

THE MUSLIM WORLD LEAGUE

Journal



Dr. Al-Issa:

**“Extremists are
responsible for
their violations**





Letter From the Editor

Islamic Unity... a religious duty and cultural imperative

Every loyal and sincere Muslim aspires to see the day when the Islamic unity is a reality on the ground. It is a sublime goal which many consider as the only guarantee for coexistence between the Muslims and the only way for the prosperity of their countries. We should all share the conviction that Islamic unity is the inevitable and indispensable option.

We should all make efforts and work together to achieve Islamic unity based on our common human values transcending division and fighting. Our efforts should focus on the one and only Ummah described in the Noble Qur'an and this should be our supreme objective.

Islamic unity is a religious must as clearly expressed in the Noble Qur'an and hadith. The Noble Qur'an says, "And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves." (Surat Al-Imran, Verse: 103). "The believers are nothing else than brothers (in Islamic religion). So make reconciliation between your brothers." (Surat Al-Hujurat, Verse: 10); "...and do not dispute (with one another) lest you lose courage and your strength depart, and be patient. Surely, Allah is with those who are the patient ones." (Surat Al-Anfal, Verse: 46). The second verse above calls for meeting the requirements for unity while the third one rejects dispute and division because they disunite Muslims.

The Islamic teachings call for strengthening Islamic bonds of brotherhood and not engaging in any actions that cause hatred and deepen the differences. Unity is where the interest and benefit of Muslims lie.

Needless to say that Muslim communities have been suffering from hardships including conflicts, disputes, fanaticism, religious intolerance, narrow-mindedness regarding the comprehensiveness of Islam in addition to

narrow-minded thoughts of certain people or schools, and the emergence of blocs and parties that work to divide the Ummah and turn it into belligerent factions and parties. Add to this the classification of ideological orientations, which pose the greatest threat to social peace.

These things are against the Shari'ah teachings, rules and purposes. A Muslim should not be bigoted and have fanatic opinions about a certain group or school of thought. A Muslim should not discriminate against his fellow brother, nor kill him, or call him a kafir or even exclude him. A Muslim should focus on harmony and unity.

We should overlook unintentional mistakes and oversights and not shame, misguide, and exclude a fellow Muslim. We should dispel misconceptions using strong arguments and respect the opinions of scholars. We should not exaggerate jurisprudence differences in public because such differences should be discussed by and among scholars only.

It is sad that our societies have not complied with the teachings of the Noble Qur'an and the Sunnah of Prophet Muhammad (peace be upon him) although the Prophet urged us to do so and warned us against not following these two sources. He also warned us against hatred when he said, "Beware of hatred for it is the shearer; it does not shear hair but it shears religion."

In line with its responsibility toward the Ummah, the Muslim World League strives to unite all Muslims and bridge the differences between scholars and emphasize the scholars' role in bringing together all Muslims.

May Allah Almighty bless the MWL efforts and forums aiming to enhance Islamic unity as well as political and economic solidarity! And for Allah that is not hard.





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CON



Al-Issa: "Extremists are responsible for their violations"



MWL Secretary General receives
Egypt's Coptic Bishop Morcos in Riyadh

TENTS



MWL Secretary General Meets
Head of Lebanon's Druze Community



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Sheikh Dr. Al-Issa addresses the opening ceremony

Al-Issa: "Extremists are responsible for their violations"

Abu Dhabi

During the opening of the forum of reinforcing peace in Abu Dhabi, the Secretary General of Muslim World League (MWL), Sheikh Dr. Muhammad bin Abdulkarim Al-Issa stressed that difference and diversity are of human beings' nature. The conference called "Hilf Al-Fudul; Chance to Enhance Global Peace" was attended by 800 representatives of religions and human rights organizations. Sheikh Dr. Al-Issa made clear that the Islamic values that protected all legitimate rights and freedoms of others were not a grant or gift from human, but a mercy from Allah to all communities for the purpose of spreading peace, prosperity and stability. These Islamic values came as one bloc not divided and they are well-fortified against any penetration.





Sheikh Abdullah Bin Zayed, Dr. Al-Issa and Sheikh Bin Bia during the forum

Sheikh Dr. Al-Issa added that Islam established moral and ethical pillars foremost among them the preservation of the right of the other even enemies and warriors' because Islam's criterion is justice and human dignity. Allah says: "And if ye give your word, do justice thereunto, even though it be (against) a kinsman." Allah also says: ...and let not hatred of any people seduce you that ye deal not justly. Deal justly, that is nearer to your duty." These are rules and principles of Islamic religion that cannot be touched or violated under any pretext. Prophet Muhammad (peace be upon him) praised Hilf Al-Fudul that was a seventh-century alliance created by various Makkans, on top of them the Prophet of Islam, Muhammad, to establish fair commercial dealing. Because of Muhammad's role in its formation, the alliance plays a significant role in Islamic ethics. Because Fudul commonly means "virtuous" the alliance is often translated as League of the

Virtuous. The Prophet also said about this alliance: "If I were invited to this alliance in Islam, I would attend."

Sheikh Dr. Al-Issa mentioned three serious mistakes some people commit when trying to understand some historical facts. First, those who commit absurd practices and acts of hatred and terrorism are only responsible for their acts and violations. All religions are full of followers who commit violations and practices of hatred, while their religions are innocent of these violations and practices. Second, all international intellectuals did not notice that Islamic religion safeguard the legitimate rights and freedoms of people without exception, to the extent that scholars and jurists of Islam confirmed that Allah upholds the just state and neglects the unjust one regardless of religion. Consequently, the criterion and principle of justice are applied to all. Third mistake is that opinions are circulated from time to time about the position of





Sheikh Abdullah bin Zayed mediated by Dr. Muhammad Al-Issa and Sheikh Bin Bia

Islam with respect to other religions. Those who believe that Islam came to uproot other religions are very wrong. Those wrong intellectuals also provide examples that Islam spread with sword and they also cite some historical facts or the misinterpretations of the texts that are not complete. Prophet Muhammad's life is full of examples of mercy and justice to all people. Allah says: "And if thy Lord willed, all who are in the earth would have believed together. Wouldst thou (Muhammad) compel men until they are believers?" the speech is directed to the Islamic nation.

Sheikh Dr. Al-Issa rejected what is circulated by some writers about Islam. They say that Islam denied the right of existence of some heavenly religions to live in peace. Sheikh Dr. Al-Issa pointed out that Islam understands the existence of all religions as an inevitable universal law and difference and diversity are of the nature of human beings.

Regarding Judaism and Christianity,

Sheikh Dr. Al-Issa said: "The Islamic Constitution granted them an exceptional privilege in its jurisprudence. Islam also named the followers of those two heavenly religions the people of the Book together with protecting the rights of other religions. In addition, Islam put spot light on all religious minorities. This occurred when Prophet Muhammad, peace be upon him, traveled to Madinah fleeing the persecution of the disbelievers of Quraish tribe. In Madinah, the Prophet established the rules of comprehensive citizenship and gave minorities all their rights to live in peace. Sheikh Dr. Al-Issa made clear that some historical events that took place between Islam and other religions were the result of purely political disputes that have no relations with the existence of other. This is an irrefutable historical fact. Some intellectuals misunderstand these historical facts because of their lack of knowledge of the truth from their authenticated sources

Sheikh Dr. Al-Issa stressed that the Is-





Side of the forum attendance

lamic religion is the religion of mercy and tolerance. Allah says: “We sent thee (Prophet Muhammad) not save as a mercy for all people.” The Prophet also said: “I was sent to perfect good character.” Allah revealed Islam to give followers of other religions all their rights not to deprive them of their rights. Islam also urged its followers to pardon even the aggressor. Allah says: “The guerdon of an ill-deed is an ill the like thereof. But whosoever pardoneth and amendeth his wage is the affair of Allah. Lo! He loveth not wrong-doers.” The Prophet, peace be upon him, pardoned the pagans of Quraish who inflicted upon him and his companions the severest forms of harm and persecution after he defeated them in the conquest of Makkah. The Prophet mentioned the story of Prophet Yusuf (peace be upon him) when he pardoned his brothers who did harm to him. The Prophet recited this Qur’anic verse: “He said: Have no fear this day! May Allah forgive you, and He is the Most Merciful of

those who show mercy.”

Sheikh Dr. Al-Issa stressed that Islam’s preserving for the rights of minorities is a cornerstone of its justice and high values. Madinah’s Document that has recently been discussed in Marrakech Conference was the best example. Every jurist in Islam knows that any scene that goes beyond that natural context is justified by the law of war for everyone at that time. Allah says in the Holy Qur’an: “Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.” Sheikh Dr. Al-Issa concluded his speech by stressing the impossibility of the emergence of an alliance of world peace until internal peace is achieved with the human self, individuals and societies.



MWL Secretary General Meets Head of Lebanon's Druze Community

Makkah-MWL

Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa has recently received a delegation of the Druze Unitarian Community in Lebanon, led by Sheikh Ghassan Al-Halaby.

During the meeting held at the MWL headquarters in Makkah, both sides discussed several topics related to unifying Islamic efforts to confront conflicts and strife.

They asserted that Islamic unity serves the interests of all parties, consolidates values of tolerance and cooperation and enhances relations with the other.

They also stressed the need to inspire higher values from joint Islamic guidance and un-

derstand the importance of communication to reach enlightened dialogue against the clash of cultures.

The delegation also included Sheikh Ghandy Makarem, the Community's Judge, Sheikh Sami Abul-Mona, President of the Druze Council's Cultural Committee and Secretary General of Irfan Unitarian Establishment, Sheikh Samy Abdekhaleq, Member of the Druze Council's Endowment, Sheikh Khaldoun Al-Hasneya, Secretary General of Sheikh Akl of the Community, Sheikh Halim Al-Debissy, Member of Irfan Unitarian Establishment, Sheikh Nedal Gammaz, Member of Irfan Unitarian Establishment and Sheikh Yehia Abdelkhaleq from the Faculty of Unitarian Sciences.



H.E. the SG Sheik Dr. Al-Issa received the Ambassador of the State of Kuwait



Sheikh Dr. Al-Issa receives Coordinator of Russia-Islamic World Strategic Vision Group



The Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa received in his office in Riyadh His Excellency the Coordinator of Strategic Vision Group between Russia and the Islamic World, Ambassador Dr. Veniamin Popov and his accompanying delegation in the presence of the Deputy Ambassador and Advisor of the Russian Embassy to the Kingdom of Saudi Arabia Mr. Igor Bosch. During the meeting, a number of issues of common interest were discussed.

H.E. the SG Sheik Dr. Al-Issa received the US Ambassador



HE the SG Sheikh Dr. Muhammad Abdulkarim Al-Issa received the US Ambassador for Religious Freedoms, Mr. Sam Brownback. They discussed a number of issues, especially that of some Muslim minorities suffering from discrimination, deprivation, abuse and persecution in some countries.



MWL Secretary General receives Egypt's Coptic Bishop Morcos in Riyadh

Riyadh-MWL

Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa received in his Riyadh office Bishop Morcos, the General Bishop of Shobra of Egypt's Coptic Orthodox Church.

During the meeting, the two sides discussed a number of issues of common interest.

The meeting was attended by members of the Egyptian Embassy to the Kingdom of Saudi Arabia.





His Excellency the Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa with Adama Dieng, the UN Secretary-General's Special Advisor exploring issues of mutual interests during a recent meeting.

H.E. the SG Sheik Dr. Al-Issa received the President of RSOR

His Excellency the Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa receives the President of Rohingya Solidarity Organization Mr. Salimullah Hussein Abdurrahman.



H.E. Dr. Al-Issa received the Advisor for Religious Affairs of the Republic of France



His Excellency the Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa has received here the Advisor for Religious Affairs of the Republic of France Jean-Christophe Peaucelle, in the presence of French Ambassador to Kingdom of Saudi Arabia, Francois Gouyette . During the meeting, a number of issues of common interests were discussed.





Sheikh Dr. Al-Issa during the opening of the Center

Sheikh Dr. Al-Issa inaugurates emergency center affiliated to IORWD

Jeddah-MWL

The Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa has inaugurated the emergency center affiliated to the International Organization for Relief, Welfare and Development (IORWD) at its headquarters in Jeddah. The center is responsible for providing the latest developments and reports issued by the specialized agencies including the United Nations Office for the Coordination of Humanitarian Affairs (OCHA), the United Nations International Strategy for Disaster Reduction (UNISDR) and the sources of agencies operating in the emergency sector.



Sheikh Dr. Al-Issa listened during the inauguration to a detailed explanation from Secretary General of the IORWD Dr. Abdulaziz Ahmad Sarhan about the role and responsibilities of the center in managing disasters and providing the needs for all affected states. The center is aimed at making IORWD a benchmark for all humanitarian works and the first option of donors as well as implementing development programs and projects through observing urgent situations together with evaluating the swiftness of response in mitigating the effects of crises and disasters on the affected communities.

Dr. Sarhan said that the center has subscribed in alert observatories and created database on emergency work for each office, a matter which facilitates the process of follow-up and contact with bodies that provide information about crises and disasters. In addition, the center will send a voluntary emergency team to monitor and assess needs and support the office

in drawing up a plan for the urgent response. Sheikh Dr. Al-Issa extended gratitude and appreciation to all strenuous efforts exerted in this regard, pointing out that the IORWD carries out the activities and tasks assigned including implementation of relief and developmental tasks worldwide in accordance with professionally planned goals and programs. He also stressed that the IORWD has taken major steps in serving all the affected and needy all over the world and offering humanitarian assistance to the beneficiaries in a dignified way regardless of their ethnicity or religious affiliation and in accordance with principles of Islam.

