then thanking people during

the normal course of your day for any good deed or useful work rendered to you. Within a very short period, you will experience a very powerful feeling not known to you before, which will pave the way for your success.

How Thanks-giving Works?

Following a number of time-consuming studies conducted by researchers in the field of NLP and psychology, it comes out that majority of innovators

and affluent individuals were characterized with their gratitude to people for any good deed rendered to them and that they were very grateful and undeniably express their indebtedness to people.

How thanks-giving works? And how one could achieve success? And what is the relationship between thanks-giving and, say, innovation? – One may ask. The answer lies in your subconscious mind!



has rendered them good services, have realized the effect, and hence went on further and put it into use and eventually made distinctive achievements.

See now how thanks-giving and gratitude work! When you express your gratitude to people, and then to God, by doing so, you insert new information to your subconscious mind, which in turn motivates you to excel. You will instinctively feel that people will appreciate what you do, and show interest in you, and thank you, which further boosts you to outshine.

On the other hand, the man who withholds to show gratitude to people tends to assume that people will not thank him in return for any work he renders, however important, and hence he robs himself the incentive of doing new things. This in turn kills in him the desire to achieve, and over the time, the matter aggravates, and he will undergo depression, and consequently chronic disorder.

Psychologists trace back every action or motion you do or word you say to a delicate built-in program found inside the brain in a part known as "subconscious mind" (an unknown area up to date), and that there is a chemical reaction of your subconscious part of the mind in every event or state you undergo. As you do anything, sophisticated operations take place in your brain without your notice.

For instance, we often try quite hard to memorize the

Holy Qur'an without any success, and even we feel as if something is repelling the endeavor. Similarly, many of us often wish to accomplish something only to find themselves robbed of the commitment, and eventually drop the idea entirely and turn out depressed and lonely and loose any interest in the very work, and thus do nothing at all. Also, many of us aspire for something in their studies, work or emotion, yet do nothing in that respect.

Do you know the reason

behind all such odd phenomena? It's your subconscious mind which has been stuffed with negative thoughts and erroneous information about others, and thus lacks the right path. Therefore it must be reprogrammed and recharged and reactivated.

You will know the strength of thanks-giving only after you practice it. Those successful people who used to express their thanks to people and their gratitude to any who

Practicing the Art of Thanks-giving

How? By deeds and words. For example, if somebody renders you a good deed, you ought to thank him saying: "thank you", or "I am very grateful to you", or any other terms that expresses your gratitude and appreciation for the useful work rendered to you. This however won't deride you at all, as some people wrongly think that by showing gratitude to other we exhibit weakness. Contrary to this, by being



difficulty, or bring to his face a smile, or stimulate cheerfulness to the heart of your child, of your wife, of your brother or of your father.

This fact has not appeared to scientists but quite recently. However, Islam long ago deems thanks-giving a key ritual to be performed by a Muslim toward his Lord the Almighty. When you thank Allah as well as the people, Allah guarantees you the Paradise. Let's now contemplate the following Quranic verses and Holy traditions to appreciate the virtue of thanks-giving .

The Holy Prophet, pbuh, Recommends Thanks-giving

What strikes me the most in the statements given by experts in the field of success, creativity and personal development is that all of them begin their days with thanking God. Let's recall that our Holy Prophet, pbuh, himself used to commence his day when he wakes up immediately with the following word: "Praises be to Allah". To this, it is narrated in an authentic tradition that the Holy Prophet , pbuh, used to say whenever he wakes up in the morning: {Praises be to Allah Who enlivens us after mortifying us and to Whom we shall resurrect}, accredited by Imam Bukhari and Muslims.

When you thank Allah as well as the people, Allah guarantees you the Paradise

grateful, we demonstrate power and energy that later on will translate themselves in the form of future's success.

Secondly, we show thanks by deeds. To express your gratitude to others for their good deeds, you need to do them something in return. For example, help out your brother in his needs, or ease for him a

Hence, the Holy Prophet, pbuh, when recommends us to always thank people for any good deed offered us, he wishes us good. Most importantly, he, pbuh, aligns thanking people and thanking



God, and that whoever is not accustomed to show gratitude to people is seldom to thank God. To this, the Noble Prophet, pbuh, said: "He does not thank God, he who does not thank people" -narrated by Imam Tirmidhie.

The Most Form of Thanks-giving

The uppermost form of thanks-giving is to show gratitude to Allah the Almighty. You do so for He has created you, provided you with subsistence, and bestowed you with indefinite sorts of blessings upon which gratitude is to be shown. Hence, a Muslim is supposed to begin his Prayer in every round with the following verse {Praise be to Allah, Lord of the Worlds}, Al Fatihah, 2, with which Allah prefaced His Holy Book following the verse {In the name of Allah, the Beneficent, the Merciful}.

Allah, the Almighty, has set the following interesting equation for thanks-giving as He said {Therefore remember Me, I will remember you. Give thanks to Me, and reject not Me}, Al Baqarah, 152. As such, success in this World and in the Afterlife is subject to remembering Allah and thanking Him. Whereas scientists aim to find out the components of our worldly happiness only, Islam endeavors to bring us the bounty of both this world and that of Hereafter.

This is what set Islam apart; it brings you happiness even when you are at your deathbed. In such hard time, still a Believer

expresses his gratitude to Allah and his thanks to Him with the knowledge that such hard time could invite to him Allah's forgiveness and plenty of His Mercy.

The greatest Quranic Surah is "Al Fatihah" without which the Prayer is not acceptable. A quick glance at this Surah, you will find that it begins with the verse: {In the name of Allah, the Beneficent, the Merciful}, immediately

have provided you, and render thanks to Allah if it is (indeed) He whom ye worship}, Al Baqarah, 172.

Allah's kindness and blessings are so numerous to be mentioned. However, how many a person gives thought to them and show gratitude to Him, alas! To this, Allah in the Holy Qur'an says {Lo! Allah is a Lord of Kindness to mankind, but most of mankind give not thanks},

Al Baqarah, 243.

Thanks-giving -An Attribute of the Almighty

Allah, in the Noble Qur'an, clearly states that {What concern hath Allah for your punishment if ye are thankful (for His mercies) and believe (in Him)? Allah was ever Responsive, Aware}, Al Nisa, 147.



followed by the verse {Praise be to Allah, Lord of the Worlds}, Al Fatihah. The same verse was the opening statement with which the Noble Prophet, pbuh, used to begin his sermons. Hence, you can now apprehend the rich meaning and magic effect of this word for those who repeatedly read it with conviction.

How many Quranic verses induce us to thanks-giving ! Take the following as an example: {O ye who believe! Eat of the good things wherewith We



Allah the Almighty has described Himself saying {That He will pay them their wages and Increase them of His grace. Lo! He is Forgiving, Responsive

to His teachings and our obedience to His ordinances, and our strict observation of His interdicts. Allah therefore has deemed gratitude an attribute of His as He said {Allah was ever Responsive, Aware}.

Holy Prophets, pbuh, have been also praised by Allah with the trail

of thanks-giving as in the case of Prophet, Abraham, evidently from the Quranic verse that read {Lo! Abraham was a nation obedient to Allah, by nature upright, and he was not of the idolaters; Thankful for His bounties; He chose him and He guided him unto a straight path.}, Al Nahl, 120 - 121. Further, Allah the Almighty has described

Himself saying {That He will pay them their wages and Increase them of His grace. Lo! He is Forgiving, Responsive}, Fatir, 30.

Nay, on the Day of Judgment, a Believer who found himself in the Paradise, will indulge in praising the Almighty and thanking Him for all the blessings bestowed on him, evidently from the



good tidings, he expresses thanks, both of which eventually turn to be good for him.

Holy Prophets Were Ritually Grateful

Take the example of Prophet, Solomon, who thanked Allah and appreciated His blessings. In the following Quranic verse, Allah gives an account of Prophet Solomon when he said {(Solomon said: This is of the bounty of my Lord, that He may try me whether I give thanks or am ungrateful. Whosoever giveth thanks he only giveth thanks for (the good of) his own soul: and whosoever is ungrateful (is ungrateful only to his own soul's hurt). For lo! My Lord is Absolute in independence, Bountiful.}, Al Naml, 40.

Another example is that of Luqman and his gratitude to Allah the Almighty. He has been bestowed by Allah with the blessing of wisdom of which the first rule is being grateful to Allah, as He in the Holy Qur'an states that {And verily We gave Luqman wisdom, saying: Give thanks unto Allah; and whosoever giveth thanks, he giveth thanks for (the good of) his soul. And whosoever refuseth Lo! Allah is Absolute, Owner of Praise}, Luqman, 12.

It appears as if Allah gives us a strong clue of the significance of thanks-giving, and that it is a part and parcel of wisdom indeed, so far as the verse goes {And verily We gave Luqman wisdom, saying: Give thanks unto Allah}.

Allah, the Almighty, also referred to Prophet, Noah, pbuh, saying {(They were) the seed of those whom We carried (in the ship) along with Noah. Lo! he was a grateful slave}, Al Isra, 3. Now think of how the Holy Qur'an emphasizes on thanks-giving and attributes to Holy Prophets, pbuh, in a way to induce us imitating them, and that is the true sense of success, and not the mere accumulation of wealth and rich!

Thanking the Parents

Next to thanking God comes thanking the parents, as Allah in the Noble Qur'an states that {And We have enjoined upon man concerning his parents. His mother beareth him in weakness upon weakness, and his weaning is in two years. Give thanks unto Me and unto thy parents. Unto Me is the journeying}, Luqman, 14. Think of this Divine ordinance {Give thanks unto Me and unto thy parents! Obviously, he who belittles the blessing of parents and their affection, and does not appreciate the efforts they made to raise him up, is unlikely to thank people, and Allah the Almighty.

Most importantly, thanks-giving is not a mere custom we do, but a ritual with which we worship our Lord throughout our activities. You will find that most of successful people and creative individuals add to their works the element of thanking God and showing gratitude to people. This very quality has been decreed to us by our Lord, as Allah the Almighty ordered

the Davids to express gratitude through their works, evidently from the Quranic verse in which Allah says {Give thanks, O House of David! Few of My bondmen are thankful}, Saba, 13. Thus, in labor, you can express gratitude as well.