Allah the Almighty says in Surat Al-Insan, Verse (8), “And feed with food the needy wretch, the orphan and the prisoner, for love of Him,” The prisoner here is the fighter who was taken as captive and Islam obliges believers to give food and assistance to him. This is the mercy of Islam.





Muslim World League's relief campaign targets 40,000 African refugees

JEDDAH:

The Muslim World League (MWL), represented by International Organization for Relief, Welfare and Development (IORWD), has implemented an urgent relief campaign distributing food baskets to more than 40,000 refugees from Central Africa who are residing in the refugee camps on Chad's borders.

MWL has been providing relief since the

beginning of the armed conflict in Central Africa and the displacement of its residents to neighboring countries, including Chad.

MWL is the only international humanitarian organization that is still providing aid for Central Africans, with the big support of relevant governmental and security bodies in Chad, while all other organizations have stopped their work on the borders for different reasons.



The Secretary General of the MWL, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa stressed the need to continue supporting these vulnerable groups, consisted mostly of women and children. The aid must cover all their basic needs, along with health requirements and clothes, he added.

MWL has pledged to continue aiding the displaced Central Africans, no matter how dangerous the conditions get, as it strongly believes in the greatness of its humanitarian mission and the cause of the Islamic religion that is tolerant toward all religions and races.

MWL extended thanks and appreciation for Abad Al-Sayer, Governor of Southern Chad, for supporting the efforts of MWL's teams in the camps.

MWL said the urgent relief campaign targeted four camps on the borders between Chad and Central Africa, where 8,400 food baskets were distributed.

The MWL team has made strenuous ef-

forts to reach this dangerous border area, located more than a thousand kilometers from Djamena, the capital of Chad.

The team was also able to include 150 new refugees, who escaped to a border school, in MWL's distribution plan, thanks to the MWL long experience in the field and in recognition of the new refugees' urgent need for relief, after the long distances they had traveled to reach the safe area.

MWL said that it will not fail to implement health, developmental and relief works in Africa in general, and in Chad in particular.

MWL also noted that it will start implementing programs focusing on health on a periodic basis in most regions of Chad, where it manages one of the best health centers in the capital.

The aid will also cover establishing urban centers, building mosques and digging wells, along with programs for orphans and urgent relief campaigns.





Yusuf Estes: Islamic dialogue increases awareness and knowledge about Islam

Dr. Osman Abu Zeid

The Muslim World League (MWL) Journal recently interviewed Sheikh Yusuf Estes while he was in Makkah attending the MWL Supreme Council, of which he is a member.





Yusuf Estes was born a white Anglo-Saxon Protestant in 1944 to a musically-talented Christian family in Midwest America. He became successful in the music business, owning stores and appearing on TV shows, and he used his talents to promote faith in God and preach from the Bible. In 1991, his father introduced him to a Muslim from Egypt. Sheikh Yusuf immediately tried to convert him to Christianity, but instead the Muslim offered a true understanding about Islam and brought about a real awakening. Sheikh Yusuf learned that Islam is not just a blind faith and that there is only one version of the Noble Qur'an that has never changed for over 1,400 years.

Sheikh Yusuf thought hard and prayed deeply in his heart for guidance. After prostrating and laying his head on the ground, asking Almighty God to guide him, the guidance came and he accepted God's will in complete peace. He entered Islam in July 1991.

Since coming to Islam, he has helped thousands of new people entering Islam, even while answering many harsh attacks against Muslims, using only straight talk, simple humor and a lot of love. He brings the pure message of Islam in simple English terms and makes it fun and easy to understand, using references to the Noble Qur'an and teachings of Islam.

Here follows Sheikh Yusuf's interview with the MWL Journal:

Islam is the fastest growing religion in the world today, yet is it misunderstood, how can we affect these misconceptions?

This is a very good question, and because the question contains a statement I always like to clarify the statements mentioned because sometimes they're not correct. Islam is not the fastest growing group of people on earth today, Islam is the fastest growing religion... Yes, but it's not the fastest growing group. The fastest growing group is 'molhideen' or atheists because people are leaving other religions to come to Islam but more of those

people are leaving their religions to become atheists. And the attraction there is that there is no God whatsoever. And if there's no God, then they don't have to worry about morality, you don't have to worry about it but I have to be a good person, that defines good in your eyes, this is good in my eyes something else is good... they start playing with words even worse now more than what they were doing before, because up to now we've been talking about words and the importance of it, now you have concepts that have been offered and these people are accepting concepts such as that everything in the universe came about by accident, it is just a big accident. But you cannot logically take the universe itself and say it could come by accident because we know what accidents are. If the building is falling down, this is not something beautiful, so if it's by accident, if it's by an explosion then how do you explain the beauty of the universe itself when people sit at night and look at the universe and are so overwhelmed? How do people when they're in the laboratories looking at a microscope and the beauty of what they're seeing in front



of them, amazing things that they see how do you keep looking at these things and saying that there's the accident here? So now I'm off the topic a little bit because of this digression but if you understand that the fastest thing is growing from Buddhism, Hinduism, from the people of the Christians, Jews and from even Muslims leaving Islam. This means a different question needs to be asked.

What is the fastest growing group? Two groups are growing too fast. Islam is growing too fast, but also this group that used to be very small, very tiny group 200 years ago - people who do not believe anything. There is always people who believe in God, in statues,

in images. But if you realize that this group today is becoming the biggest after Islam and one day will be even more than Islam, that's the thing we need to look at. But now what are misconceptions regarding this? People aren't going to Islam as opposed to believing in God. Actually atheism is what the problem is. People are leaving all religions to atheism, that's the problem. Let's look at the real problem. Choosing to follow Mosses (peace be upon him) if you know what he really taught is not the worst thing in the world, choosing to follow Issa or Jesus (peace be upon him) is not the worst thing in the world and following Muhammad (peace upon him) is not the worst



thing in the world. These all are very positive directions where people are going, but when you talk about somebody that says there is no God, that means there are no morals, it doesn't matter what I do, it's all by accident anyway. This is a very dangerous concept. So I think that aligning ourselves with those who are trying to keep people believing in God and being good people will be at the end of the day a better call than just saying if you don't believe in Allah and you don't believe in Muhammad, without them even knowing who Muhammad is, then you're going to go to hell, I don't think that's the proper call to make. I think it would be a lot better to align ourselves more with these; they call it interactive dawah or interactive voices that we bring together moderate and gave people the chance to explain. And I like to mention something that you didn't ask me, what do you think about debates? But I want to put the question out there because it can be very damaging. A debate especially with someone who is not well-versed in the subject is not really a debate anymore. You have people trying to show off what they know; did you hear about

the debate between sheik so and so and pastor so and so; let's all watch this debate and vote who we think is the best one. I don't want to vote for either one of them because you are dividing the people even further apart which is not our goal.

What about the methodology which late Ahmad Deedat used for debates?

Actually because they invited me to take his place after he passed away, I went there I watched it there. Their entire operation is entirely beautiful; he had so many wonderful things, but some people knew he could debate and knew he had ability to offset some of the attacks coming on Islam in those early days and that's what he did. I think he did an excellent job in some of what he did; however, whenever somebody would attack him he's, like a normal person, would attack back with something better. Jimmy Swaggart was not that well-known in the world, he was well-known to some of the Christians but became very famous from his debate with Deedat. Also, the Christians felt he won the debate, and I know this because when I was working in the prisons, they were circulating this

same exact debate. I always wanted to ask a question, so when I went to that part of Louisiana, USA, where they had the debate, hurricane Katrina had wiped it out. When I was there with the aftermath, they call it relief work, I met some of the very brothers who invited Ahmad Deedat over. They said yes we invited him over, we were on the board, we were the ones who brought him over.

Did you meet Ahmad Deedat?

We didn't meet, I was in the same building with him where he was giving his speeches. We didn't get to actually meet. But his son yes, I know his son Yousif. To come back to this, when I was there with those guys, I asked them the question I always wanted to ask: Before the debate did you guys have any relationships with Christians? They said "yes". I said how was it? They said, "very good", we had a good relationship with them, that's how we got them all to come out to the debate. I said okay my question is now what is your relationship with your community after the debate? They said it's always been bad and we were never





able to fix it. So there is your answer for debates; if it's not done according to Islam, it won't work. The Islamic debate is bringing two scholars who have opposing opinions on some things but they have evidence for what they're saying and they are not there to show off and not trying to attack each other, they are not trying to say "I'm better than you are" or something like that. You don't find that today. When people are on the Internet or social media, they are attacking each other. And you have this one from Canada who's going to debate and this one from Georgia and it doesn't work. When I first came to Islam maybe three months or four months old in Islam, there was to be a dialogue or discussion between an Arab Christian preacher and a Muslim scholar from Canada. I was the one on stage handling the camera work, because I volunteered my camera to come out and do that, I'm watching the people in the audience and I am watching what the speakers are doing and it turned into a debate not because that the Muslim scholar wanted that at all, no, he even said that in the beginning, this is to be a discussion. Also, it was clear that the preacher wanted people to hate Islam; he was from the same place, and both of them were opposing few points on religion and this man wanted to excite the people and his own people and get donations because I saw the pamphlet which says they needed money to fight these Muslims. That's not a discussion, that's somebody challenging. So what happened at the end of that was a big division again, but I liked one thing a Christian minister opened the program up, he held the position of a moderator and it was about this minister, he said something real clear and I use it today. He said "This is not to be a debate, this is to be a dialogue

**ISLAM IS NOT THE FAST-
EST GROWING GROUP OF
PEOPLE ON EARTH TO-
DAY, ISLAM IS THE FAST-
EST GROWING RELIGION**

because we find the debates bring a lot of heat but not too much light". So we want light, we don't need heat and we want to avoid these kinds of open debates. But if someone wants to ask questions, he is welcome, if you want to tell me you want to make statement, well, I wanted to clarify something from the beginning, yes Islam is the fastest growing religion but the fastest growing group is atheists. So let's look at what the reality is and go to the word 'mizan' or balance. We need to keep staying balanced, let's not go off one way or the other.

Finally we have the Muslim World League efforts in the world in the interfaith dialog and coexistence with others. What is your opinion on what the Secretary-General is doing in so many countries?

Well, first of all I don't want to take any credit for anything that is not due to me, but I have been associated with a number of organizations over the years and the foundation that I went to was the Islamic Foundation of America, I went to the Washington DC in the 1990s to be part of that, and while I was there I got to meet the people





**FINALLY I GOT TO MEET AND
WORK CLOSELY WITH THE
MUSLIM WORLD LEAGUE.
THIS IS AN HONOR TO ME
TO HAVE THIS CHANCE**

from the World Assembly of Muslim Youth (WAMY) and finally got to meet and work closely with some of the people from the Muslim World League. This is an honor to me to have this chance to vocalize and hear back from some of these great wonderful teachers. You can't even begin to scratch the surface of this short talk, the wonderful things like what currently we are doing or what can we do or should we be doing. To know the world situation of the human beings is an amazing thing to start with. For instance, if you go to Indonesia, they have a better understanding of what's going on in the United States than some people in the United States have about Indonesia. In some cases you will find some people in other countries know more about what's happening in the United States than the people in the United States. So this awareness is a big thing. To me the awareness of what Islam is really about, but not by dialogue, everything I've been doing now is but talking and talking and talking and answer this or that question, which is nothing compared to that actions. When you see a small boy going out of his way to give something... I'll give you

the example that came to my mind. When I was in the City of Mandera, Kenya, over 10 years ago helping to bring relief effort for dawah, there was no water anywhere and holes were drilled by the government. We wanted to put the equipment there to bring the water up and while we were there we wanted to give water to the people. But we also had some little dates and cookies and so many of the children came up and the elders were kind of shy to come up and put their hands out, they would just stand in the back. But the children would come up and grab whatever they could and Sheikh Matar Sabry standing next to me had a box and a child came and grabbed the whole box away from him and ran away from him. I said "Wow what's this kid is doing, that's greedy man". He said, "Watch and look at what he's doing." The boy took this box and went to all the seniors, the older people in the back and to the children in the back and he wanted to pass them out, didn't keep one for himself and I started crying and said "Oh I was wrong, I was assuming something". And this is what we all do, we look at what you're doing from our perspective. Rasool Allah told us about this when he said it is like somebody who's going down to the water in the morning and he is making 'wadoo', and he's washing himself, maybe he's going to pray; and he sees somebody else on the other side of the river doing something similar and he's saying to himself this guy is a good guy and washing himself to pray but the other guy actually is a thief and he's washing himself from something he stole and he's thinking this man is the thief just like me. So we have intensity to put our own feelings and own thinking on a person without realizing that it's not that person, I'm looking at a reflection of myself.





Muslim Unity: An Ordained Duty for Muslims

By Ahmed Kamal El-Din Izzeddin

“And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah’s favour on you; for ye were enemies and He joined your hearts in love, so that by His Grace, ye became brethren; and ye were on the brink of the pit of Fire, and He saved you from it. Thus doth Allah make His Signs clear to you: That ye may be guided”.





This verse of the Qur'an has been much quoted by Muslims of all walks of life, and all affiliations, every time, everywhere, yet the precious goal remains unachieved, if not unachievable. The Muslim Umma, or nation, is still by large falling apart.

Unity is a multifaceted concept with various connotations. But the most relevant in our context here is bipartite: Unity can mean the unity of ranks, or organizational unity. It can also mean the unity of words, or viewpoints. Full unity comprises both parts, so that a group would be organizationally united, but also carrying ideas that are basically similar.

Verse 103 of Surat Al-Imran, quoted at the beginning of this article, provides a focal point for unity, namely, God the Almighty, or Allah, in Arabic. Unity towards God entails subservience to God, with the intention to obey God unquestioningly. This is indeed different from obedience offered to any human or other mundane entity where advenient, willing and total submission would be unthinkable. God is the creator of all beings, and deserves worship by all. Other entities do not qualify for such a place, since they are all created, not creators, among other reasons. And by talking of "God" one refers to all that God has ordained, which is embodied in His book, the Qur'an, sent to mankind through his messenger, the Prophet Muhammad, peace be upon him. These two sources include all the ethos and directives needed for a full understanding of man's relations with the universe and with God.

For Muslims to achieve and maintain unity, they must revolve around the word of God, which includes His instructions and guidance. People differ in their understanding of the text that resembles the word of God, due to different methods of thinking,

but also possibly due to different spatial and temporal circumstances. The resultant different outlooks, however, should not be counted as real differences, since each version can be traced back to the same origin through logical and other means of thinking. In fact, even where such logical nexus is broken or mistaken, the process of reasoning that leads to the mistaken conclusion would be rewarded for by God provided the relevant individual has exerted his utmost honest mental efforts towards understanding the meaning of the word of God. Such reward would be doubled where the ultimate result of the reasoning comes to be correct. This is because the correct reasoning involves two elements: the first is represented by the honest mental effort intended to understand the meaning of the divine text. The second element is success in reaching a correct conclusion, which can then be beneficial to other people who might be searching for the truth.

The importance of the aforesaid cannot be overstated. Muslims should not expect to be exact copies of one another. Each Muslim should endeavor to follow the righteous path, with good intentions and honest efforts, working hard for the attainment of a truthful result, but regardless of how different such result may turn out to be. It is the purity of intention that counts, rather than the image or content of the resulting outcome. Accordingly, Muslims with different practices should not use that fact as a reason for any clashes. They of course can conduct dialogue in order to explore the processes followed by every Muslim which was behind her or his current practices. Such dialogue would enrich their understanding of one another, but also their comprehension of their own religion. Differences would therefore become a means of education and





harmony rather than a cause for conflict and hatred. But alas, that is not always the case.

In reality, Muslims have innumerable factors which would assist any efforts toward unification. For one thing, they are following the same basic tenets of the same religion, regardless of differences relating to peripheral issues that would by no means affect the major principles. Secondly, they constitute a significantly sizeable portion of the global population. A study conducted by Pew Research Center in 2015 reveals that global Muslim population in that year amounted to 1.8 billion (out of 7.3 billion total world population). That makes up almost one quarter of global population. The number as well as the percentage is expected to increase. Even the percent change in population size is enormous, according to the same study.

Thanks to simple demographics, “Muslims will grow more than twice as fast as the overall world population between 2015 and 2060 and, in the second half of this century, will likely surpass Christians as the world’s largest religious group. While the world’s population is projected to grow 32% in the coming decades, the number of Muslims is expected to increase by 70% – from 1.8 billion in 2015 to nearly 3 billion in 2060. In 2015, Muslims made up 24.1% of the global population. Forty-five years later, they are expected to make up more than three-in-ten of the world’s people (31.1%).”

There are a number of projects which reflect a measure of unity among Muslims and, most importantly, Muslim countries. These include the Organization of Islamic Cooperation (OIC), the Muslim World League (MWL), the Islamic Development Bank (IDB), and – more recently – the Islamic Military Counter Terrorism Coalition. At



the level of peoples, however, much effort is yet to be exerted towards the establishment of deeper contacts between different Muslim peoples, of various cultures and ethnic origins. As already hinted before, such diversity of affiliations should be a source of enrichment and creativity for Muslims. It also reflects the in-built tolerance of the Islamic religion which sets no barriers whatsoever before embracing the faith which is based on any racial, cultural or other natural, born or acquired affiliation of the human being. It should be admitted that nation state boundary barriers played a considerable role in keeping Muslim peoples apart, despite all existing facilities for the cross-border movement of people. While Islam does not recognize the maintenance of borders between





Muslim nations, exigencies of political and historical realities determined controls on passage and residence of Muslims even in Muslim countries other than their homelands. Some aspects of regional cooperation, however, are serving the cause of the would be unity, such as the Gulf Cooperation Council in the Middle East, but the journey remains a long way before attaining the ultimate objective.

To conclude, unity is emphatically ordained in the Qur'an and by the Prophet Muhammad, may peace be upon him, which makes such a goal a sacrosanct purpose for Muslims. It is a duty that Muslims should work for unity, cooperate and exchange not only goods and services but also greetings and love. An isolated individual can indeed

worship God, but group worship is favored in Islam, such as the difference between offering the prayers individually and performing the same in congregation. The difference for the purposes of reward is twenty seven degrees, as mentioned by the Prophet, peace be upon him. The incentive is intended to assure cooperation and unity, even when it comes to acts of worship. The current aspects of cooperation among Muslims are quite meager, especially when compared with the huge human resources and even natural resources owned by Muslims and Muslim countries around the globe, including oil and other minerals, but also agricultural and animal resources. The OIC, as one example of a global structure intended to coordinate the efforts of Muslim countries and gear them towards unity, is expected to come out with innovative ideas that would tap on the said resources and bring the Umma closer to their supposed dreams in the path towards God the Almighty. However limited in scope, the Hajj (or pilgrimage to Makkah) experience speaks volumes on how Muslims do have the potential of coming together. It represents a miniature of Muslim unity, albeit within limited boundaries and timeframe. A broader scale unity can be achieved if Muslim leaders can manage to reconcile with the popular ambitions of Muslim peoples, facilitate their cross-border movements, encourage inter-Muslim trade and inter-Muslim marriages, and deepen the ties between Muslim countries in all other aspects. When the peoples are closer to one another, all other political, bureaucratic, diplomatic and administrative obstacles to unity can very easily be removed and the path opened to a unified global sphere for Muslims to enjoy.

Courtesy: Pew Research Center.





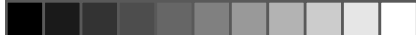
Spread of Islam: The Peace, Equality and Justice

Dr. Sumaiya Ahmed

Islam is a monotheistic religion. Besides monotheism, it lays stress on social equality, universal brotherhood and tolerance. It emphasizes the importance of piety and devotion rather than birth or color as a criterion for great-

ness and nearness to Allah. Prophet Muhammad (peace be upon him) was born in Makkah of a leading Quraish tribe in 570 C.E. He opposed the superstitions and evil practices that were prevalent in Arabia. He preached Islamic





religion, the religion of the past Prophets. The basic teachings of Islam is, Allah is one and He has no form. He is all Powerful and Merciful. All men are equal and there should be no difference amongst them. Everyone who is a follower of Islam has equal rights. Everyman who believed in Allah and followed the path of Islam, could not be classed as low. All Muslims are equal. Allah is the creator of all things, He is the one; the Almighty. Allah is the infinite beauty. Allah loved those who are good. The greatest message of Islam is the unity of Allah and fraternity of all human beings. It has caused the fusion of races and abolished distinctions of caste and color. It taught fraternity in its true sense. Prophet Muhammad (peace be upon him) directed his attention towards the establishment of a new society of equals. Rank in this new society was to be determined not by aristocratic descent, but by the degree of faith and piety. The most devout of the believers are the most worthy in the sight of Allah.

Prophet Muhammad (peace be upon him)

When Muhammad (peace be upon him) appeared in history, the world was characterized by social injustice and religious tyranny and oppression of the weak by the strong. These widespread and deeply-rooted systems were abolished by Muhammad (peace be upon him). His law was one for all. Equality, justice, and love for everyone. He created a set of international principles and systems previously unknown to the Arabs and spread them far and wide. Similar principles and systems were also established in the Western world but until many centuries later. For instance, he established a balanced economic system and a consultative political system. He created clear laws and principles based on human rights and

international relations in times of peace and in time of war. He ensured freedom of religion and equal rights to all people (regardless of nationality, skin color, gender and religion)

Built a New United Society (Ummah):

The Muslim Ummah had come into being soon after the emergence of Islam at Makkah but its members were not allowed by the pagans and vested interests to lead a peaceful and honorable life at Makkah and elsewhere. Muhammad (peace be upon him) was in search of a place where he and his followers could live in peace and devise ways and means for the spread of Islam. His visits to Al-Taif, Amir bin Sasa'ah and his approaches to the tribes outside Makkah including the tribes in Yathrib reveal the fact that Muhammad (peace be upon him) was in search of a place where he could practically implement the ideology of his message, because vision (ideology) can only be realized in space and time. It is to be noted that when Muhammad (peace be upon him) began to preach his mission, submission to it meant to listen and obey Allah and His Messenger. Islam was offered by Muhammad (peace be upon him) to each individual and his tribe and the latter surrendered his/its will to the will of Allah, Who in return, promised continuous guidance to mankind through His Messenger. The individual covenant became a base for the establishment of the civil society at Makkah which was quite distinct and apart from the already existing society based on blood, locality or linguistic affiliations. Once the moral and psychological foundations of the new community of Islam were laid down on the basis of such covenants, the next logical step in the development of the Ummah was the establishment of organized authority





Established the Peaceful Society:

Al-Madinah consisted of various communities, principally Muslim Arabs from Makkah (the Muhajireen or Emigrants), Muslim Arabs from Yathrib (the Ansar or Supporters), the Jews from Yathrib (Madinah), and other people who were at that time still pagans. The Prophet (peace be upon him) set a precedent and promulgated for its plural society the “Constitution of Al-Madinah”, the first written democratic constitution in the world, giving equal rights as well as equal responsibilities to citizens, and establishing the principle of consultation with the people as a method of government.

“So by mercy from Allah, [O Muhammad], you were lenient with them. And if you had been rude [in speech] and harsh in heart, they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely [upon Him].”

(Surat Al-Imran, verse 159)

The Concept of Constitution certainly brought about a revolutionary change to Arabia by providing the people with a public legal entity for seeking justice, in place of everyone seeking it with the power of his own hand or, at best, that of his family. It brought an end for all time to the chaos of tribalism and laid the basis for a wider institution, namely, a state. The Prophet set another precedent by inviting the Jews to join this new society as an independent community within the Muslim state. The Jews accepted, and the agreement known as the Covenant of Al-Madinah (constitution of Al-Madinah) was signed in 622 C.E. where they became equal citizens of the new society of Al-Madinah.

It was a giant leap for humanity that established the basis for treatment of non-Muslim minorities within the Muslim State, which was far superior to the norms of the time. The Constitution of Al-Madinah guaranteed for all the parties of the covenant equality and freedom of religion; emphasized the sanctity of Al-Madinah, life, and individual possessions; and prohibited crime. The Constitution of Al-Madinah stressed the importance of showing belonging and patriotism to the society. All residents of Al-Madinah, according to the articles of its Constitution, should cooperate in establishing justice, support one another in combating aggression, and help one another do righteous acts. The charter made it clear that this is a general duty shared by all, regardless of creeds, races, or complexions. The charter stipulated the following:

- They (those who sign the treaty) should support one another in combating the attacks waged against any of them.
- They, together, should back up the oppressed.
- They, together, should fight against any enemy attacking Yathrib (Al-Madinah).

The early Muslim Community that Prophet Muhammad (peace be upon him) built blossomed into a group of people who cooperated with people of other religious, with whom they lived in the same society of Al-Madinah, and fought with against whoever tried to destabilize their community

Mutual cooperation in worldly affairs encompassed all citizens of Al-Madinah, who shared a common destiny neighborhood and sometimes kingship and extended to include economic and commercial fields, thus promoting tolerance, understanding, mutual respect, and peaceful coexistence within their society.





“Except for those who take refuge with a people between yourselves and whom is a treaty or those who come to you, their hearts strained at [the prospect of] fighting you or fighting their own people. And if Allah had willed, He could have given them power over you, and they would have fought you. So if they remove themselves from you and do not fight you and offer you peace, then Allah has not made for you a cause [for fighting] against them.” (Surat Al-Nisa, verse 90)

Equality and Justice:

The Prophet and his followers, as dedicated men, sacrificed everything for the cause of truth and social equality: their lives, hearts and homes, wealth and possessions, families and tribes, comforts and personal advantages. They migrated to places of safety and security from where they ceaselessly waged wars against the old orders to transform them into new orders of justice and equality, a paradise of truth, love and brotherhood on earth. In the words of the Qur'an,

“Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment.” (Surat Al-Tawbah, Verse 111)

Prophet Muhammad (peace be upon him) revolutionary combines two roles: the role of a Prophet, who is divinely inspired and guided by the divine truth, and the role of a revolutionary who brings radical changes in the old social order and transform modes and patterns

of human behavior, thought, emotions and morals according to the revealed truth. Thus, revelation is revolution and revolution is revelation. The revelation, in the first stage, transforms the Prophet- revolutionary and afterwards, this revealed truth morally and socially resurrects the corrupt and dead society, like the rain which brings life to a barren land.

The outcome of this principle of unity of man is the peace, equality, and justice of mankind which has abundant proofs in the Qur'an and Islamic tradition. This is the main explanation for Islamic universalism and internationalism which helped its spread

Concluding Remarks:

In the area conquered by the Arabs or Muslims armies the conquered people did not find Muslim rule too oppressive. Islamic codes of law and administration were far less rigid and far-reaching than the Roman. Islam was a simple faith which many peoples could understand and appreciate easily. So, in the course of time, many Byzantine and Persian Christians turned to Islam. The fact that the appearance of Islam was followed by a new burst of activities and an unexpected success of mass conversion instead of collapse shows that Islam was the answer to great political, social, moral cultural etc., needs. A vacuum of many aspects was felt by the followers of old religions, which was filled only with Islam, a gap which other religious and political and cultural system did not and could not fill. It is unanimously accepted by impartial scholars that in the rise of Islam and its spread there was a blinding example of revolutionary change which was facilitated by the corruption of both religious and political systems of the regions into which Islam penetrated and grew.