Many scholars view gratitude as the easiest door to your goal. By thanks-giving you attract others and win their confidence. Also, by showing gratitude, you send a message to their subconscious minds that confirms to them your appreciation of them and your affection and sincerity to them. Eventually you can inspire others and motivate them to work with you harmoniously. This in turn will earn you further successful relationship and

help you to accomplish your work quickly and with perfection.

Thanks-giving Prevents Perils

Those who thank God tend to be saved from disasters and calamities. Take the example of Prophet Lot, pbuh, who, thanks to his gratitude to Allah, has been rescued from the harsh blow hurdled to his people. The Holy Qur'an gives the account as it says {Lo! We sent a storm of stones upon them (all) save the family of Lot, whom We rescued in the last watch of the night, 35. As grace from Us. Thus We reward him who giveth thanks}, Al Qamar, 34 – 35. Think of this wording: {Thus We reward him who giveth thanks}. So, whenever



you feel overwhelmed with difficulties and wish to find a quick and free solution, just praise Allah the Almighty and thank Him more. Try to render some useful services to others, especially your relatives and neighbors. You are yet to uncover the magic power of showing gratitude.

Thanks-giving should be done in words as well as in deeds. If you do, it will gain you more successful relations every day with much ease. Mix handshaking with thanks and sincere smile. These three components put together will earn you people's confidence and their affection and their readiness to give you a helping hand whenever needed. Thanks-giving has special magnetic power with which it

attracts to you other people and at the same time helps you to send positive messages that leave behind them positive bonds with them. This, in turn, will develop in you a harmonious personality and will empower you to face life in whatever circumstances it throws to you.

How to Thank God?

Thanking God must be in deed as well as in words. You do so by remembering Him all the time and in every moment through praises, glories and prayers. The Holy Prophet, pbuh, himself used to glorify Allah 33 times after each Prayer, and used to praise Him in every circumstance. The Noble Prophet, pbuh, also used

to praise Allah by deeds. But, how?

You are bestowed with the blessing of sight by Allah the Almighty. How do you express thanks for that? Well, simply don't use it in prohibited things. Similarly, you are blessed with the power of brain by the Almighty. To show your gratitude, then refrain from thinking of transgression or wrongdoing; rather steer it to think about helping others and rendering good services to them and to yourself as well. And so on with all the many blessings bestowed to you by Allah which you have to show your gratitude to Allah for having them, including without limitation, the blessing of wealth –which many people, alas! are no longer grateful for it. Your ownership of wealth is merely nominal, for the ultimate real owner of it is Allah, Who placed it to you on trusty basis. Therefore to show how thankful you are for it, don't simply say: "Thank God", but also give away a portion of it to some needy people. You are yet to know how influential donation is in attaining success and creativity as known by many experts!

The brain of a thankful person is known to be more active, and this explains why such people tend to be more optimist and positive. By contrast, ungrateful people seem to have depressed brain. How this happens? Well, feeling grateful and showing appreciation –according to Professor Robert A. Emmons –release certain chemicals in the body, such as "dopamine" and "serotonin" all of which flow freely under natural

happiness. Also the body produces less hormone of stress, which eventually prevents heart attacks and cardiovascular diseases.

In Conclusion:

We show our gratitude to Allah every day as we are summoned to do so by Allah the Almighty and by His Prophet, pbuh. It is a part and parcel of our doctrine and a key element of our daily paradigm. Unlike us, the West comes to know about the power of thanks-giving following many studies and hard experiments. Had they studied Islam and its teachings, they would have come to this fact and much more with but less efforts and time.

Thanks-giving is a free medicine for your, dear reader, to heal your mental and psychological problems. You don't need to buy any medicine, and you will not spend any penny. Also, no exhausting exercises or diet is required. All what you need is to express gratitude and enjoy good health! Simple!

The findings of this research highlight the fact that, unlike the skeptics promoted by some opponents, Islamic teachings are quite sound. All what Islam advocates is to thank God and to thank each other, and let justice, peace and fraternity prevail everywhere. Now, are you willing to put such marvelous teachings into work? Will you begin from now expressing gratitude and enjoying its magic power?

RENEWAL CONTROLS OF UNDERSTANDING OF ISLAMIC ECONOMICAL ISSUES DILEMMA IN THE LIGHT OF SUNNAH

Praise be to Allah the Lord of Heavens and Great Lord of the Throne, and prayers and peace be to the most the Prophet Mohammed the best of creation, peace be upon him and upon his noble family

The noble of the Prophet Sunna is a rich resource to solve the many intellectual dilemmas and human problems in the different fields of human life and that ensure the safety of advisory opinion and the distance from the misguidance, at a time, where advisors compete, liars fight and supporters of righteousness are less.

In order to support the noble Sunna is to allow the nation to realize its significant texts, and that could be through two means: the first is to understand the indication of the text of the Hadith that is consistent with the purposes of the Shari'a. The second is the renewal of text indication with the accepted text by law, in the manner where the old to be preserved and not damaged or lost, and to repair the worn of it, introduce improvements, while retaining the original characteristics.

Therefore, the life issues of politics, economics,

war management and the like, where no specific text has been issued, has to be tackled in what the Prophet, peace be upon him, said or did as an Imam or chief of the Muslim community. On other words, the prophetic act in these matters is based on the community's interest, completely or mostly in his epoch. Such an interest could vary after his era, peace be upon him, as the matters of interest could be changed. Here, the Prophet's successor (Khalifa), who acts on behalf of the Prophet in the establishment of religion and deals with religion in life, or that who obtains the terms of industrious to observe

The noble of the Prophet Sunna is a rich resource to solve the many intellectual dilemmas and human problems in the different fields of human life

the new interest, thus he is not contradict with the Prophet, actually, he follows him in his method, which is the observance of the Imam to the community in his time.

This appears clearly in the Prophet's attitude in the issue of palm pollination – the introduction of some of the pollens into female's pollens and it suspends by Allah's will. Imam Muslim narrated in his Isnad from the book "Al Fada'il" - the virtues - the chapter of the compliance with what the Prophet said, other than what he had mentioned over life issues as a matter of opinion. Aisha narrated, Thabit narrated, Anas narrated- may Allah be pleased with them- that the Prophet, peace be upon him, passed through some people pollinating, he said "if you hadn't done it would have ripened" He said: "It produced Shees" - poor unripe dates. He passed through them and said: "What about your palm trees?" They said: "you had said so and so". He said: "you know better about your life". In another narration, Raf'a bin Khudaij narrated that the Prophet, peace be upon him, said: "I am one of the humans among you, if I ordered you something of your religion you must

abide to it, and if I ordered you something of opinion, I am a human". Al Nawawi said in his explanation to Sahih Muslim: "the wise men said: his saying "of opinion" means in life and living issues, not due to legislations. As for what he had seen in his own and specified as legislation, it is a must to abide by it and palms pollinating is not of such issues, as the Prophet, peace be upon him decides such legislative origin after a practical experience that proved the separation of such knowledge from religion, e.g. the experience of "palm pollination". It is not strange that Shari'a separates between such knowledge and religion; however, it is strange not to separate and not in that apparent image.

In order to reach the exact meaning this research attempts to prove- which is the understanding of Islamic economical issues dilemma in the light of the Sunnah- there must be a reference to state the liability of Islamic economical issues renewal and then to state the controls of Hadith text renewal in the framework of our issue.

Liability of Islamic

economical issues renewal:

It is fixed that the Islamic economic is a flexible one that combines many elements of stability and development, it is an economy of God's origins and human application that responds to every development and escorts with every progress. That is supported by a number of factors, mainly:

First: Islam is a collective religion that joins the benefits of this world and the Hereafter; its issues are not restricted only to the Hereafter, however, it includes this world's benefits too. The Almighty said: "And of knowledge, you (mankind) have been given only a little." Surat Al Isra' from the verse (85). He opens the doors widely for the development and renewal and do not allow the dignity of knowledge to enter our souls, because He is the One Who prevents knowledge renewal and development and leads to vilified rigidity in it.

Second: To depend on the quoted issues is straying from the religion, this is clear in Ibn Al Qayem saying "giving a legal opinion only from the quoted issue in books with their different convention, custom, time, place, condition and evidence, he was lost and led astray". For instance, Islam calls for Jihad, but does not determine the means of Jihad, whether sword, gun or missile, or catapult; Islam concern is human benefit, removal of damage from him and ease his life.

Third: rules of transactions are full, that Quran

regarding transactions has stated the full rules and has displayed details and particles - but very rarely- because the legal provisions for those particles change according to the changes of environment and place and develop in accordance with time, therefore, Quran has confined to the principles and general rules required by justice and do not change due to environments. It hasn't display particles, to allow the rulers to be free at any time to decide decisions in accordance with their benefits, within the foundations of the Qur'an, however, by virtue of a partial collision.

Forth: the inclusion of the Sunnah of the Prophet to some ad hoc legislation: the basis is that if the unequivocal evidence showed that the legislation takes into account the environmental conditions related the time of legislation, then it is a time legislation applied in the similar environment. If the unequivocal evidence has not furnished on that, it is a general legislation. The evidence for this is the manner in which the Prophet used to distribute war booties among the worriers, which was followed in early Islam. Actually, there is a big difference in the environment circumstances in the systems of that era and modern times.

The evidence: the worrier in the early Islam mostly derived himself to military and goes with his weapon and horse, spent on himself, such expenses

Quran has confined to the principles and general rules required by justice and do not change due to environments

were not an obligation for that who did not go out for jihad. It was fair to be for each worrier a portion from what they got from the booties.

Now the army has a new system and a rule that applied on all its units. The worrier's expenses and equipments are born upon the nation treasury; this is applied upon the rich or poor. The balance of some Islamic troops reaches milliards that are equivalent to one third of general expenditure for these countries. However, the poor Aqsa mosque is still suffering from the grip of the usurper Jews and no respond but only a group of believers based in the arena of jihad.