From the 'City of Saints' Fez to 'Priest's Town' Preston – A lone Muslim grave in Edwardian Britain

By IsmaeelNakhuda



It was while clearing out brambles in the early 1970s on the edge of the Muslim section of Preston's Victorian cemetery when volunteers from the city's mosques stumbled on an old headstone with inscriptions in both Arabic and corresponding English.

The discovery of the grave dating from 1906 baffled local Muslims—how did a Muslim come to be buried in Lancashire at the turn of the century. Ornatly carved, the headstone is clearly Islamic in design with inscriptions in Arabic and English.

“Oh he who is deceased and whose mention will be forever,” reads Arabic. “Here definitely rests Ahmad bin Ibrahim Al-Marakashi whose soul departed to its Creator on Wednesday 28 Dhul-Qa’ada 1324.” (Dhul-Qa’ada being the eleventh Islamic lunar month and 1324 being the Islamic year). The English inscription below the Arabic reads: “Here repose the mortal remains of Ahmad Bin Ibrahim of Marakash Morocco, who died January 24th, 1906, aged 60 years.”

For the Muslims of Preston, the grave became an enigma. No one knew who Ahmad was, or what he was doing in Preston and how he came to be buried in what was then a small mill town in the North West of England, a puzzle that caught my imagination at an early age. As a young boy, I remember visiting the grave on Eid in the mid-1980s with my dad and other family members. I also recall the animated con-





versations about Ahmad, his headstone and why he was buried with his feet (contrary to Muslim custom) pointing west. (In subsequent years, the headstone was moved to a southeastern position in line with the surrounding Muslim graves.)

Was Ahmad a businessman, a traveler passing through, or even a pious Muslim scholar visiting Edwardian Britain spreading teachings of piety as has been the habit of saintly Muslims and Sufis throughout the Islamic world for centuries? These were questions I recall my dad, a history enthusiast, asking. The Muslim community in Preston had no idea; the bulk of Preston's Muslim community today have origins in the Indian Subcontinent, all of them tracing their roots to Commonwealth people who began migrating to Preston in the 1950s during Britain's post-World War boom to meet labor shortages in the mother country. The community was new to Preston and finding answers proved difficult.

In the quest for clues, I visited Lancashire Record Office on Bow Lane, but with little time or patience hardly found anything when in 2016—over a hundred and ten years after Ahmad's death—visited my father's grave and thought of searching Ahmad's name in the online British Newspaper Archive. In a matter of minutes, the website came up with hundreds of newspaper articles, reviews and adverts from approximately 1895 to 1919 that, while dampening how I perhaps visualized Ahmad bin Ibrahim to be, solved the mystery.

The results showed a plethora of articles, reviews, and advertisements about the "Ahmad Ibrahim Troupe," a group of Moroccan acrobats that one advert describes as "the greatest bounding marvels of the age."

The reviews are overwhelmingly posi-

tive. Following a performance at Grimsby's Tivoli Theatre in November 1906, the venue's managing director writes in *The Era*, a weekly showbiz newspaper, "The astonishing gyrations of the Ahmad Ibrahim Troupe of Moroccan acrobats have greatly delighted the Tivoli audiences. The feature of the performance is the rapidity with which one feat follows another, and the members of the troupe are equally expert in tumbling and pyramid work."

Likewise, the *Hull Daily Mail* writes in a September 1903 edition, "For all-around excellence, the programme presented at the 'Alhambra' this week stands out well. All the scenery has to be cleared to the extreme edge of the stage when the Ahmad Ibrahim Troupe of Bedouin Arabs appear. They are ten in number, and it would take much to excel them as human pyramid builders. As quick as lightning are their movements, and no slips or false moves are perceptible. One of the men displays strength by holding eight men—estimated at half a ton—on his shoulders, and others are expert rifle spinners and gun tumblers."

The archives show that the group travelled the length and breadth of the British Isles, from Brighton to Edinburgh, and even as far as Dublin with prestigious venues as The Palace Theatre in London and local ones such as the Blackpool Alhambra setting the scene for performances.

Following his death in 1906, the group continued under the leadership of Ahmad's nephew, Milud Bin Hajj Ibrahim who published a notice of death in *The Era* on 10 March 1906, "Many mistakes have occurred of late, I take this opportunity to notify all whom it may concern that my uncle, the late Ali Ahmad, afterward known as Ahmad Ibrahim, died in Preston, England on the 24th of





Jan., 1906, and was buried according to Mohammedan rites.”

In this way, it became apparent that Ahmad bin Ibrahim was the head of a group of Moroccan acrobats who toured the British Isles for at least 25 years at the turn of the 20th century, and definitely not a businessman, or a passing traveler, something subsequently corroborated by his death certificate that gives his occupation as “professional acrobat.”

The outcome was a bit of an anti-climax and feeling reluctantly smug that I had at least solved the puzzle, I posted my findings on Twitter. I only had one regret, I wish my dad were alive, as we would have had a right good old conversation about this along with a chuckle.

A local Asian newspaper, the Asian Image, noticed the Tweet and featured Ahmad's grave in a wider story about early Muslim graves in Lancashire. It was then that Julie Knifton, a clerk at Preston Cemetery and a keen history buff like me, contacted me. Having read the article, Julie had stumbled on my Tweets and sent me details she had found in the cemetery's grave register.

According to the register, at the time of his burial, Ahmad's final resting place was the last grave in the furthest corner of the pauper section of the non-conformist part of the cemetery (grave number 305). Plots were dug in an east west direction and this probably explains why Ahmad's feet pointed west. The records also show that the plot was purchased by iron moulder Charles Hutchinson of 72 North Road, Preston, on 25 January 1906. This was a day after Ahmad's death whose death certificate interestingly mentions that he died at the same address. Could it be the case that he had been lodging with Charles and his family or had moved in with

them due to ill health?

The grave register also shows that Charles' wife, Mary Ann Hutchinson, subsequently purchased three more plots in the vicinity of Ahmad's grave on 25 and 28 September 1910 (numbers 304, 309 and 310). When Charles passed away on 11 June 1914 aged 59, he was buried in front of Ahmad and when Mary Ann died aged 54 a few months later on 28 December she was laid to rest next to Charles. The fourth grave that was purchased next to Ahmad remained unoccupied.

What is even more interesting is a baptism record that shows that Charles and Mary Ann had their son, Arthur, christened at the All Saints Church on Elizabeth Street, Preston, on 9 January 1895. At the time, the Hutchinsons were living at 107 North Road and Charles gave his occupation as a molder. This tells us that the family was probably Anglicans in 1895.

Puzzled by this additional information, I was left wondering what was Ahmad's relationship with the Hutchinsons? If this was a simple landlord-tenant relationship and if the Hutchinsons were Anglicans, then why would they go to such lengths to be buried in the vicinity of the only visible Muslim grave in the non-conformist section of Preston Cemetery?

Perhaps the Hutchinsons were early Muslim converts? We know there was a small white British Muslim community centered around the Liverpool Muslim Institute and led by 'Sheikh' Abdullah William Quilliam who converted to Islam in 1887 after a visit to Morocco. Could the Hutchinsons and Ahmad have been a part of this community after all Quilliam did have ties to Preston? He was registered living on Christian Road in 1910 and also married at Preston Registry Office





that same year.

My Tweets about Ahmad also caught the attention of Yahya Birt, an academic at Leeds University. While researching a different matter, Yahya had stumbled on Ahmad's obituary that was published in the 31 January 1906 edition of "The Crescent," a weekly newspaper that Quilliam edited about Islam in Britain.

In his obituary, Quilliam writes, "Bro. Ahmad Ibrahim died at 74, North Road, Preston, on Thursday morning last (1st Dhul-Hijjah, 1323). Our deceased brother was 74 years of age, and had led a very active life. He was a native of Fez, Morocco, but had been travelling in Europe for many years with a company of very clever Arab acrobats and tumblers. He was a fervent and sincere Muslim, and always when in Liverpool attended at the mosque for prayers. He had no children, but leaves a wife (a convert to Islam) to mourn his death. The funeral obsequies of our deceased brother were duly performed according to Muslim usage and ceremonies on Friday afternoon last at Preston, Bro. Syed Mahmoud, of the Liverpool Mosque, officiating as Imam, he having, under the Sheikh's instructions, specially journeyed from Liverpool to Preston, a distance of 50 miles, in order to conduct the service. H.E. Sheikh Abdullah Quilliam Bey was, unfortunately, unable to be present at the interment, as he had to fulfill another prior engagement, but he sent a letter of fraternal sympathy to the widow. Bro. Abdul-Kerim-as-Housan was, however, present at the grave side, having journeyed from Middlesbrough to Preston, a distance of 150 miles, especially to pay this last tribute of respect to the deceased. May Allah rest the soul of our departed brother in Eternal Peace. Amin!"

The dates, age and door number provided by Quilliam are at odds with what is recorded on Ahmad's gravestone and death certificate. It could be that these details may have gotten lost to Quilliam in his rush to publish his weekly newspaper. Perhaps Ahmad's age was 74 and he wrote 60 for work purposes.

The funeral was quickly arranged as per Muslim tradition and the Hutchinsons played a prominent role in formalizing paperwork and the purchase of the grave. That an imam from Liverpool was called to conduct the funeral at such short notice lends credence to the view that the Hutchinsons were associated with the Liverpool Muslim Institute and were most likely Muslim converts.

The obituary also provides interesting details about Ahmad's religiosity and that he was a native of the 'City of Saints' Fez, a place located on the trans-Saharan trade route and known throughout the Muslim world for its piety and famous Al-Qarawiyin Madrasah founded in 859 CE by Fatima Al-Fihri. Perhaps Ahmad mentioned being from Marrakesh for stage purposes, as it would have been better known in Europe. Quilliam's obituary also mentions that Ahmad was married. Could the fourth and unoccupied grave be intended for his British wife whose name we do not know?

There is one thing, however, that is for sure; no one at Ahmad's funeral on that cold January winter's day in 1906 would have dreamt that the place where he was being buried, the edge of the non-conformist section of Preston Cemetery, would one day become the middle of what is now the burgeoning Muslim section of Preston Cemetery.

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Blessed Fruits of the Noble Qur'an

By Dr. Fatima Taneem Ruknudeen

The Noble Qur'an is the word of Allah, the Most Glorified the Most High, revealed to Prophet Muhammad (peace be upon him) more than 1400 years ago. It is a source of guidance and blessings for humankind. In it Allah has mentioned innumerable bounties, which He has created for His creations. Among these, fruits are perhaps the most repeated food mentioned as blessings of Almighty Allah for humans in both the worlds. Fruits providing wholesome nourishment as well as refreshing satisfaction have been a common natural staple food of humans since the earliest of times and are considered as heavenly gifts in many cultures of the world.





Verses about fruits in the Noble Qur'an

The Noble Qur'an has in several different verses emphasized the blessings of fruits for people in this world as well as referred to plentiful fruits being especially bestowed on the people of Jannah (Paradise) as tasty delights. These fruits in Jannah will resemble the earthly fruits but will be far superior and more perfect than them. A few selected Qur'anic verses mentioning the fruits in this world as well as those in the Jannah are cited below:

- 'And give glad tidings to those who believe and do righteous deed, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say "this is what we were provided with before" and they will be given things in resemblance (i.e. in same form but different in taste)'. (Surat Al-Baqarah, Verse: 25)

- '...And sent down water (rain) from the sky and brought forth therewith fruits as a provision for you...' (Surat Al-Baqarah, Verse: 22)

- 'See you not that Allah sends down water (rain) from the sky and We produce therewith fruits of varying colors...' (Surat Fatir, Verse: 27)

- 'And the earth He has put for the creatures; Therein are fruits...'