As for the renewal controls of the indications of the Hadith contained in some economic issues: they are many, including:

First: the diligent to put into account the requirements of necessity and need: this was explained by the Muslim

sheikh Ibn Taymiyah, he said: "whatever people need in their living and was not caused by sin- by leaving a duty or committing prohibited act- is not prohibited for them, because he is compelled and not desirous or aggressor".

One of the most important contracts that gained a fertile field to renew its forms from time to time that it has become a basic source for Islamic banks work is peace contract, it is a contract held upon nonexistence, the origin of it is that it is within the general prohibition of the Prophet, peace be upon him, of the nonexistent, but the wise legislation has allowed it to the desire of contractors and an exception to the rule of inadmissibility of the sale of nonexistent as a discretion in legal matters, for what it contains of economical benefit for a need or necessity. The fields of its application in the light of good understanding expand to include many of Islamic financial tools, in particular:

Peace bonds: in the petroleum field, in particular. For instance, the government at a specific time put one million barrels for sale to the public in peace, to be delivered at a specific time and made for this purpose typical checks; each one includes one or five or ten petroleum barrels. It could announce the sold amount for bidding or selling in a specific cost. The bond owner's merit to be determined on the specific date specified for the delivery of the

quantity of oil specified in the bond, of a specific type, at a specified area and on the determined date for delivery and each bond with one barrel represents the quantity of a barrel of oil and not the nominal value.

Second: the necessity of understanding the Prophetic Sunna in the light of the full purposes of legislation: the good understanding of the particles of legislative texts in the light of the full purposes of legislation is one of the most important phenomenon of renewal in Islamic jurisprudence "Fiqh" in general and in Islamic economic in particular, in which the particles revolve around the full axis and the provisions correlate with its actual purposes and do not separate from it. There are many instances mentioned in this regard, including:

A) The issue of Zakat in the case of non-cash and given in the form of cash: In this many of the scholars and Al Bukhari had chosen it in Al Sahih -based on the Prophets orders, peace be upon him, when he sent Mu'ath bin Jabal- may Allah be please with him- to the people of Yemen to take Zakah from the rich people, and he ordered him as narrated by Abu Da'ud, to take cereals from cereals, ewe from goats, camel from camels and cow from cows, but Mu'ath, who is said in Hadith to be the best of those who know Halal and Haram - allowed and prohibited- hadn't kept into the Hadith specified words- to take cereals from cereals etc. , but he took the indication

the necessity of understanding the Prophetic Sunna in the light of the full purposes of legislation

of taking the Zakat, that means the purification of the rich and his money, the covering of the poor believer's need and to contribute in upholding the word of Islam, as Zakat expenditures show. He considered that there was no harm in taking the due amount of money in Zakat, specially the people of Yemen were rich in the just dealings of Islam, while the capital of Khilapha - succession - needed more aids. Therefore, taking the amount - Yemeni clothing and textiles- was easier for the payer and more helpful for the poor people of immigrants and others in Madina.

Verifying in that issue, it was found that taking the value is easier in application and more befitting in our time, that if a department or an establishment is in charge of collecting Zakat or spending it, taking the material leads to more expenditure in collection due to the need of transportation and observation for the materials from its original

place to the collection departments as well as creating cash-flow that forms the demand for stagnant goods and services. On the other hand, there should be a separation between the times of inflation and deflation:

At the time of inflation: the is not permissible to take the value from the material for the damage, and because taking out the material for the material and the non- permissibility of taking out the money as a substitute for material limits the demand for money, whose circulation leads to the intensity of inflation, yet taking out the material no much money or the demand on it, where it is a remedy for inflation, and there is more.

At the time of deflation: the amount of exhibited money is less than the quantity of goods and services, therefore, the legally allowed benefit requires taking out the value out of the material, because taking out from the exhibits' value fulfills poor's benefit, where the poor may not need the material and sells it in a cheap cost.

B) The issue of collecting usury interests resulting from Muslim depositing the money in foreign banks: this issue is the interpretation of the Imam Abu Hanifa and his colleague Mohammed ibn Al Hassan and ibn Al Majshoun of the Malikies and others. It says with the permissibility of taking the increase at the battlefield of the war from the warrior if a Muslim dealt with him

by loan or selling one dirham in two, due to what is narrated Makhool out of the messenger of Allah, peace be upon him, that he said:" no usury between the Muslim and the worrier in the battlefield" and what is narrated by Abu Al Hassan Al Asqalani that Abu Ga'far ibn Mohammed bin Rikana narrated that the Prophet , peace be upon him had a bet with Rikana and he took his goats when he won the betting and Rikana was a non-believer at that time. That indicates clearly the permissibility of doing such an act with a non-believer and else in the field of Kufr- non-belief, because Makah was not a field of Islam at that time.

Taking this opinion into account, some modern scholars allowed the taking usury benefits generating from deposits in foreign banks and that taking it may be a must if the Muslim was convinced it could cause the damage to a Muslim. This opinion is inadmissible for many reasons, including:

1. What is said by Imam Abu Hanifa is a more acceptable diligence, for the weak evidence in transmission, whereas Makhool's Hadith is a weak transmitting and not carried out in arguments, therefore it is not applicable to leave the prohibited in Qor'an and demonstrated by the Sunna to encounter the best submission with what is not mentioned in a Sahih (correct source) or Musnad (scholar's evidence) or a reliable book by Hadith scholars.

2. The derivation of the bargaining of the Messenger of Allah, peace be upon him, with Rikanah with a third of his sheep is a far derivation, whereas the narrators mentioned that the story without mentioning that Rikanah had given a third of his goats to the Prophet, peace be upon him when he stroke him down, however, the mention was that the fight had occurred between them as a challenge free from indemnity.

Prohibition in betting is the substitute is given by both parties, but if it is permissible if it is from one side. The evidence of Abu Hanifa is that who offered the substitute was Rikanah and the Prophet, peace be upon him did not say to him if you stroke me down I would give you the value of the third of your goats. There is nothing in the story indicates that.

Thus, dealing with usury with other than Muslims is not exempt from the general usury provision, the prohibition, and following the opinion of Imam Abu Hanifa today leads to the getting away of Muslim funds to the West and depriving the Muslims from its benefits to go to the West. While the rational logic says that Muslims more entitled to their own money than others, and what is said for individuals is also said to the Muslim and Arab countries that invest their funds in the West through the banks and the like.

Third: a group of scholars argue on the non-legitimacy of some of the modern economical activities, including: Murabaha – remunerative

or profitable- sale and some of the stock market hits, because it is included in the prohibition of the Prophet, peace be upon him for the sale of nonexistent or the human selling what he does not own, on the basis of what is narrated by Abu Da'ud and others attributed to Hakim bin Hizam, he said: "O, Messenger of Allah, the man comes to me to buy what I haven't own. Shall I buy it for him from the market? He said: "don't sell what you haven't own"

Actually, the profitable sale is not included in Hadith, as the Islamic bank does not sell a specific item, but it takes from the desirer a promise and bought it accordingly then sold it back to with a specific profit. What is the connection with Hakim bin Hizam incident? As the prohibition, as demonstrated by the Prophet, peace be upon him in selling a specific thing the seller not own and it is hard for him to get it. This is on one side, On the other side, mentioning the Inadmissibility of selling what the man doesn't own is not precise, because the scholars allowed the inquisitive selling for a n item that is owned by another without a permission, however, the contract is depends on the owner's permission. On a third side, scrutinizing in stock market and what it encompasses of juristic problems finds the prohibition in the prophetic Hadith- the person selling what he does not own- fixes many of the stock market contracts, where it is applied without a specific

place or a described guarantee and has no legislative conditions and controls and has a clear risk.

However, the immediate contracts on goods present with the seller, where he must receive the cost, where it is legally allowed in the contract, are permissible contracts, unless it is for prohibited items.

As for the different delayed contracts on overdrawn account, that is on shares and goods not owned by the seller, in the manner of financial markets- stock markets, is not permissible legally, because it includes selling the item that is not owned by the seller, on the basis that he would buy it later and deliver on time and that is legally not permissible.

Thus, the renewal of understanding of Islamic economical issues dilemma do not be fulfilled unless it is in the good understanding of Sunna, however, the renewing must reach the rank of Ijtihad – diligence- to observe text indication and the extend of its application in circumstances that differ than the time it had been when legislated, on condition that he doesn't contradict with any of Shari'a – jurisprudence- aims.

Temporarily, Shari'a is based on simplicity and embarrassment, Fatwa changes due to place and time and the difference between the scholars is in diversity and not contradiction.

Finally, the research

recommends the importance of the purification of economical activities from any legislative contradiction and to choose the right scholars in charge of legal opinion in the Islamic banks to stop those who misuse the understanding of legislative texts or interpret them in the manner that contradicts with the legal objectives, besides the need for an encyclopedia of Hadith to handle all the issues that affect the reality of the nation, in the manner of this good symposium, may Allah reward those who tackled it all the best.

Presented by Dr. Sayed Hassan Abdullah

Co-Professor of Legislative Policy at the Faculty of Shari'ah and Law Al-Azahr University and the Faculty of Islamic and Arabic Studies

O, Messenger of Allah, the man comes to me to buy what I haven't own. Shall I buy it for him from the market? He said:" don't sell what you haven't own

The principle importance of

Time

in Islam

While "Time is Gold", as the popular axiom says, Time in Islam is more significant than any precious material in life.

Muslims know pretty well that on the Day of Judgment we shall be asked how we spent our lives, wealth and knowledge. In other words, we will be questioned on how we spent everything that Allah has given us as implied in the following Hadith:

Narrated Abdullah Bin Mas'ud Allah's Messenger (PBUH) said:

"A man shall be asked concerning five things on the day of resurrection: concerning his life, how he spent it; concerning his youth, how he grew old; concerning his wealth, whence he acquired it, and in what way he spent it; and what

was it that he did with the knowledge that he had."