(Surat AL-Rahman, Verses: 10 and 11)

- 'This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of this world). Therein for you will be fruits in plenty, of which you will eat (as you desire).' (Surat AL-Zukhruf, Verses: 72 and 73)

- 'Verily, the Muttaqeen (the pious) shall be amidst shades and springs. And fruits, such as they desire.' (Surat Al-Mursalaat, Verses: 41 and 42)



QUR'ANIC VERSES MENTIONING DIFFERENT FRUITS

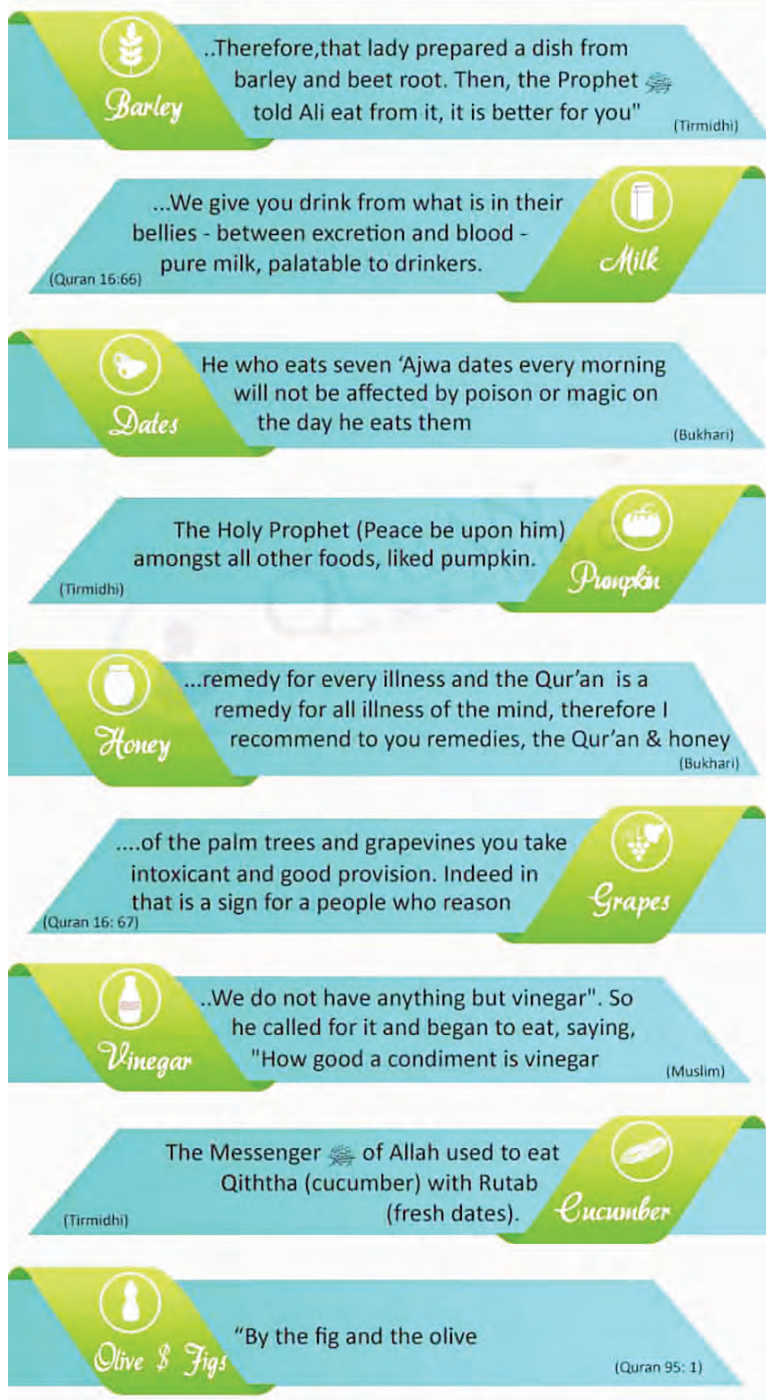
The Noble Qur'an mentions a few different fruits by name in several of its verses. These are Dates, Grapes, Olives, Pomegranates, Figs and Bananas. These fruits have been highlighted in many Surahs although the banana has been referenced indirectly only once. The fig too has also been mentioned only once. Below are cited a few Qur'anic verses mentioning these fruits:

- '...And out of the date palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates; each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.' (Surat Al-An'am, Verse: 99)

- 'And it is He Who produces gardens trellised and untrellised and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakat) on the day of its



Foods with Reference to Quran & Sunnah



harvest, and waste not by extravagance. Verily, He likes

not those of waste by extravagance.'

(Surat Al-An'am, Verse: 141)

• 'And in the earth are neighboring tracts, and gardens of vines and green crops (fields etc.), and date palms, growing out two or three from a single stem root or otherwise (one stem root for every palm), watered with the same water, yet some of them We make more excellent than others to eat. Verily, in these things, there are Ayat (proof, evidences, lessons, signs) for the people who understand.'

(Surat AL-Ra'd, Verse: 4)

• 'With it He causes to grow for you the crops, the olives, the date palms, the grapes, and every kind of fruit. Verily! In this is indeed an evident proof and a manifest sign for people who give thought.' (Surat AL-Nahl, Verse: 11)

• 'Among Talh (banana trees) with fruits piled one above another.'

(Surat Al-Waqiah, Verse: 29)

• 'By the Fig and the Olive.' (Surat AL-Teen, Verse: 1)

Thus, these six fruits are deemed 'Blessed' by their mention in the Noble Qur'an and Muslims throughout the various ages and across



several lands have included them in their diet as much as possible. Also, various hadiths mention the virtues and benefits of these fruits.

Apart from their nutritive value, these fruits are commonly prescribed under Homeopathic and Unani Tibb Medical Systems. Moreover, various scientific medical studies have also proven their benefits. Their importance is described below:

DATES

‘And shake the trunk of the date palm towards you, it will let fall fresh ripe dates upon you.’ (Surat Maryam, Verse: 25)

Dates are the staple fruits of the Middle Eastern countries although they have been cultivated in many other countries including India, Pakistan, US and Australia. They are one of the sweetest ancient fruits which are available in many different local varieties. Dried dates are more popular globally as

compared to the fresh dates.

Being the fruit of the desert, dates are mentioned extensively in both the Noble Qur’an and hadith. It is mentioned more than a dozen times in the Noble Qur’an with its tree, the date palm being the most repeated fruit-bearing plant in the Noble Qur’an. Prophet Muhammad (peace be upon him) said, ‘A household that has dates does not feel hunger.’ (Narrated by Muslim).

Health Benefits of Dates

- Dates are a rich source of proteins and dietary fiber.
- They contain natural sugars - glucose, sucrose and fructose.
- They are rich in potassium, iron and contain significant amount of minerals.
- Dates are rich in Vitamin A, Vitamin B1, Vitamin B2, Vitamin B3, Vitamin B5 and Vitamin C.
- They are great energy boosters due to their soluble sugars.
- They are used in the treatment of anemia and constipation.
- They help to regulate the nervous system and also improve the digestive system.
- They are considered as super-food for strengthening bones and fighting off painful and debilitating diseases





like osteoporosis.

GRAPES

‘Then We brought forth for you therewith gardens of date palms and grapes, wherein is much fruit for you, and whereof fruit you eat.’ (Surat Al-Mu’minoan, Verse: 19)

Grapes are one of the most popular succulent fruits known to humans which have been cultivated in a wide geographical area since earliest of times. Countless varieties of it are made available in different shades of red, green and purple. Grapes are mentioned more than 10 times in the Noble Qur’an.

Health benefits of grapes

- Grapes are one of the best natural sources for glucose and sucrose constituting 20-25% of its content.
- They contain significant amount of min-

erals such as sodium, potassium, copper, iron and manganese.

- They are rich in vitamins and anti-oxidants such as lutein and zeaxanthin.
- They are used to treat asthma, bronchitis and coughing.
- They are used as a laxative food to overcome constipation.
- They are considered a natural medicine for liver, kidney and digestive system diseases.
- They are useful for counteracting physical and mental fatigue.
- They are used in the treatment of stomach ulcers, gastritis and joint inflammatory disorders.

OLIVES

‘And a tree (olive) that springs forth from Mount Sinai that grows oil, and (it is) relish for eaters.’ (Surat Al-Mu’minoan, Verse: 20)





Olives are ancient fruits cultivated in different regions although native to the Mediterranean region. This fruit is mentioned at least half a dozen times in the Noble Qur'an wherein in one Surah Allah the Almighty has taken an oath by it and the fig which has increased its significance considerably.

Health benefits of Olives

- Olives and olive oil have high medical value.
- Olives contain significant amounts of plant-derived antioxidants, minerals, phyto-sterol and vitamins.
- They contain Mono-Unsaturated Fatty Acids (MUFA).
- They are a great source of Vitamin E and also rich in copper and iron.
- Olives help to reduce inflammation throughout the body and also defend against bacterial infections.
- Olives prevent bone loss and osteoporosis.
- Olives are linked to preventing heart diseases.

POMEGRANATES

'In them (both) will be fruits, and date palms and pomegranates.' (Surat AL-Rahman, Verse: 68)

Pomegranate tree is native to South West Asia but is cultivated widely in tropical and sub-tropical areas. It is also an ancient delicious fruit which is considered sacred in many cultures of the world. It has been specifically mentioned thrice in different verses of the Noble Qur'an.

Health benefits of pomegranates

- Pomegranates are rich in potassium and many minerals such as phosphorus, calcium, iron and sodium.

- They contain Vitamins A, B2, B3 and C.
- They have high level of antioxidants called Flavonoids which are known to fight against various cancer radicals.
- They are used in the treatment of diarrhea, earache, bad vision, fever and indigestion.
- They have anti-bacterial and anti-viral properties which help to reduce the effects of oral plaque and protect against various oral disorders.

FIGS

'By the Fig and the Olive.' (Surat AL-Teen, Verse: 1)

Figs are one of the earliest cultivations of humans. Though native to Egypt and the



Mediterranean regions, figs are naturalized in several parts of the world which have mild and semi-arid climate.

Although they are mentioned only once in the Noble Qur'an, they are considered of utmost significance as Allah the Almighty takes an oath by it and the olive in Surat At-Teen. Figs are sweet and juicy exotic fruits.

Health Benefits of Figs

- Fig is a highly nutritious fruit containing 60% of sugar with several inorganic salts, citric acid, and an enzyme ficin.
- It has a high concentration of soluble di-





for the people of Paradise.

Health Benefits of Bananas

- Banana is one of the most widely consumed fruits having a high nutritional content.

- It contains proteins, fats, carbohydrates, Vitamins B1, B2, B3, B4, B5, B6 and C along with considerable amounts of potassium, magnesium and iron.

- It has significant amount of soluble dietary fiber and facilitates smooth bowel movement and also relieves constipation.

- It contains polyphenolic anti-oxidant, which stimulates proper functioning of the kidneys.

- Bananas are effective in the treatment of fever, digestive system disorders and cramps.

- They are also used to treat anemia and allergies.

Hence, it is concluded that these 'blessed fruits' mentioned in several verses of the Noble Qur'an are highly beneficial for our physical and spiritual well-being. These should be included in our daily diet regularly as much as possible in order to derive the divine blessings along with the medicinal benefits of them. The six fruits which are mentioned in the Noble Qur'an are truly a delight for the Muslims who thank Allah, the Most Glorified the Most High, for providing such treats in this world which will also be enjoyed more greatly and eternally in Paradise.

etary fiber, which helps to promote healthy and regular bowel function and prevents constipation.

- Dried figs are an excellent source of minerals, vitamins and anti-oxidants.
- Figs are given as cure for piles and gout.
- They are effectively used in the treatment of small kidney and bladder stones.

BANANAS

'Among Talh (banana trees) with fruits piled one above another.'

(Surat Al-Waqi'ah, Verse: 29)

Bananas are extensively cultivated globally in many tropical and sub-tropical regions of the world with many different varieties available. It is mentioned only once (indirect reference) in the Noble Qur'an as a blessing





The Manifesto of Language and Identity

Prof. Mahmoud Dhaouadi

My more than two decades exploration of the impact of French use on Arabic in North African societies (The Maghreb) has led me to make the following remarks which might be fit to constitute a Manifesto on language and identity:

1- The epistemological view of my long linguistic research findings stresses that what distinguishes humans from the other beings on this planet is what I call the Third Human Dimension/THD or Cultural Symbols/CS: spoken and written language, thought, religion, knowledge/science, cultural values, and norms.

2- The THD cannot exist without at least the spoken language. So, language is the Mother of all CS. This means that language is the first determinant of human identity and as such, it is the marking symbol of humanity in the identity of both men and women. Thus, it could be said with some modification to Descartes saying: "I think, therefore, I am" to become in my new conceptualization of language: "I use language, therefore, I am a human".

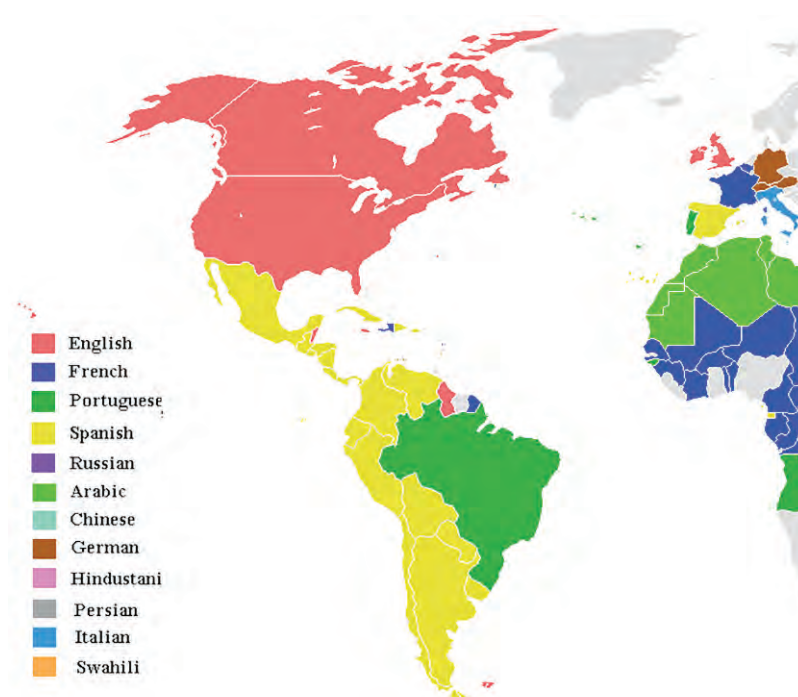
3- Languages are also the compelling determinants of individual and collective identities in various human societies over the long human history.



4- The impact of languages in determining the identities of peoples and societies can be shown in countries where there are two languages or more. English and French are the two official languages in Canada. Likewise, Flemish and French are Belgium's official languages. Arabic and Kurdish are the dominant languages in Iraq. Finally, Arabic and Berber are the two main languages in Morocco and Algeria. It is widely observed that the maternal used local languages in these bilingual societies do determine peoples' identities. The majority of the French speaking Québécois/Quebeckers define their identity in terms of their own language. The same thing is also true of Kurdish Iraqis. This should explain as well the call of both Quebeckers and Kurdish Iraqis for political separation from the bigger societies: Canada and Iraq.

5- Languages are not the only factors which determine the identities of individuals, groups, and societies. Religion, color, ethnic origin do also determine individual and collective identities. However, common languages play a crucial role in the creation of a collective identity in a society where individuals and groups belong to different religions, colors and ethnic origins.

6- The important link between languages and identities as outlined in the above examples shows that this link is valid in the case of native/local languages and not of foreign ones. That is, peoples most often link their identities with their native/local languages as the wide and long presence of French in North Africa indicates. Fluent French speaking Algerians, Tunisians, Moroccans and Mauritians hardly identify themselves with the French identity. Nonetheless, the negative impact of French on the relation citizens of the Maghreb have with their na-



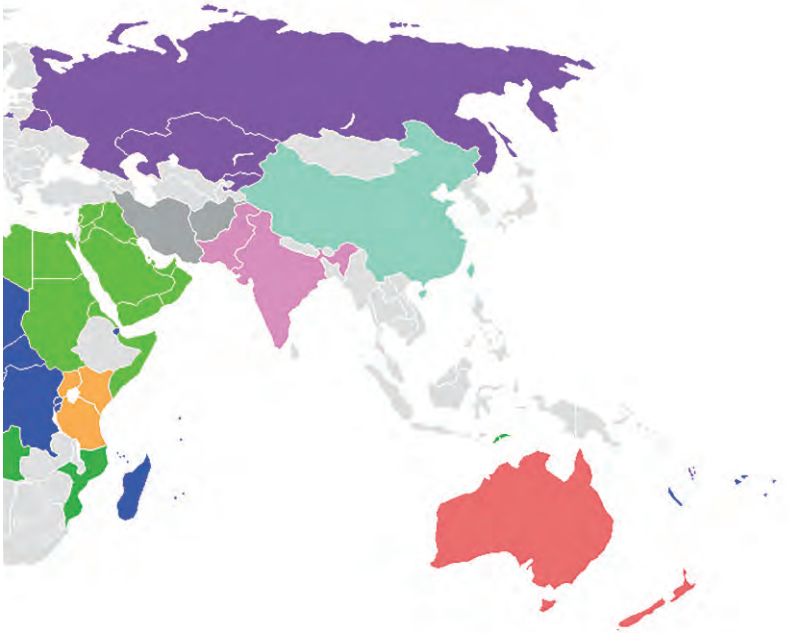
tional languages (Arabic and Berber) is widely observed in these four countries. For instance, Arabic remains excluded from use in many various sectors after more than a half century of independence from French colonialism. Consequently, Arabic is looked at with inferior outlook in the mainstream of those societies. This situation is bound to lead to manifestations of a confused and troubled Arab identity among many citizens of the Maghreb. The Tunisian society has recently witnessed an example of this after its 2011 revolution. A small group of Tunisian francophone intellectuals has questioned the credibility of the Tunisian people's belonging to the Arab Muslim identity.

The clauses of normal relationship with one's language

Peoples can have normal relationships with their own languages if they fully satisfy the following clauses:

- They speak only their own languages





among themselves in their societies.

- They write only in their own languages in their own personal as well as in their social and institutional activities in their societies.

- They must have a full command of knowledge of the meaning of words and the grammatical and spelling rules of their own languages.

- They must have strong intimate relationships with their own languages: they must have a positive psychological attitude which defends, praises, feels proud and uses only their own languages as individuals and in their social interactions with their citizens and institutions in their own societies.

These four linguistic clauses can visibly and easily make equations that describe with transparency the state relationship that people might have with their own languages. Two equations express well that state relationship:

1-Normal relationship with the language/s = the full satisfaction of the four clauses: $A+B+C+D$.

2- Lack of normal relationship with the language/s missing the fulfillment of one or more of the four clauses (A, B, C, D). That is, the more citizens and societies miss a greater number of the four clauses the more their relationship with their own language/s becomes abnormal. Algeria, Morocco, and Tunisia are a case in point. They hardly fulfill the four clauses with Arabic, their national language.

The ABC of intimacy with languages

The Sociology of Knowledge helps to understand the intimate relationships which tie people with languages if they only use them in speaking and writing (A+B) in all individual and collective affairs in their societies from early infancy and if they master good knowledge of their languages (C). As such, the intimate relationship with languages is the outcome of the intense usage/interaction process of the languages. This state of usages of languages creates and develops strong psychological relationships among the citizens and their societies toward the languages. In sociological terms, this intense language usage leads to primary relationships with languages. That is, tender relationships with language fully dozed with emotions, consciousness, and compassion in favor of languages. This is the result of natural/normal ($A+B+C+D$) socio-linguistic socializations since early childhood. It is credible to express all these issues in two semi-mathematical equations: 1-full engagement of fulfilling all ($A+B+C+D$) = normal /natural relationships with languages. 2- Partial engagement or no-engagement at all for the ($A+B+C+D$) = great or medium or very weak abnormal relationship with the languages. This should be a sound guide that maps up today the status of Arabic in Arab societies.





The Question of Languages and Translation in Islamic Culture

Jawzi Belkacem Lardjane

Every year on the 30th of September since 1953, the International Day of Translation has been celebrated on the initiative of the International Federation of Translators, and this day was recognized by the United Nations in 2017 for the contribution of translation and translators in connecting societies and facilitating communication. But a few people know, including translators, that this day was chosen because it was the death anniversary of a Christian priest named St. Jerome (27 March 347 – 30 September 420) who made the first complete and official translation of the Bible from Hebrew to Latin at the request of the Church, and that earned him the honorific title of the Chief of Translators.





A few days before this year's celebration, the French minister of education Jean-Michel Blanquer introduced a project for teaching Arabic in public education from primary to secondary stage, and he said to the media: "The Arabic language is important, and it is not less important than Chinese and Russian. France is struggling to give it its suitable position and to teach it for its children in public schools starting from the primary stage. It is a very great language, and it must be learned."

This statement received mixed reviews from both skeptics and supporters. Some think it aims to integrate Muslims in French culture and to fight fundamentalism, while others think it is a mere struggle for survival as many social scientists speculate that French is one of the endangered languages, hence looking for new alternatives.

However, these stances are not new. According to "History of Islam in France: Between Past and Present" by Salah Al-Oud, there have been several French ministers who supported teaching Arabic in French schools including a former minister who proposed making Arabic an official language.

These stances are similar to those of the Norman King Roger II of Sicily who, despite being Christian and at a time of Muslim relapse in southern Europe, made Arabic the official language of his court and tried to spread Arabic and Arab sciences throughout Europe with the help of Muslim scientists and scholars such as Al-Sharif Muhammad Al-Idrisi, who is considered the founder of modern geography and cartography. Perhaps it is the actions of the Sicilian king that inspired the French

thinker and orientalist Jacque Berque who introduced the idea of "New Andalusias" and considered Arabic the most beautiful and a model language compared to other languages.

The present situation makes us question the status of Arabic language in the post-modern world, particularly in a time when globalization and its ideology, as we know it today, are susceptible to change including the concept of translation, which is one of its pillars. Arabic is the chief tongue or communicative tool of Islamic culture, and should therefore be revived to serve a new vision for globalization that is beneficial for Islamic culture and for humanity. A language is always associated with its identity and culture, and it is a means of cultural survival and transmission from generation to generation. The question of languages and translation in Islamic culture needs careful revisionism because of the peculiarities of Arabic language and the universality of Islam.

Translation and Islamic Globalization:

The modern conception of translation started with the translation movement during the Abbasid Caliphate, which contributed positively and negatively to Islamic civilization, on the one hand by fostering the Islamic scientific revolution, and on the other hand by causing polemics and divisions because of innovations and superstitions that entered the Islamic religion.

That period was also known as the period of documentation and writing, in which Islamic sacred sciences were recorded. It was also the start of the modern globalization because Muslims launched a global





civilization that was not divided by geographical and cultural boundaries. Thus, translation had a positive effect in bringing a lot of people to Islam, and it became necessary to translate some meanings of the Holy Qur'an into other languages.

The first translators of the meanings of the Holy Qur'an were the companions, may Allah be pleased with them, during the first and second migration to Abyssinia. It has been reported that the companion Salman Al-Farsi, may Allah be pleased with him, used to translate the verses of the Holy Qur'an to Persian when preaching his people about Islam. During the Umayyad Caliphate, the ruler of Al-Mansourah in then Sindh Province, Abdullah bin Omar bin Abdulaziz Al-Hibari ordered to translate the Holy Qur'an to Sindhi language at the request of a Hindu local prince who was interested in Islam, and upon reading the

translation, he shed tears, prostrated, and converted to Islam (see in Arabic: "A Study of Some Translations of the Meanings of the Holy Qur'an in Sindhi Language" by Dr. Abdul Qayyum bin Abdul Ghafur Al-Sindhi)

During the Abbasid Caliphate, every translator was awarded gold in the same weight of each translated book. Some historians, however, think that if the meanings of the Holy Qur'an and the Six Books of Compilation had been translated into Latin and other languages, that would have a different impact in changing the wheel of history and the relation between the east and the west because early Latin translations after some centuries in Europe were distortive and spoiling the image of Islam.

Many scholars regard learning languages for Dawah as an obligation, and this can be confirmed by many historical events such





as the great Hongwu Emperor of China and founder of the Ming Dynasty, who composed in Mandarin Chinese an eloquent and assertive eulogy about Prophet Muhammad (peace be upon him). He must have been taught about Prophet Muhammad (peace be upon him) by his translators and Muslim scholars and advisers who knew more than one language.

Muslims were the prime example of a prosperous and magnificent culture that is not the fact today. Muslim countries are very short on reading, publication and translation. The translations of the meanings of the Holy Qur'an came late and a few in quantity and quality compared with the translation of books of missionary Christians such as the Bible that has been completely translated to more than 3000 living languages while the meanings of the Holy Qur'an were completely translated only to 65 languages. Early translations were in English, Turkish, and Urdu and often for unsuitable agendas, for example, despite that the Ottoman Empire had two official languages Osmanli Turkish written in Arabic script, and the Arabic language as a political and religious language, the Turkish translation did not occur under its time but after its downfall by the secular agents, and the early translations of the Holy Qur'an into English were made and spread by the Qadiani sect.

The Concept of Islamic Translation

Translation had not become an independent academic discipline at western universities until the second half of the twentieth century. It was a sub-domain of linguistics

and languages. But when translation was fostered in Europe, it paved the way for the study of language as a science and for the foundation of linguistics after they had found out through translation of oriental literature that linguistics has already existed as a science in the non-Western world.

Linguistics or the science of language has less or more fixed principles but translation of a single text can differ from one translator to another while preserving the general idea. Translation can be considered a scientific discipline if it deals with translating scientific or technical texts because in this case it works for a precise objective. But for humanities, social and religious texts, translation might differ in method and purpose as it is not a translation of scientific data and precise terms. The objective of translation is to transfer ideas and values from one language to another in an approachable style to that of the original author and also to preserve scientific integrity and the intended message of the author. Unknowing the responsibilities and ethics of translation caused negative consequences and concepts still being used without knowing their roots and their evolution.

Translation consists of translating language and translating ideas, thus it requires deep understanding, which differs from a reader to another and the way of transferring or translating is better achieved when the translator is instilled with the natural culture and identity of his community and also knows how to work like a physicist who is asked to explain something in math or vice-versa.

True illiteracy is not the ignorance of





reading and writing, but it is to know only your language and being unable to explain your beliefs and values to others. Most learners of foreign languages become language consumerists and are not productive and servants of their original language. These are some of the general obstacles faced in the revival of Islamic translation in addition to more specific obstacles related to the characteristics of Arabic language and Islamic culture.

Learning foreign languages has become separate from the culture of the learner and the prospective translator. One of the pragmatic objectives of learning languages is translation because all speakers of foreign languages attest that they use mental translating skills as their logical understanding continues to work in their first language. Thereof, if Arabic linguistics such as the Neo-Khalilian Theory was to be trans-

lated and taught in English, students and researchers should notice that Arabic linguistics predated modern linguistics of de Saussure and Chomsky, and this will lead to reforming the perspective from which languages are observed and studied.

If every teacher of foreign languages, a graduate or a lecturer in translation translates only one book in his entire life, the Arab and Muslim countries should forerun other countries in translation such as Germany, France, and Japan. The highest rate of translation in the Arab world reached an average of 50 translated books annually while one single university can employ more than fifty lecturers in languages and translation. According to the last report of UNESCO's Index Translationum, the aforementioned developed countries are ranked on top of the translation list with each having translated more than 200,000 books in



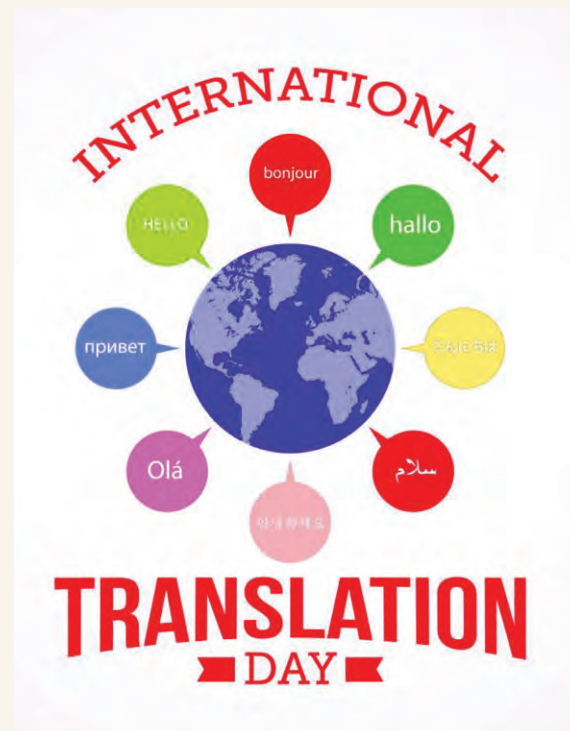
the 20th and 21st century. Egypt is ranked the first country in the Arab world but the 48th in the globe with approximately 5,419 translations. It is not peculiar that the UK and the US are not found on top of the list because they share the same international language that is much more translated to other languages.