Islam guides mankind not only to the vital importance of time but also how to value and manage it. Allah the Almighty and His Messenger, Prophet Mohammad (PBUH), very clearly teach us the value of time; why we must not waste it; and how we can make use of our time wisely and prudently to increase our Faith and thus attain success, especially eternal success in the life hereafter.

Both the Qur'an and the Sunnah enjoin Muslims to be conscious of time. We are reminded that life in this world is nothing but temporary. We never know when death has been appointed for us. We must value time for the satisfaction of Allah the Almighty. For our guidance and success, we must

never waste time nor abuse it.

Ibn Abbas narrated that Prophet Mohammad (PBUH) said:

"There are two blessings which many people lose: (They are) health and free time for doing good." (Bukhari 8/421)

Islam guides mankind not only to the vital importance of time but also how to value and manage it

Indeed, we displease Allah the Most High when we abuse time. We must remember that time must be spent to fulfill our very purpose in life that is to worship Allah all throughout our lives. Allah makes this very clear in the Qur'an when He says:

I have only created Jinns and Men, that they may serve Me. No Sustenance do I require of them, nor do I require that they should feed Me. For Allah is He Who gives (all) Sustenance, Lord of Power, Steadfast (for ever). Qur'an (51:56-58)

But celebrate the praises of thy Lord, and be of those who prostrate themselves in adoration. And serve thy Lord until there come unto thee the Hour that is certain (i.e., death). Qur'an (15:98-99)

Everything we do in accordance with the

Qur'an and the Sunnah is an act of worship. Such worship must be done sincerely for the pleasure of Allah alone. We should make use of our time (which includes our "free time") in doing beneficial things especially those that will make us closer to Allah and earn His Mercy.

We have to make use of our time wisely by knowing more of the Qur'an and the Sunnah. We must have correct knowledge of what Allah and His Messenger Prophet Mohammad (PBUH) have commanded us to do and at the same time to refrain from what they have forbidden us. This is imperative so that we earn Allah's pleasure and reward. Allah the Exalted makes it very clear, when he says:

O ye who believe! Obey Allah, and obey the messenger, and make not vain your deeds! Qur'an (47:33)

Corollary to the above divine commandment, we must ask ourselves: Have we been obeying Allah and His Messenger? To what extent have we used our time learning the Qur'an and the Sunnah in order to have correct Faith, to do righteous deeds, to enjoin the Truth or do Da'wah, and be patient and constant? As time passes by, are we sure we are devoting our time for the sincere worship and pleasure of Allah the Most High? Are we taking guidance from the following very enlightening Quranic verses?

By (the Token of) Time (through the ages), Verily Man is in loss, Except such as have Faith, and do righteous deeds, and (join

Islam encourages Muslims to care for time, to utilize it wisely and not to waste it and to benefit from it. Besides, it holds them responsible for their time

together) in the mutual teaching of Truth, and of Patience and Constasy. Qur'an (103:1-3)

In line with the above Qur'anic injunction, we have to discipline ourselves by giving value to the importance of time. We must be prompt in doing good deeds, which will increase our faith and subsequently enable us to gain Allah's pleasure and mercy.

Islam encourages Muslims to care for time, to utilize it wisely and not to waste it and to benefit from it. Besides, it holds them responsible for their time.

The Prophet Mohammad (PBUH), used to call on Muslims to take the initiative to do good deeds before any obstacles arise. For instance, he said, "Lose no time to do good deeds before you are caught up by one of seven calamities awaiting you: a starvation which may impair your wisdom; a prosperity which may mislead you; an ailment which may damage your health; an old age which

may harm your senses; a sudden death; the Dajjal (Antichrist); or Domsday, which is indeed the hardest and most bitter." (at-Tirmidhi, al-Baihaqi)

The above Hadith urges Muslims to take the initiative, and not to delay good deeds; man's life is not free from impediments, such as those calamities, which can prevent him from accomplishing what could have been done earlier. Wise are those who grab available opportunities before being handicapped by obstacles.

If we are to evaluate ourselves objectively, have we been spending our time wisely for the pleasure of Allah the Almighty? Have we been spending our lives based on the Qur'an and the Sunnah? Have we been practicing Muslims? How many of us are

Muminoon (Faithful Muslims) and/or Mutaqqoon (God Fearing Muslims)? How much knowledge of the Qur'an and the Sunnah do we know? Do we practice what we learn and impart the same to others or

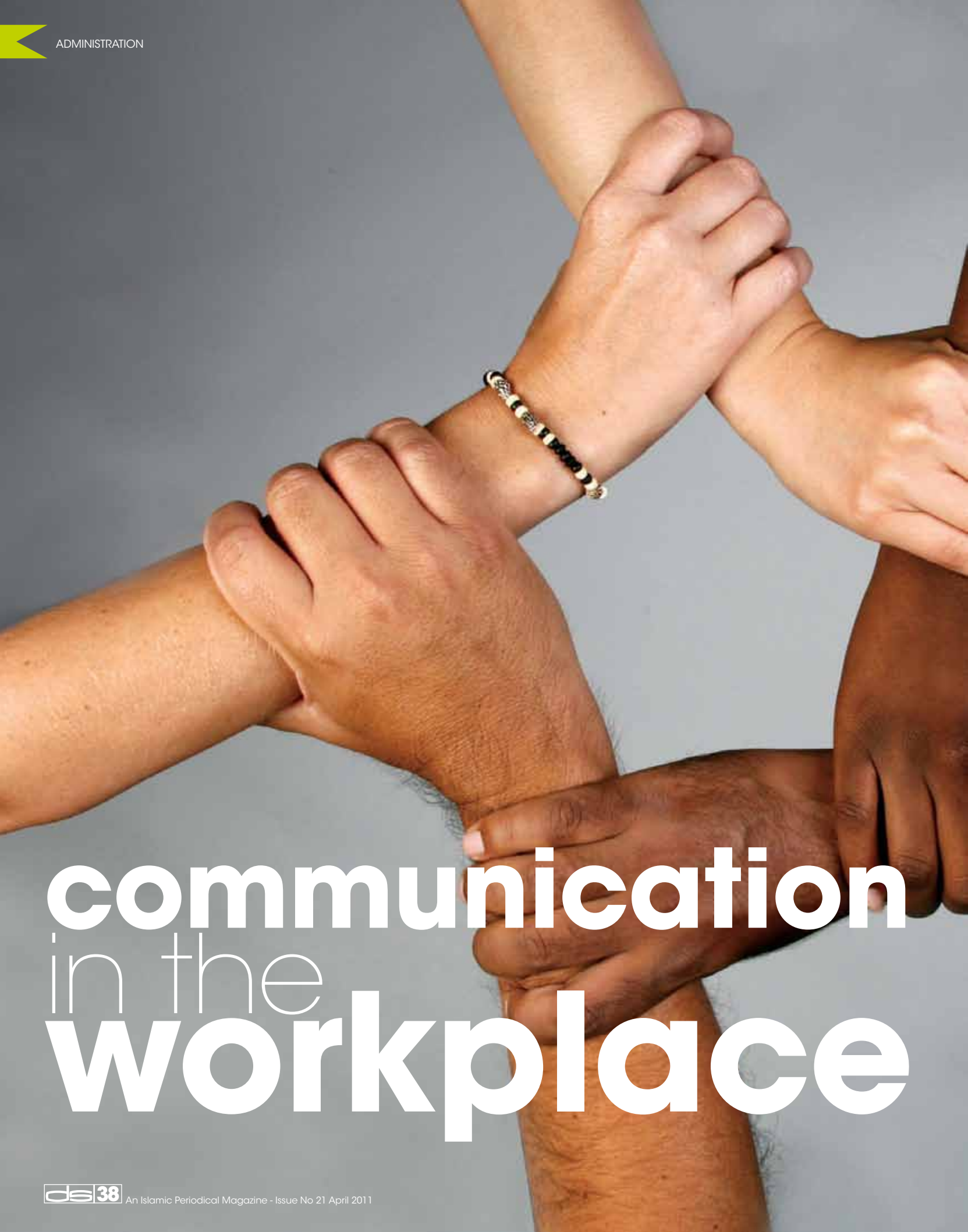
at least share them to our families and kin? Have we ever enjoined to others what is right and forbid what is wrong?

To be successful, we have to manage our time wisely by making plans for virtuous deeds that please Allah the Almighty. We must spend time learning Islam based on the Qur'an and the Sunnah.

Our attitude towards time indicates our attitude towards the value of the capital of life. If we want to purchase something, we require financial capital; and if we want to do something in life, we require the capital of life, time. That is why the Qur'an exhorts us to value the time we have before life is up. Qur'an (63:10)

Our attitude towards the future influences our mind-set towards the rest of life. Being positive about life ahead is among life's greatest motivators. Hope is the best attitude one can harbor towards the future; this realistic expectation that something good or better could/will happen if only we continue doing the best we can. Remember that today well-lived makes yesterday a dream of happiness and every tomorrow a vision of hope.

"O Allah! Make life a means for every dimension of goodness." [Prayer of the Prophet Mohammad (PBUH)]



communication in the workplace

Islamic management consultant and founder of www.themuslimmanager.com, do so many human leaders avoid sharing their decisions with their employees and co-workers? "As human beings, in our interaction with one another, we should be willing to have this kind of back-and-forth dialogue," he says. "Here is Allah, the Creator of the Heavens and the Earth, allowing the angels and Iblis to ask Him questions. Yet sometimes, if we think we are in a superior position, we will not allow others to question us."

Nubee emphasizes the importance of leaders articulating the reasons behind their decisions. "That kind of communication is very important if our intention is to get the most out of employee productivity," he says. "Yes, you can tell people what to do and they may do it without any rhyme or reason or rationale. However, if they do not understand why they are doing it, that work is not going to be of the best quality."