Moreover, if every professional in languages and translation conducts a “translation workshop” with his students and colleagues, all of the Islamic heritage should soon be totally translated, and many issues in western thought would be resolved by conveying what Islam provides as insights, alternatives, and solutions. Islamic thought is a rich heritage that has not been discovered yet. For example, if the works of Sheikh Ibn Taymiya and his discipline Sheikh Ibn Al-Qayyim were completely translated, Ibn Taymiya would not have been hijacked and considered a symbol for religious extremism and violence, and the contributions of Ibn Al-Qayyim to spirituality and psychology would not have been neglected. The Turkish novelist Orhan Pamuk used his acquaintance of Ibn Al-Qayyim wisdom in his novel “My Name Is Red”, which particularly earned him the Nobel Prize in literature.

Translation motivates others to learn Arabic language and to open their minds to Islamic culture because language pluralism is a divine principle in creation that cannot be neglected. Conveying Arabic by imposing it or by forbidding other languages goes against Islamic teachings and principles as Allah said in the Holy Qur’an: “We have sent no Messenger save with the tongue

of his people, that he might make clear to them” (Surat Ibrahim, Verse:4).

It is a duty for us to exploit the available opportunities and capacities to revive Arabic language and to contribute to the call of Islam. When the Arab world started receding, other non-Arab peoples came and carried the torch of Islam and made Arabic their first or second language and the Arabic alphabet was used in their mother tongues. It did not affect negatively the Arabic language and most of linguists like Al-Farahidi and Sibawayh were non-Arabs. This happened due to their deep concern with the language of the Holy Qur’an which Allah promised to elevate people who honor it and to fail people who dishonor it.





The New Atheism will not withstand the religio-philosophical defense



The intellectual Muhammad Assayid in a dialogue with the MWL Journal

Translated by Dr. Muhammad Salim

The New Dissenters actions and the atrocities of ISIS (Da'ish) paved the way for accepting the proposals of the New Atheists.

- The New Atheism is philosophically and scientifically inconsistent and the belief in Allah gains new grounds every day.

- The impact of western thoughts in the Islamic Orient delays for decades or for some years at the best, so the imitators of such thoughts keep adopting, holding and celebrating the corpse of the New Atheism.





Dialogue: “MWL Journal”

The spread of Atheism Phenomenon is one of the intellectual shifts that appeared recently, manifested in what is called the New Atheism trend. What attracts attention is that many youth who are brought up in societies that believe in Monotheism of Allah have been influenced by this trend and

adopted atheism for reasons related to their local environment or for being influenced by the thoughts disseminated in this open world.

Through this objective dialogue, the Phenomenon of Atheism is discussed in terms of reasons and dimensions together with analyzing the existent approaches and its consequences and how to benefit from the modern philosophy and thought to refute the claims of atheism, especially what is called the New Atheism.

- We came across some useful interpositions of yours that dealt with this phenomenon in recent years, do you attribute such a phenomenon to local reasons or global ones?

The phenomenon appeared in the Islamic Orient in the recent years together with other phenomena such as Identity Policies, National and Ethnic Populism, the New Dissenters, the narcissus of Facebook and Instagram and fashionista. (Discussion can be made about the influence of this phenomenon on millions of youth and adolescents, in our Islamic World, whose parents know nothing about them.)

- Then, you consider the phenomenon as an echo of intellectual trends happening

in the world?

The existence of the atheists of the Islamic Orient cannot be isolated from two global trends: the trend of (New Atheists) led by the Four Horsemen of Apocalypse who are: Richard Dawkins, Daniel Dennett, Sam Harris and late Christopher Hitchens whose millions copies of their books have been distributed and translated into many languages including Arabic. Those atheists are supported by big financial institutions and all of them are Islamophobes and enemies of Islam besides being atheists.

The other trend is a global one known as Islamophobia, supported by international institutions of high capabilities in anti-Islamic propagation helped by experts and academicians to undermine Islam from within. Internet has also facilitated the publicity of anti-Islamic propagations.

All this started effective from the third millennium. The actions of the New Dissenters such as the master planners of 9/11 and the atrocities of ISIS (Da'ish) have helped in preparing the public opinion to accept the discourse of antipathy to Islam and to accept the proposals of the New Atheists



which call for atheism and encourage hatred of Islam at the same time.



These anti-Islamic trends have found their way to the Islamic World through intellectual preparation (or by exhausting and weakening the enemy first before destroying it at the end, i.e. what is known militarily as ‘softening the target’). Such intellectual preparation was made by some writers in the eighties and the nineties of the past century to prepare the scene for the two counteroffensives of the New Atheists and the Islamophobes.

- Marx, Nietzsche and others have authority and influence in promoting atheism in the past century. Who are the most salient advocates for the New Atheism in the third millennium?

The most famous advocate for the New

Atheism in the world is the British biologist Richard Dawkins. Millions copies of his books were distributed, translated into Arabic and available online. I read a statement of him some years ago in which he hopes to disseminate his views in the Islamic Orient. Islam is very repugnant to him.

With reference to the philosophical defense of the New Atheism, the Christian philosophers known as Apologists have evoked the arguments of Imam Al-Ghazali in “The Kalam Science” and incorporated them in the discoveries of the cosmology, especially the Big Bang Theory and formed an argument called “The New Kalam Cosmological Argument”.

There is a big advance in religious (Islamic) philosophical argument, which refutes the New Atheism that witnessed a remarkable drawback in the West.

Briefly, the New Atheism is philosophically and scientifically inconsistent and the belief in Allah gains new grounds every day. However, the cheated people do not know.

- Did the renowned British physicist Stephen Hawking leave an effect in supporting atheist thought especially by his famous stance towards the issue of creation of the universe?

The British professor of physics Stephen Hawking who died last year has specialized writings on the physic of cosmoses. However, Hawking had become public intellectual for years who wrote on many public issues. Of such issues, I recall his position in which he declared the end of philosophy and his skeptic attitude toward Artificial Intelligence. In his first book on the inception of the Big Bang Theory, Stephen Hawking was a believer in Allah on the method of Einstein which is known as Deist. However, like other geniuses, Hawking was influenced and





pressurized by Atheism Mafia in the scientific milieu and drew back in the last years of his life to mark time to a position between belief, atheism and agnosticism. He put the laws of physics in the position of God. He went for a big scientific/philosophical contradiction when he failed to answer the question about the reason and existence of laws of physics that are immaterial, eternal and existent out of time and place from the very beginning.

- There are writings after the death of Hawking stating that he drew back from some of his articles particularly his atheist attitudes? According to an article written by Philip Goff and published in the Guardian, titled “Did the dying Stephen Hawking really mean to strengthen the case for God?”

This article deals with the last research conducted by Hawking in cooperation with Physicist Thomas Hertog as a co-writer. It was published recently after Hawking’s death.

In his last article, Hawking drew back from important articles written in his book “The Grand Design” where he reported the following:

- 1) The number of universes is not infinite, but rather limited.
- 2) The laws of physics are one and the same for all possible universes.

The two points mentioned above refute the arguments put forth by those who believe in the idea of multiverse (which does not qualify to be a theory according to Steven Weinberg, the Nobel Laureate in Physics) in answering the believers in the fine-tuning of the universe so that it can be good for life, which in its turn leads to supporting the scientific argument of case or issue of believing in Allah.

- You mentioned in a previous dialogue

with you that the New Atheism phenomenon is fading away in the West and you said that those affected by it in the Muslim World keep adopting and holding the corpse of the New Atheism, what do you mean by that?

Exactly, the New Atheism is drawing back in the West. It boomed out in the first decade of the third millennium. However, such a phenomenon met a serious and deep confrontation from two sides: The first confrontation was from mathematicians and physicists (astronomy plus particle physics and quantum mechanics), biology, particularly particle biology, especially DNA Molecular and cell biology, neurology, psychology especially that is related to the studies of human consciousness.

The second active confrontation in refuting the arguments and articles of the New Atheism is represented in the research conducted on analytical philosophy. This approach has developed successful philosophical solutions approved by the mainstream recognized logic and argument philosophers to address all problems caused by atheists and agnostics beginning from the existence of Allah the Almighty, the issue of Darwin Evolution Theories, the issue of existence of evil in the world, algebra issues, the freedom of will, the logical potential proof of miracles and supernatural powers and other similar issues.

This strong philosophical defense showed the weakness and contradiction of the New Atheists’ arguments to an extent that made the Western popular media to announce the end of the New Atheism on the headlines of their articles and on the cover of their magazines.

The problem is that we in the Orient represent the echo, which repeats the articles, subjects and phenomenon of the West as





they are; however, there is one difference: the echo of Western thoughts appears late in the Islamic Orient, it rather takes decades or some years to get there at the best. Thus, the imitators still hold, adopt and celebrate the corpse of the New Atheism and they are yet to know its death in its source.

- In your discretion, what are the conclusions that can be reached as a result of your analysis of this phenomenon, especially that there is a clear scientific approach in the Atheism discourse with the Westerners, while the atheism discourse in our Islamic world seems as if it is no more than reactions? Is this due to our surface influence by the fancies of Western Civilization and not by its constituents?

- In my opinion, the first of these results is that the New Atheism is a phenomenon appeared by the third millennium (following the events of 9/11/2001) and it is related to the terror of the New Dissenters led by Dawkins, Harris, Dennett and Hitchens, then Ian Hersey Ali and Ibn Warraq joined them.

- Like all ideologies of the West, the

New Atheism found echo in the Islamic Orient and the low-cultured regions (Nationalism, Nazism and Fascism Populism, Ba'ath Party, Nasserist Party, the Lebanese Phalanges Party, Marxism, the Chinese and Soviet Communism, the communist and socialist parties in the Arab and Islamic World- Existentialism, etc.)

- However, there is the Western public influence in form of lifestyle (such as fashion, music, social and individual hobbies and interests, all this is included in popular culture, which does not represent faith risk, but rather focuses on the level of conduct that changes like transient fashions.)

- We must not get confused as to beliefs and lifestyles, although lifestyles may imply concealed but feeble ideas. Such confusion makes us fight windmills and fills us up with paranoia and conspiracies theories.

- The overflow of social media and globalization accelerates the blind imitation processes and increases its spread.

- There are many possible literatures and sciences to refute the New Atheism such





as quantum physics, physics of particles, reviews on biology of evolution, Genome Project, DNA studies, psychology of atheism studies, consciousness studies, the studies of combination of social and criminal violence, postmodernism philosophy and analytical philosophy. There are also many recent scientific evolutions that refute any argument put forth by the New Atheism, a matter that led to the decline of the New Atheism itself in the second decade of the third millennium in the West.

- There is confusion about understanding some cultural phenomena that are mistakenly considered by some people as being phenomenon of Devil and atheism worshipping while they are really not, (such as Halloween and other phenomena like the literary genre, which is known as the stories of vampire genre, while it is certainly a Christian literary artistic genre.)

- Part of the attraction to the fashion of the New Atheism is due to psychic reaction among the ideal youth toward the phenomenon of New Dissenters and the defamations phenomenon related to some experiences of applying the political Islam statements.

- The New Atheism can be considered as a chance and not as an ordeal to renew the understanding of Islam and to reflect on the critical thought, which is one of the renewal tools used to renew belief in Allah again and again.

Allah the Almighty said:” O ye who believe! Believe in Allah And His Messenger and the scripture which He hath sent to His Messenger and the scripture which He sent to those before (him); any who denieth Allah, His angels, His Books, His Messengers and the Day of Judgment, hath gone far, far astray.” (Surat Annisa, Verse: 136)

At the end it is a matter of the kind of re-

sponse in challenging the phenomenon of the New Atheism. We have to stand up to it with certainty and confidence for the sake of our religion or to shrink away, dread and get into the cages of aspects of modernism indictment and give in.

- Based on your answer, it is understood that in order to confront the New Atheism, we have to consult directly the origins and sources of New Atheism and to rely on scientific theories of physics and other sciences. Is it not the best method to triumph over and outdo the horizon of modernism and enlightenment articles?

There are important developments in analytical philosophy, regardless of the developments in the research of Apologetics and Postmodernism Philosophy and the developments in the field of pure sciences such as cosmic physics, quantum physics, fine particles, developments in biological mathematics, information theories, developments in consciousness studies and scientific developments in political philosophy.

All these developments (which are unknown and not existent in the Arab and Islamic World, are unknown even to many specialists in such fields) have formed an arsenal or a stock of thoughts and subtle arguments to confront the trends of atheism, scientism, and fundamental secularism (one of many versions of secularism).

However, this stock of thoughts and arguments, as I mentioned, is not present in the reality of Arab and Islamic societies, the matter that made an empty arena of defense, except for a weak emotional discourse to confront these phenomena.

By following up, I found that this intellectual stock and subtle argument has made deep shakings in three articles on enlightenment and modernism:





1. Secularism (see Review of Secularism by Yorgan Hiberma in a book about post-secularism titled “A Secular Age” by Charles Tailor) as well as the writings of Luke Burry, John Gray, Richard Rorty, Cornel West and Talal Asad.