You can never have too much communication in the workplace, Muhammad Nubee tells freelance writer Kathryn Semcow

Thy Sustainer said unto the angels: "Behold, I am about to establish upon earth one who shall inherit it." They said: "Wilt Thou place on it such as will spread corruption thereon and shed blood -whereas it is we who extol Thy limitless glory, and praise Thee, and hallow Thy name?" [God] answered: "Verily, I know that which you do not know." Al-Baqarah 21:22

When Allah created the Heavens and the Earth, He made a point to inform the Angels of His decision. Why, then, asks Muhammad Nubee, an

That kind of communication is very important if our intention is to get the most out of employee productivity



Team members, he says, will put forth more effort if they perceive themselves to be stakeholders rather than mere employees. "As human beings we have a desire to know," he says. "This is part of our nature, we need purpose."

**you have to
be open to
someone else
having an idea
better than
yourself**

Without this purpose, he says, many employees will perform their tasks in a reluctant manner. "When one does something begrudgingly, it is not likely that you are going to do your best because you don't feel good about it," he explains. "So you do the bare minimum, just enough to satisfy the boss."

Including staff in decisions, in fact, is one of the best ways to bring about new ideas for the organization. "Employees usually have better ideas on how something ought to be done, because they are the ones in the trenches who have been doing it all along," says Nubee. "But, of course, to do that, you have to be open to someone else having an idea better than yourself."

Improved communication

also leads to better teamwork. "Dialogue is extremely important in creating a healthy, positive atmosphere among the employees," he insists. "It also develops a level of trust between management and staff."

Across cultures

Nubee acknowledges that workplace communication becomes increasingly challenging when operating in a multi-cultural environment such as Dubai. Managers, he says, need to adopt a flexible approach, addressing different people differently. He uses Prophet Muhammad (peace be upon him) as an example, citing that the Messenger of Allah shared the message of Islam with a wide range of cultures,

from Bedouins to Persians to the city-dwellers of Makkah and Madinah. "He addressed and dealt with them differently," says Nubee.

"It is important for leaders and managers in the workplace to know the people whom they are leading," he elaborates. "Part of knowing them is knowing something about where they come from. People coming from different environments and different cultures bring with them different experiences. They may respond differently than their counterparts. The way as a manager I have to approach that person may not be the same as I approach anyone else. We should not assume that everyone should be approached in the same way."

Have patience

Nubee reminds us that effective communication not only involves sharing one's own ideas, thoughts, and decisions, but taking time to consider those of others. "In the workplace, you want to listen to what they people have to say and be patient with them, because maybe they are coming at a situation from an angle that we never even thought about before," he says. "Listening is a component of the communication process."

Good listening requires patience, he explains. "The Prophet Muhammad (pbuh) was excellent at this," he says. "It was reported that when he talked with you, you felt like you were the only person in the room. He looked directly at you and he listened attentively to what you had to say."

Some of the advice of the early scholars is that when someone is talking, do not interrupt them. Wait until they are finished, even though what they are saying may be boring you."

Good words

Nubee emphasizes the importance of positive, productive dialogue over gossip and backbiting in the workplace. "Talking bad about one another, defaming one another, being sarcastic, these things are very damaging to the workplace," he insists. "Those who are leaders or managers in the workplace have to be very mindful of this to keep this negative form of communication at a minimum."

But he admits a manager cannot always put his or

her finger on the guilty party. "There is not a lot of concrete evidence sometimes," he says. "As a leader, the first thing to do is to lead by example, this is the best thing. If you are a manager or supervisor, do not be a party to backbiting, gossip, or rumors. Remove yourself from it."

It is also important to remind coworkers and employees gently to avoid such talk. "We have to give advice," he says. "This is the right we have over each other, to give advice and take advice."

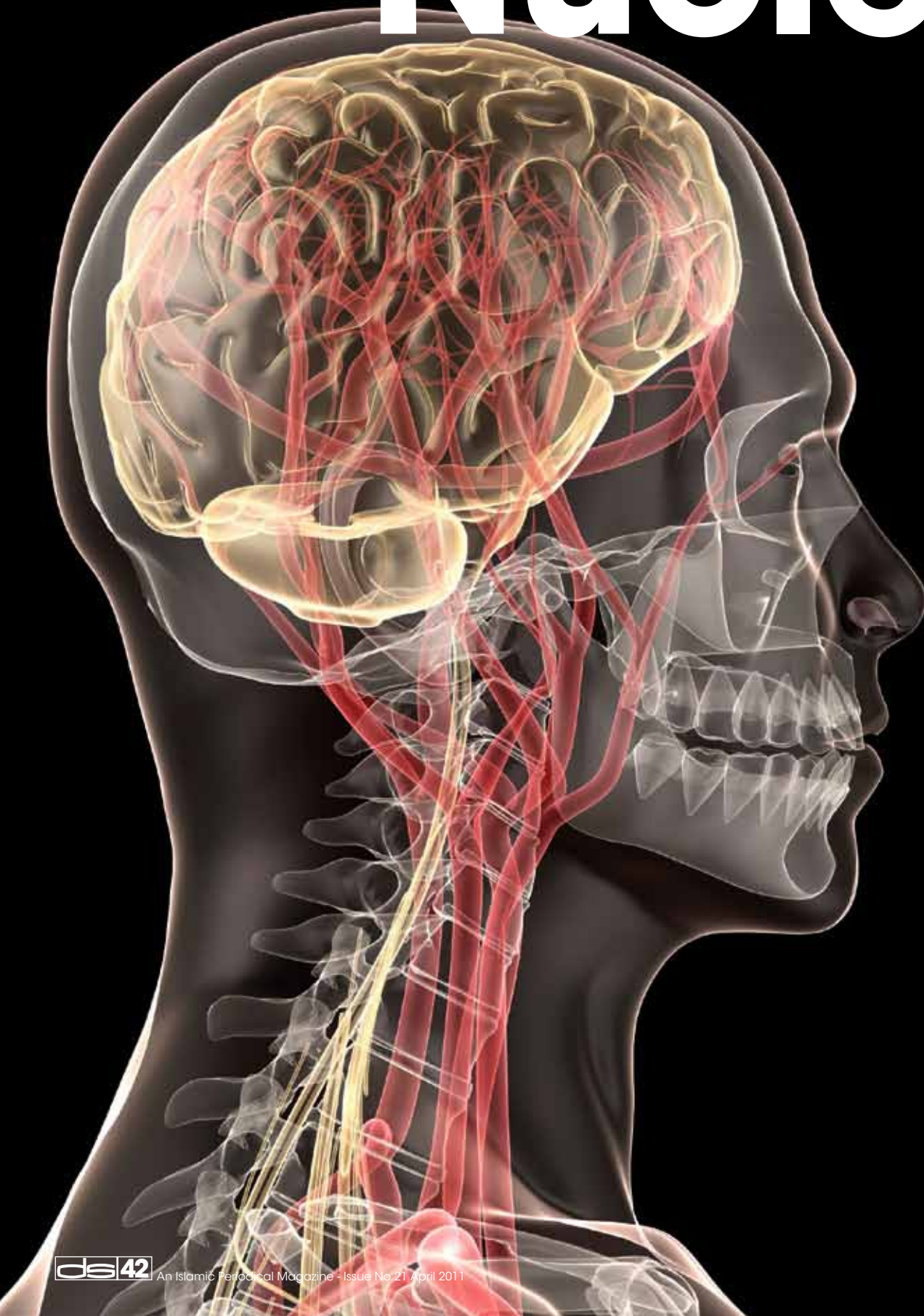
He says keeping staff informed of decisions and changes can also help curb gossip. "If you do not tell people what is going on, you are going to lead them to their imagination," says Nubee. "You are going to lead them to assumptions."

Talking bad about one another, defaming one another, being sarcastic, these things are very damaging to the workplace

Overall, Nubee says most workplaces are in need of improved communication. "My basic opinion is that you cannot communicate too much," he says. "Most times we under-communicate."



Nuclear



Medicine

The professional team of the Nuclear Medicine section at Dubai Hospital includes Physicians, Nurses, Medical Physicists, Nuclear Medicine Technologists and Administrative staff.

What is Nuclear Medicine?

Nuclear Medicine is a medical specialty that uses safe, painless, and cost-effective techniques using a very small amounts of radioactive materials, or radiopharmaceuticals, to diagnose and treat diseases. Radiopharmaceuticals are made up of two principal compounds: The radionuclide and the pharmaceutical agent. The radionuclide is the means of:

- Detection for diagnostic applications mainly through the scintigraphy imaging and
- Organ or tissue destruction for therapy applications.

The pharmaceutical preparation dictates the in-vivo biodistribution and localization. Technetium-99m is the radionuclide of choice for most of nuclear medicine procedures. Radio-iodine, Thallium-201, Indium-111 and Gallium-67 are also a commonly radionuclides used in

Dubai Sun magazine visits Nuclear Medicine Department in Dubai hospital and to understand and take a glimpse on their service.

When was Nuclear medicine established?

Dubai nuclear medicine department was established in 1982. The department started its scintigraphy procedures using Siemens Planar Gamma camera. In 1992 the department expanded to accommodate two General Electric (GE) single head SPECT system. The second development in the Nuclear Medicine services at Dubai Hospital was carried out in 2003. Three new SPECT Gamma cameras were introduced within the new location of the department in Level 12 at Dubai Hospital. In 2005, DEXA machine for measuring Bone Density was added to the equipment.



Dr. AbdulRahman Al Suhili
Head of nuclear medicine department

Nuclear Medicine.

Nuclear Medicine Scintigraphy

In Nuclear Medicine, the patient is given a radioactive tracer agent either by mouth (capsule, drink or inhalation), injected intravenously. The tracer goes to the target organ and can then be imaged with a Gamma Camera (SPECT or PET) which takes pictures of the radiation emitted by the radioactive tracer. These images are known as Scintigraphy. As a general statement, there are no allergic reactions to radioactive tracer agents.

Nuclear Medicine imaging is unique in that it documents organ function and structure, in contrast to diagnostic radiology that is based upon anatomy. Quantitative information related to organ functions such as Renal Function, Heart Ejection Fraction and Brain Blood Flow can be obtained through scintigraphy procedures. Although Nuclear Medicine practice is commonly used for diagnostic purposes, it also provides valuable therapeutic applications such as treatment of hyperthyroidism, thyroid cancer, lymphoma, blood imbalances and pain relief

from certain types of bone cancers.

Radiation Safety

Nuclear medicine procedures are among the safest diagnostic imaging exams available. A patient only receives an extremely small amount of radioactive tracer, just enough to provide sufficient diagnostic information. In fact, the amount of radiation from a nuclear medicine procedure is comparable to, or often times less than, that of a diagnostic x-ray and significantly much less than CT. Nuclear medicine procedures are painless and do not require anesthesia. Although we don't think much about it, everyone is continually exposed to radiation from natural and man-made sources. For most people, natural background radiation from space, rocks, soil, and even carbon and potassium atoms in his or her own body, accounts for 85 percent of their annual

exposure. Additional exposure is received from consumer products such as household smoke detectors, color television sets, and luminous dial clocks. The remainder is from x-rays and radioactive materials used for medical diagnosis and therapy.

With most nuclear medicine procedures, the patient receives about the same amount of radiation as that acquired in a few months of normal living.

Quick Facts

- Nuclear medicine uniquely provides information about both the function and structure of virtually every major organ system within the body. Nuclear medicine is an integral part of patient care and saves countless lives annually.
- Nuclear medicine imaging procedures often identify abnormalities very early in the progression of a disease - long before some medical problems are apparent with other diagnostic tests. This early detection allows a disease to be treated early in its course when there may be a more successful prognosis.
- The amount of radiation a patient receives by a nuclear medical injection is equal to the amount of radiation a person receives when travelling by plane, living on high altitude or a week skiing.
- Nuclear Medicine combines physics, chemistry, mathematics, computer technology and medicine in using radioactivity for medical applications. Staff team of a Nuclear

Medicine department includes: Physicians, Nurses, Technologists and Clinical Scientists (Medical Physicists, Radio pharmacists and Computer scientists).

Type of examination

- Cardiac Nuclear Medicine
- General Nuclear Medicine
- Lymphoscintigraphy
- Pediatric Nuclear Medicine
- Positron Emission Tomography (PET)
- Radioactive Iodine (I-131) Therapy
- Thyroid Scan and Uptake

With DEXA machine, we measure bone mineral density and diagnose osteoporosis.

Patient Preparation

BONE SCAN

» GASTRO ESOPHAGEAL REFLUX STUDY
» THYROID SCAN» MYOCARDIAL PERFUSION IMAGING» Dynamic Renal Scan» DIRECT CYSTOSCINTIGRAPHY» Gallium» REST MUGA» RENAL SCAN

Our newest section contains a selected group of interesting images to go with their cases which will be updated monthly. These cases are a mere result of the department's daily discussion sessions and study reviews lead by Dr. Suhaili and his colleagues.

Hepatobiliary Scintigraphy:

A 33 year old man had a hepatobiliary

scintigraphic examination because of intermittent discomfort and pain in the right upper abdominal region, especially after fatty meal.

Dynamic study (Tc99m, trimethyl-Br-IDA) showed normal size and shape of the liver. Prominent imaging of the common bile and the left hepatic ducts began in the 12th minute and filling of the gallbladder began in the 14th minute.

At 30 minutes the gallbladder was overextended and no intestinal excretion was noted. Therefore, the patient was given milk with egg yolk and the next part of the dynamic scintigraphy was started immediately.

During this study, the patient again experienced abdominal pain. At that time another cavity adjacent to the gallbladder appeared and disappeared several times in scintigraphic images. Later an abdominal ultrasound showed a septate gallbladder. Because no other abnormalities were found in the examination that followed, the authors believe the patient's difficulties were caused by dyskinesia of a septate gallbladder.

The dynamic study "after milk with yolk":

A. Imaging the fourth minute shows the common bile duct, extended gallbladder and no distinct intestinal excretion.
B. The sixth-minute image shows filling of another cavity below

Nuclear medicine procedures are among the safest diagnostic imaging exams available

the gallbladder and still no prominent intestinal activity.
C. At the eighth minute, the second part of the gallbladder disappeared.
D. The 12th minute image again shows filling of the second part of the gallbladder.
E. In the 14th minute, intestinal excretion is partially present and the gallbladder has emptied slightly.
F. The 18th minute image showed massive intestinal excretion and significant emptying of both parts of the gallbladder.

Breast Scintigraphy.

Breast cancer is considered as the most common malignancy in women population in several countries such as USA, Australia and European countries. On average, women life-time risk of breast cancer is 1 in 12. Mortality from breast cancer is relatively stable although that the incidence is increased. This due to one or all of the following reasons:

- The improvement in breast cancer therapy.
- The improvement in breast diagnosis through breast screening programs.
- Identification of non-fatal cancers.

Breast screening programs are designed to test for initial signs of breast cancer in large numbers of asymptomatic women population. In the United Kingdom, the screening programme is implemented to screen women aged 50-64 years at 3 years interval by the use of mammography. Mammography is

considered the first step in the diagnosis procedures. However, follow-up tests are required to confirm the exact nature of lesions seen on mammography examination. A number of imaging techniques provide further diagnostic information, these are as follows;

1. "Spot" mammography.
2. Ultrasound.
3. Magnetic resonance imaging (MRI).
4. Computed Tomography (CT).
5. Nuclear Medicine techniques.

Nuclear medicine techniques depend on the physiological distribution of a radiolabelled tracer.

Cancer cells are hungry for metabolites such as glucose and, therefore, take up the metabolite along with any associated radiotracer. Because cancer cells are more metabolically active than the cell surrounding them, a concentration of the

radiotracer builds up in the cancer cell. This appears as an area of increased focal uptake when imaged with a gamma camera.

Scintimammography is a nuclear medicine technique which can deliver breast imaging as sensitive as X-ray mammography and MRI in (palpable) tumors but with greater specificity. Sensitivity of 86-95% has been reported in sestamibi studies for palpable breast tumors and 60-91% in non-palpable tumors. It also provides complementary images for the diagnosis and treatment of breast cancer.

Due to one or all of the following reasons: we need to do better diagnosis to:

- The improve breast cancer therapy.
- The improvement in breast diagnosis through breast screening programs.

Breast cancer is considered as the most common malignancy in women population

- Identification of non-fatal cancers.

Breast screening programs are designed to test for initial signs of breast cancer in large numbers of asymptomatic women population.

For further information please contact nuclear medicine center in Dubai hospital.



How to strengthen your Kid's Relation with Relatives?

The relation with our kinships is a matter that our religion takes much care of. As long as this relation is based on intimate love and mercy it will make us so close and interactive. Such good relation will not reach to our children in the desired manner unless we make every effort to the utmost to do so.

The following hints may help to strengthen such relation and lead it for the best:

- Fix one day a week to accompany your kid to visit his grandparents and spend all the day with them. Such practice will encourage him to make it his habit to visit them and be closer to them and that will increase his feeling of commitment towards them out of love and tender.
- Take opportunity of happy occasions that happen to relatives like achieving success, recovery, getting job or promotion, etc. and encourage your kid to visit them and offer gifts by himself.
- Arrange with your kid a party on the honor of a close relative, like uncle or aunt, as an appreciation to the role of that relative in his life.
- Save some time every day for your kid to speak with a relative, in order to teach him how to keep good communication with relatives by asking about their conditions.

- Look for needy relatives and tell your kid to accompany you for buying some necessary things for such poor relative without mentioning his name. And help that relative secretly without taking your kid to him in order not to hurt his feelings. But tell your kid that you have done that. So he will learn to help the needy relative always.
- Ask your kid from time to time to invite a relative and his children to your home.
- Teach your kid to congratulate relatives on happy occasions and private events, like Eid and Ramadan etc., by different ways; such as phone, email or sending cards. That will make him used to sympathize with them and be close to their interests and happiness that build-up the relationship and cordiality.
- Inure your kid to take the initiative in greeting relatives whenever he meets them.
- Inure your kid to call relatives who are elder than him in a respectful manner like (uncle or aunt so-and-so) even though they might not be from first or second class relatives.
- Ask him to take the initiative in serving visitors when visiting relatives before they do so, like taking a glass of water from the table.
- Tell him about his relationship with a relative whenever you meet any and remind him with that relative. And whenever the family becomes bigger continue to introduce the



new members to him.

- Accompany your kid with you to relative's special occasions. So he will be used to accept their invitations and meet them to share their happiness.
- Do not speak badly about any relative in the presence of your kid, in order to keep him respects and loves them.
- Do not quarrel or wrangle with any relative in front of your kid.
- Teach you kid how to express his love to relatives like grandparents and uncles etc., with words as: "I love you grandma", "I miss you uncle".
- Be an ideal example in your communicating with and caring of your family so your kid will imitate you.
- Teach him some words and sentences to be used with relatives like; (yes, please, if you don't mind, will you please...).
- Draw his attention to old relatives and let him take care of them while he is with you. So he will do the same when he grows up and such practice will be part of his interests.
- Support strategy to communicate with your child
- Did you ever observe the way you converse with your kid? 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 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 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 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.
- 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.



Lord's mercy toward women



God tells us that with the Qur'an, He brought "glory and honor" (Qur'an, 23:71) to human beings. He gives prosperity to everyone who practices the morality of Islam and follows the path that He has revealed in the Qur'an. And the only way for some women to escape all the anxieties that ignorant societies subject them to, and to gain the respect they deserve, is to be found in the Qur'an, revealed to our Prophet (saas) so that human beings could come out of darkness and enter into light.

In many verses of the Qur'an, God protects women and defends their rights, removes wrong ideas about women current in ignorant societies, and grants them a respected place in society. The Qur'an tells us that in the sight of God, the measure of a human being's worth lies not in gender; but in

the fear of God, in faith, moral perfection, sincerity towards God and piety (taqwa). All these verses are proofs of our Lord's incomparable generosity toward women.

O Humanity! We created you from a male and female, and made you into peoples and tribes so that you might come to know each other. The noblest among you in Allah's sight is the one of you who best performs his duty. Allah is All-Knowing, All-Aware. (Qur'an, 49:13)

Children of Adam! We have sent down clothing to you to conceal your private parts, and fine apparel, but the garment of heedfulness--that is best! That is one of Allah's Signs, so that hopefully you will pay heed. (Qur'an, 7:26)

Elsewhere in the Qur'an, God says "Whatever good you do, Allah knows it. Take provision; but the best provision is fear of Allah. So have fear of Me, people of intelligence!" (Qur'an, 2:197). He tells us that the best quality a human being can have is piety. Therefore, it must be piety, chiefly, that gives humans their basic value and superiority in God's sight. In the Qur'an, God says: "The men and

God protects women and defends their rights, removes wrong ideas about women current in ignorant societies

they will receive a true reward of supreme honor by living the moral life that God has directed. Women and men have different physical characteristics, of course, but this is not the reason for either gender's superiority. In another verse, God says that wealth has become a measure of superiority in the minds of some people, but it is more acceptable to desire God's generosity:

Do not covet what Allah has given to some of you in preference to others—men have a portion of what they acquire and women have a portion of what they acquire; but ask Allah for His bounty. Allah has knowledge of all things. (Qur'an, 4:32)

In the Qur'an, God has told us what must be done to protect and care for women in society and give them the respect they deserve. All these measures are for their sake

so that women will not be harmed or oppressed.

In the Qur'an, God has shown humanity the true path and has vitiated the false practices of ignorant belief. According to Islamic morality, the important thing is not being born a man or a woman, but to be attached to God with deep faith and fear. Carefully obeying God's commands and prohibitions is to try to live as best one can according to the moral teachings of the Qur'an. Such a character will be of a person's true value in the sight of God.

In the Qur'an, God explains the basic qualities that anyone of faith must have, whether he be a man or a woman:

The men and women of the believers are friends of one another. They

command what is right and forbid what is wrong, and perform prayer and give the alms, and obey Allah and His Messenger. They are the people on whom Allah will have mercy. Allah is Almighty, All-Wise. (Qur'an, 9:71)

As God tells us in the Qur'an, believing women and men are responsible for worshipping, living according to the moral teachings of the Qur'an, urging others to engage in good and refrain from evil, and obeying all His commands and exhortations in the Qur'an. God has promised to give to all persons, to both men and women alike, "discrimination" (Qur'an, 8:29). In return for their faith and sincerity, God will guide individuals in every field of life and bring them on the right path toward Himself. He will help them to make right decisions and behave correctly; and He will

women who give charity and make a good loan to Allah will have it increased for them and they will have a generous reward." (Qur'an, 57:18)

This verse reminds both women and men that



give them intelligence, understanding and perception. Therefore, intelligence is not based on a person's gender; it comes totally from the fear of God and a sincere attachment and closeness to Him.

Every man or woman who acts according to the intelligence derived from faith may surpass many others and can attain success in every area of life. This depends completely on the individual's will, zeal and determination. In accordance with the precepts of Islamic morality, no people of faith will ever consider themselves to be perfect in any way. Rather, they always strive to be more intelligent, more able, more responsible, more developed in their character and more successful at leading a good moral life. In so far as they can, they will try to develop themselves in every area. In the Qur'an, God tells that believers pray to Him so that they provide examples of good character to those around them:

[Believers are] those who say, "Our Lord, give us joy in our wives and children and make us a good example for those who guard against evil." (Qur'an, 25:74)

A Muslim woman who tries to do her best in everything and be a fine example to everyone with her character, moral rectitude and personality will, God willing, also attain a high position in her society. She carries out her every responsibility as best she can, makes the most appropriate

decisions, finds the best solutions to problems and puts the best measures into effect.

We can see that according to the moral practice of Islam, men and women are completely equal in society. By means of the Qur'an, the All-Merciful Allah has nullified the distinctions that all ignorant belief systems make between men and women; and He has commanded that women be given the value they deserve. All this depends totally on the strength of men's—and women's—faith in God as well as on their moral character and the responsibilities they assume. Therefore, women who embrace Islamic morality never need to struggle for equality with men; they enter, instead, into a moral "contest" of worthiness. In the contest of goodness, those with faith must show their best efforts to earn God's good pleasure at every moment of their lives.

With this goal in mind, they contend in their contest toward goodness to become the person closest to God and most beloved and favored by Him. However, this contest is purely for God's Will. In the Qur'an, God tells us that one of the main characteristics of believers that exalts them in this world and the next is the efforts they exert to achieve this goal:

Such people are truly racing towards good things, and they are the first to reach them. (Qur'an, 23:61)

Then We made Our chosen servants inherit the



Book. But some of them wrong themselves; some are ambivalent; and some outdo each other in good by Allah's permission. That is the great favor. (Qur'an, 35:32)

In another verse, God reminds us that no one—man or woman—will be treated unjustly in this world or in the Hereafter, but that everyone will get exactly what he or she deserves:

Anyone who acts rightly, male or female, being a believer, We will give them a good life and We will recompense them according to the best of what they did. (Qur'an, 16:97)

All these things are proofs of the mercy that God displays to His faithful servants. In societies that do not practice the moral

teachings of the Qur'an, women are still treated like second-class citizens. But as a manifestation of His

This verse reminds both women and men that they will receive a true reward of supreme honor by living the moral life that God has directed



The miracle of **talking** birds

characteristics. Wherever we live, we may encounter many of these creatures and can admire the different aspects of each variety. They exhibit countless examples of the evidence of creation, through their aesthetic appearance, their perfect flying mechanisms, and their expertise in migration, their nest-making skills and their self-sacrificing behavior.

Meanwhile, other species of birds are created with a special aptitude for forming social groups. Many varieties live together as a community, warn one another of danger, work collectively to find food and shelter, and make various sacrifices to help each other out in any number of ways. (For detailed information, see Harun Yahya, *Devotion among Animals: Revealing the Work of God*). As God pointed out in the Qur'an, these creatures are capable of establishing their own form of communication and performing in cooperative ways the duties inspired in them by God.

Each and every species on Earth has been created with miraculous characteristics and wondrous skills. Even in one single living species, we can find abundant proof of God's magnificent creation. According to one verse of the Qur'an:

There is no creature crawling on the Earth or flying creature, flying on its wings, who are not communities just like yourselves—We have not omitted anything from the Book—then they will be gathered to their Lord. (Qur'an, 6:38)

This verse draws our attention to birds which, of all living creatures, are worthy of special consideration and observation. There are approximately ten thousand different species of birds, many of which have miraculous

Some birds distinguish themselves by their superior intelligence and special talents. These particular species are defined as birds that can imitate sounds, include the parrots, songbirds, and hummingbirds. Many of us have heard about, seen on television or even personally witnessed these birds' ability to talk. However, we may not have considered what a great miracle it is that these creatures can mimic in this way, or to the perfection of the way in which God has created them.



There is no creature crawling on the Earth or flying creature, flying on its wings, who are not communities just like yourselves— We have not omitted anything from the Book—then they will be gathered to their Lord

These creatures' are hatched with their ability to talk or imitate sounds is one of the miracles of creation and, at the same time invalidates the claims of evolutionary theory.

The Special Design which Enables Birds to Produce Sound

Talking, or even imitating sound, is not just a simple matter of opening and closing the mouth, as some people believe. A complex system is required for this action to take place, and all parts of this system must be synchronized in perfect working order. Birds with a talent for sound mimicry enjoy all of these requirements and

demonstrate their ability in extraordinary ways.

Some of these species have a talent rarely found in any other creature except man. The best example of this are parrots, which can imitate, in addition to human speech, a wide range of sounds that even humans can't duplicate convincingly—for example, as the creaking of a door, the cap being removed from a bottle, a ringing telephone, or a tune being whistled. This talent to imitate, observable in parrots and some other bird species, is not an ability that can be acquired by coincidence. For any living creature to imitate a sound it has heard, it needs to have complex physiological structures already in place. Particularly in the case of birds that can closely imitate the human voice in terms of tone, stress and expression, these structures must be very sophisticated.

For a bird to reproduce a word or a melody it has heard, it needs to have an appropriate physical structure. Its sense of hearing must be functioning perfectly, and it must be able to memorize the information received by the senses and the ability to conceptualize meaning in its own terms.

People are astonished the first time they hear a parrot say "Hello!" when the phone rings, ask "Who is it?" when the doorbell rings, or greet someone familiar by name. But even though it's an astonishing achievement for a bird to say even one word, many don't really give it

due consideration. Over time, they may even come to see it as normal and commonplace.

Not only does the bird see and recognize the person approaching; what's more, the bird knows how to react to a person it knows. It remembers—and reproduces—words it associates with that person. This is evident proof that the bird has an accurate memory. If we consider that some species of birds seem to understand questions they are asked and give a seemingly logical answer, the issue becomes even more complex. One important example of this is a trained grey parrot by the name of Alex. When

he's presented with a red (rose) piece of paper and asked "What color?" he answers "rose."

A bird possessing such talents is a great wonder of creation, for birds and other animals do not have free will and reason, and do not share the human characteristics of thought, the ability to make conscious decisions and the determination to carry them out. The ability to talk and imitate sounds is taught by God to certain species of birds. These creatures do not talk because of their own rational thought, will or consciousness, but through God's inspiration. In a verse of the Qur'an, God conveys that He is

A complex system is required for this action to take place, and all parts of this system must be synchronized in perfect working order





in order for a parrot to be able to imitate the human voice—to use a person’s same spoken words, stresses and pronunciation—they must possess a larynx whose structure is similar to a human’s. However, the structure of the human larynx bears no resemblance to these creatures’ physical structures. The larynx, vocal cords, tongue, lips, palate and teeth that humans use in speech are completely different in birds, and some do not exist at all. But even though all birds lack these structures, still these species can reproduce phrases spoken by humans—and in the same tones. If we consider that a person without a tongue is unable to speak or that we lose our voice if the vocal cords are damaged, it’s also worth considering that parrots, budgerigars, and mynahs, members of the crow family, have completely different physical characteristics which nevertheless enable them to talk in the same way as humans.

There are other differences between the systems that humans and birds use to produce vocal sounds. We produce most sounds by expelling air from the lungs through the larynx. Different sounds are created, according to the degree of vibration of the vocal cords. The position of the tongue and lips and the flow of air through the mouth or nasal cavity are only a few of the many other factors affecting sound production. The pharynx, found in humans, lets the tongue divide the vocal tract above the larynx into two cavities with their



supreme over all living creatures: “... There is no creature He does not hold by the forelock...” (Qur’an, 11:56) All the wondrous characteristics of birds that can imitate sounds are just part of the evidence God shows to man so we may witness the magnificence of His creation.

The Physical Formation of Sound in Birds

You might assume that

own distinct resonances. Where these resonances occur, the overtones of the frequencies (or number of vibrations) from the vocal cords are amplified. Formants (from the Latin *formare*: to shape, or form) are resonant frequencies of the vocal tract, the natural shapes that air assumes in the vocal passage. When you make a consonant, for example, this has an effect on the formants of the neighbouring vowels, raising or lowering formants as the vowel sound gets closer to the consonant. Experiments have shown that two formants are sufficient in order to differentiate speech sounds from each other.

Birds have no larynx

similar to a human's, but do have a special vocal organ, known as the syrinx, that enables them to produce sounds. In birds, air from the lungs passes through this organ. In a sense, the bird's syrinx is the equivalent of our human larynx. One of the principal differences is that in humans, our vocal cords are positioned closer to the windpipe. So far, the fact that the bird's syrinx is deep inside the body has prevented scientists from obtaining a complete answer as to how birds produce sound.

Scientists have filmed birds using infra-red and x-ray cameras, and have made close studies of their song and speech by means of fiber-optic microscopes inserted in their throats. Yet

we still cannot explain the physical process by which birds produce song and imitate sounds.

Within the bird's breast, its vocal organ is like a branched instrument, located at where its voice box meets the two bronchial tubes. As shown on in the picture, one branch of the syrinx opens into one bronchus and the second branch into the other; and either one of these two bronchi can produce sound. Some birds can use either both sides of their voice organ simultaneously, or one of the two independently and, by this means, can produce two separate tones of the same frequency, at the same time. They can sing a high note with one side, while

Birds have no larynx similar to a human's, but do have a special vocal organ, known as the syrinx, that enables them to produce sounds





The sound quality is also affected by the length of the windpipe

producing a low note with the other. And since the bird's vocal organ is situated at the juncture of the two bronchial tubes, it can produce sound from two different sources. This even allows the bird to produce two different notes simultaneously, and even to sing a duet with itself. To a great extent, sounds produced here are subsequently combined, giving birds the potential

of creating rich melodies. While humans use only about 2% of the air they inhale to produce sound, birds have the ability to use it all.

The syrinx is located in a pouch within the clavicle below the bird's throat. The membrane covering this pouch is sensitive to the air coming from the lungs, and its elasticity and complexity of the membrane are factors that determine the quality of sounds. The sound quality is also affected by the length of the windpipe, the constriction of the voice box, the neck muscles, structure of the beak, and their respective movements. In short, the complexity of the birds' syrinx determines the complexity of the sounds they produce. Its muscles affect the air flow and consequently, the quality of the sound. In parrots, budgerigars, and some songbirds, the syrinx has a greater number of

muscles, and its structure is more complex

Furthermore, the different techniques that parrots and budgerigars employ for imitating the human voice are most effective. Like humans, parrots have thick tongues that enable them to produce sounds resembling ours. Sound is produced by blowing air through two separate places in their syrinx, and at the same time producing the independent sounds required to produce consonants. The initial sound from the syrinx is shaped with the help of the throat, and then in the mouth with the tongue. In their research studies with grey parrots, Dianne Patterson and Irene Pepperberg reached important conclusions on vowel production: Due to the radically different anatomy of this parrot's vocal organ, even though they lack teeth and lips, they can produce sounds that closely resemble sounds produced by humans. Indeed, parrots and budgerigars can quite clearly imitate sounds such as "m" and "b," which we normally produce with the help of our lips.

Budgerigars, however, due to their small size, are not able to use the same technique as parrots.

Using their syrinx to create frequencies from 2,000 to 3,000 Hz, they then add on a second vibration. This system is known as frequency modulation or FM, the principle behind the AM (amplitude modulation) radios to be found in practically every home. These days, many FM





broadcasting stations add low transmitters to their signals which, in common with normal signals, are adjustable through a transmitter, but are of a very high frequency. While the frequency of normal signals varies from 20 to 20,000 Hz, the frequency of many low transmitters starts at 56,000 Hz. The main reason for using the FM system is to offset the major disadvantage of the AM system—namely, the interference of many natural or man-made radio sounds, called “parasites.” Because the weak signals of AM radio are quieter than the stronger ones, differences

in signal level are formed, which are then perceived as noise. AM receivers have no facility for cutting out these parasitic sounds.

To solve this problem, Edwin H. Armstrong invented a system for eliminating noise caused by the power of the waves. Instead of changing the transmission signal or the strength of the transmitter, he changed the frequency of sound waves per second. Thanks to this system, the amplitude of noise (strength of sound waves) could be reduced to a minimum. But scientists are still mystified how budgerigars manage

To solve this problem, Edwin H. Armstrong invented a system for eliminating noise caused by the power of the waves

to use this same system.

Of course, no little budgerigar can possibly work out for itself from the time it is hatched how to apply a series of principles discovered by man only after long trials. In the same way, no parrot can know that it must produce auxiliary sounds in order to make consonants distinct or to develop systems in its throat to enable it to do so. Also, it's not possible for such a system to be the end product of a series of blind coincidences. All these complex systems are without doubt, the work of God, the Creator.

Of course, no little budgerigar can possibly work out for itself from the time it is hatched how to apply a series of principles discovered by man only after long trials

Birds' Sense of Hearing

For birds to display their talents in communicating by sound, song and in the case of some birds, words, they require excellent hearing. At critical times in their lives, their sense of hearing becomes particularly important. Experiments have shown that in order for birds to learn their species' song, they need an auditory feedback system. Thanks to this system, young birds learn to compare the sounds they produce themselves with the patterns of a song they have memorized. If they were deaf, it wouldn't normally be possible for them to sing recognizable songs.

Birds' ears are well equipped for hearing, but they hear in a different

way from us. For them to recognize a tune, they have to hear it in always the same octave (a series of seven notes), whereas we can recognize a tune even if we hear it in a different octave. Birds cannot, but can instead recognize timbre—a fundamental note combined with harmonies. The ability to recognize timbre and harmonic variations lets birds hear and reply to many diverse sounds, and sometimes even reproduce them.

Birds can also hear shorter notes than we can. Humans process sounds in bytes in about 1/20th of a second, whereas birds can distinguish these sounds in 1/200th of a second, which means that birds are superior at separating sounds that arrive in very rapid succession. In other

words, a bird's capacity to perceive sound is approximately ten times greater, and in every note heard by a human, it can hear ten. Moreover, some birds are also able to hear lower sounds than we are. Their hearing sensitivity is so finely tuned that they can even tell the difference between pieces by such famous composers as Bach and Stravinsky.

Birds' extremely sensitive hearing functions perfectly. Clearly, each of this sense's components is created by special design, for if any one failed to work properly, the bird would not be able to hear anything. This point also disproves the theory that hearing evolved or emerged gradually, as a result of coincidental influences.



By: **Hurun Yahya** Famous World Renowned Writer.



Poetry by Imam AlShafee

*Part from the days where you used to do as you wish
And restrain your soul when the decree of Allah is ordained
And don't despair over the events of the past
For none of the events of the world were ever meant to remain
And be a man who is firm upon his affairs
And whose character is that of pardoning and nobility
And there is no sadness or happiness that is continuous
Just as there is there is no comfort or pain
If you are a person who is satisfied with what he has
Then you and the owner of all possessions are equal
And upon he who's open valley death descends upon
Then there is no earth or sky to protect you from it
And the earth of Allah is vast but
When the ordainment of Allah descends even the open valley congests
.Let the days rotate itself as no cure from death*



1) Have you seen Dubai Sun Magazine before?
☐ Yes
☐ No

2) Which of the following best describes Dubai Sun Magazine?

Unique	Ordinary	Neutral	Good	Bad
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Other (please specify)

3) Did you like the title of the magazine?
☐ Yes
☐ No

Other (please specify)

4) How did you come to know about Dubai Sun Magazine?

Friends	Family	Work	Ads	other
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

5) What type of articles do you like to read?

A) _____
B) _____
C) _____

5) How thoroughly do you read Dubai Sun Magazine?

Cover to cover	Just skim through	Selected items	not read it yet
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Additional comments

6) If you usually receive a printed copy what do you do with it?

Keep for reference	Pass to colleague/library	Others
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Other (please specify)

7) What is your overall opinion of Dubai Sun Magazine?
Printed
☐ Very good ☐ Good ☐ Average ☐ Poor

Online
☐ Very good ☐ Good ☐ Average ☐ Poor

Other (please specify)

8) Does the Magazine provide useful information?
☐ Always
☐ Mostly
☐ Sometimes
☐ Never

Additional comments

9) What do you think of the following?

Length of articles

☐ Too long ☐ All right ☐ Too short

Number of articles

☐ Too many ☐ All right ☐ Too few

Presentation of articles

☐ Very good ☐ Good ☐ Average ☐ Poor

Ease of reading

☐ Very easy ☐ Easy ☐ Difficult ☐ Very difficult

General appearance

☐ Very good ☐ Good ☐ Average ☐ Poor

Additional comments

10) On a scale of 1 - 5 please rate the value of the following:

	١ least) (value	٢	٣	٤	٥ most) (value
Basic Research					
Scientific Facts					
Family and Society					
Nature and Environment					
Islamic Finance					

11) Please suggest topics that you would like to see in future issues.

12) Which of the following are of value to you?

☐ Always ☐ Sometimes ☐ Never

Printed edition

☐ Always ☐ Sometimes ☐ Never

Online edition

Other (please specify)

☐

Please tick if you want to be added to our mailing list for the journal

:Name

:Address

:Country