2. Rationalism (see reviews of philosophers of postmodernism of what they name as the Metaphysics of Enlightenment of Mind, the book “Existentialism and Time” by Martin Heidegger, the book “Criticism of Dialectic Mind” by Jan Paul Sartre, Michael Foucault in most of his works, especially the article titled “What is Enlightenment”, the book of Nietzsche about: Genealogy of Morals, the writings of Jacques Derrida, especially his book on Grammatology, the writings of Rorty about the relation of Pragmatic

philosophy with the thought of Heidegger and Derrida and their agreement in criticizing metaphysic rationalism and appearance and the writings of François Leotard, especially his report “On a Post-modern Condition”).

3. Scientism and the methodological naturalism (criticism of scientism and methodological naturalism in the writings of argument philosophers, analytical philosophy and philosophy of science like Philip Johnson, Alvin Plantinga and Bradley Minton who came in next phase to the writings of Karl Popper and Wittgenstein. Unfortunately, many Arab and Islamic intellectuals who are interested in critical thinking, argument and analytical philosophy stopped at the phase of Popper and Wittgenstein and did



not go further to be acquainted with the developments that subsequently occurred.

Added to this is the logical positivism and Evidentialism through the methods of phenomenology and critical studies.

Briefly, the advocates of the New Atheism and even some advocates of naïve Enlightenment Rationalism as well as those of Secularism who did not get informed of post-secularism studies, all of them call for Modernism Horizon and Enlightenment not knowing that much water has flowed under the bridge.

- Finally, how to develop the internal immunity to hold off atheism?

There is a theory of applicable dimension in the field of information and communication. It is called Inoculation Theory.

The theory protects individuals and societies against the effects of counter-propagation and psychological warfare. In a nutshell, it exposes the targeted subjects, who might be easily influenced by foreign thoughts and conduct, to the arguments and opponent's claims in different doses that are gradually increasing (just like vaccination campaigns against epidemic diseases) and to help them overcome and refute these thoughts until they get immunized and capable of overcoming the ordeal of these thoughts in the future.

Concerning infectious diseases, there are families that overprotect their children and keep them in sterilized germ-free environments, a matter that weakens their self-immunity and make them vulnerable to any foreign germ howsoever weak it is.

I am afraid that this is the case of families that exaggerate in isolating their children and place them in health quarantine environments.



Doctor Muhammad Osman Assayid:

- Doctor of Philosophy in Journalism, Missouri University, USA, 1995 majoring in Sociology.

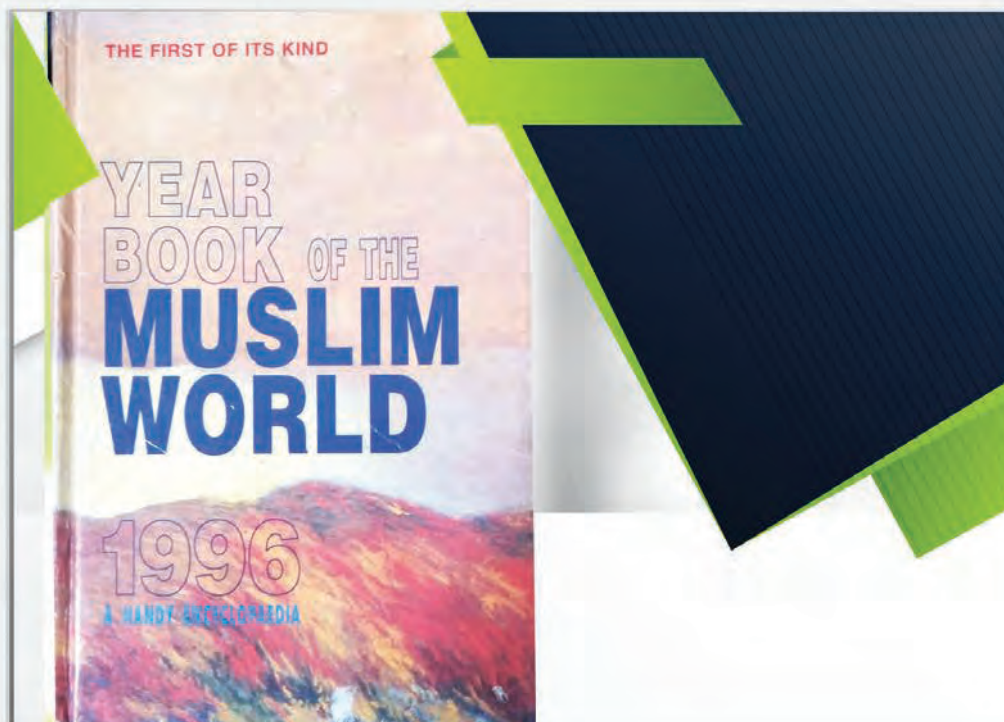
- Worked as a professor of information at four American universities in the States of California and Texas. Now working as a teaching professor at Al Bahrain University.

- His research interests include philosophical schools, cognitive patterns, methodological studies in the field of humanitarian sciences and social sciences in general, and philosophical schools and paradigms in the field of information and communication in particular.

- Knowledgeable and prolific professor in pure sciences such as biology, chemistry and physics and holds a bachelor degree from Khartoum University.



Book Review



The Muslim Yearbook, an ambitious project

Muhammad Nasir Jawed

The Muslim Yearbook was first published in 1996 under the title “Year Book of the Muslim World”. A handy encyclopedia, it was the first of its kind in the world, drawing huge interest in the world market. The man behind the project is Muhammad Nasir Jawed, a senior journalist.

Speaking to the Muslim World League (MWL) Journal, Mr. Jawed described the current state of the media as “a potential strategic ground where everything is at stake – one’s culture, faith, history, economy, and even identity.” Muslim institutions, he believes, can-





not risk ignoring the media. Instead, the media should be a top priority for Muslim institutions and governments.

The Muslim Yearbook project did not come about instantly, but remained dormant for more than two decades for a variety of reasons, but principally because of the lack of substantial financial backing, the absence of any infrastructure worthy of the name, and the lack of outside support.

The yearbook's importance lies in the fact that it is an annual document with a high referential value for the media and the academic world. Muslim institutions provide next to no such data and information on a large scale or sustained level. This explains, according to Mr. Jawed, why Muslims go unnoticed and unrepresented. In this age of information, Muslims have to make their presence felt in a substantial manner, else they will go down in history as "a condemned community, a marginalized nation and a forgotten civilization".

The yearbook is a mine of information, full of data, statistics, reports, special features and prominent top stories. Its approximately 900 are divided into eight parts: 1. General Information; 2. World Affairs; 3. Economy; 4. Science & Technology; 5. Society; 6. Religion; 7. History; and 8. Sports. It also contains special sections on specific areas like Palestine or Interfaith Dialogue.

The Muslim Yearbook is not only an attractive concept, but is beautifully presented, and the wide range of information it contains make it a collector's delight. It has an extended shelf value and is reliably sourced, giving it an edge on the overwhelming range of random and questionable sources on the internet.

The yearbook may not be a solution to all the problems, but it has the potential to be part of the process that makes or breaks an opinion. Moreover, it intends to evolve into a research institution, a global think tank, and a major platform gathering world intellectuals. All this matters and impacts on the life of a human being.

Mr. Jawed believes the reason there is no such effort on global level is due to the "gloomy picture" in the international media. "There is no plan worthy of the name in place, and no basic work at any level," he says. "We have held many conferences and meetings on the need for a media outlet, but too often they produce poorly conceived conclusions, and as a result the ideas discussed in the seminars fail to take off."

The Muslim Yearbook is a humble step with great purposes. It is an ambitious, a far-reaching project with considerable hidden potential to effect changes if supported in the right way. Understanding this project depends on how much one understands the whole landscape of the world media and academia.





Baghdad (The City of Peace): Recalling the Lost Glory

Mohammad Dawood Sofi





The city of Baghdad, known as Dar Al-Salam (the City of Peace) represents the glorious past of the Muslims. The remarkable contributions of Caliphs Harun Al-Rasheed and Mamoon Al-Rasheed the rich libraries of this great city, which were the largest in the world; the giant philosophers such as Al-Kindi, Al-Razi, Al-Farabi; the great Islamic scholar of all time, Imam Abu Hanifa and the Bayt Al-Hikmah made Baghdad in the medieval period one of the greatest cities of knowledge and learning. There is a very deep connection between Baghdad and the spread and strength of Islamic civilization during the medieval period and its grandeur and striking transformations was considered to be ideal. However, unfortunately, what befell the City of Peace following the Mongol invasion in 1258 was painful to all those who had witnessed its glory and grandeur. The sufferings and the memories of pain even after the passing of more than seven hundred years are still fresh. Zahir Al-Din Ibn Al-Kazaruni (1214–9128), a historian, mathematician, and jurist, experienced both glory of Baghdad and the onslaught of the Mongols. His works on history and literature highlight the beauty of this cosmopolitan city, its culture, and learning. These works also reconnect the Muslims to the great memories of the Islamic civilization developed in Baghdad by the Abbasid caliphs. Despite devastation, even in the current times, Baghdad represents the history, identity, and consciousness of the Muslims.

Named as Dar Al-Salam or Abode of Peace, Baghdad was established 1300 years ago by the first Abbasid caliph. It was founded, according to Ali A. Allawi, “specifically to be the capital of a universal empire, smack in the middle of trade routes that converged on it from all points of the azimuth.” Al-

though the roots of Baghdad date back to ancient Babylon, however, its fame as a center for commerce and scholarship began in the 8th century CE. During that period a number of small villages were present in that area and one of those small villages was known by the name Baghdad and this name in the later period became the name of this glorious city. For the next five centuries, the city became the global center of education and culture. The grandeur and splendor of this city can be memorialized from the classical tale, 1001 Arabian Nights. These stories and tales are actually a reflection of Baghdad’s striking beauty and the height of its glory during the reign of Harun Al-Rasheed. The words of Sayyed Husayn Nasr about the importance of Baghdad and its place in the history recapture our vision about our lost glory. He emphasizes that Baghdad has the honor where “Islam became heir to the intellectual heritage of all the major civilizations before it save that of the Far East, and it became a haven within which various intellectual traditions found a new lease upon life.”

The major role in making Baghdad as the center of wisdom, knowledge, and learning was because of the presence of a renowned institution Bayt Al-Hikmah (House of Wisdom). It was a famous literary place for the scholars to meet together and discuss ideas and opinions. As Caliph Mamoon himself was a learned scholar, therefore, he used to supervise and actively participate in the scholarly discourses and discussions about various subjects. In addition to this, it was also a famous research institute where different books and manuscripts from very far-off places like China, India, and Greece were brought in and then discussed, and debated.

At Bayt Al-Hikmah, translators, scientists, men of letters, writers, authors, and





others used to meet every day for a wide variety of highly productive exercises that included translation, reading, writing, scribing, discourse, dialogue and discussion. A number of manuscripts and books written in different languages and covering a number of scientific topics and philosophical concepts and ideas were translated at Bayt Al-Hikmah. As a matter of fact, many of the Western classics reached the West through the translation work done during the eighth and ninth centuries at Bayt Al-Hikmah. Different languages were spoken, read and written there that included, among others, Arabic (as the lingua franca), Farsi, Hebrew, Aramaic, Greek and Latin. Moreover, occasionally, Sanskrit was also used in order to translate the old Indian manuscripts about astronomy and mathematics. This all shows that Bayt Al-Hikmah was home to a number of famous scholars who were masters in their respective fields.

The immense literary work done in the

city of Baghdad, in fact, establishes that this place was the main link of transmission between Graeco-Alexandrian knowledge and the present day West. For instance, Hippocrates, known in Arabic as Buqrat, is still a household name frequently used in Arabic, Persian, and Urdu cultures. It is Baghdad where Muslims built the first hospital and this place also has the honor to establish the Office of the Chief Justice for the first time in the history. Thus, under the Abbasid rule, Baghdad came to be globally known as the city of museums, hospitals, libraries, and mosques. In the history this period of the Muslim glory is known as the “Golden Age” of Islamic civilization. This period showcased the unprecedented contributions of the Muslims in both the sciences and humanities: medicine, physics, mathematics, astronomy, chemistry, literature, philosophy, and much more. While Europe was in Dark Ages, Baghdad, on the other hand, was representing a picture of a





vibrant and productive civilization. That is the main reason why it was known as the world's richest and most intellectual city of the time.

However, unfortunately, the City slowly began to lose its glory and relevance and as a result a beautiful and a vibrant civilization finally ended with the invasion of Mongols in 1258, ending the great era of Abbasids. The Tigris and Euphrates Rivers is said to have ran red with the blood of thousands of scholars (a reported 100,000 of Baghdad's million residents were massacred). Many of the libraries and other priceless historical treasures were looted and forever ruined by the Mongols. The destruction of Baghdad by Mongols was a loss not just for Muslims, but for the entire world. Baghdad never regained its height of scholarship and dynamism after the Mongol attacks and because of this the world lost an important intellectual and cultural center.

Following the Mongol invasion, the city

became host to numerous wars, latest being the US invasion of Iraq in 2003. The modern Baghdad showed the signs of economic prosperity in the 20th century however the frequent wars not only led the city to political uncertainty but also prevented it to regain to a certain degree the past glory. The Gulf War of 1990-1991 and 2003 Iraq war followed by a long and intense phase of violence vandalized much of the city's cultural heritage.

One can find the echo of Baghdad's civilization, as well as its destruction, throughout the literature of the Muslim world, recounting the events that led to the emergence of Baghdad as the city of culture and learning or the intellectual city; showing the nature of the urbanization of Baghdad and the major steps taken by the Caliphs necessary for intellectual, technological, and social development; and highlighting the various causes that led to destruction of both Baghdad and the Muslim glory.





Visitors flock at Janadriyah Festival

Riyadh (UNA-OIC)

Large number of people flocked to the venue of the 33rd Saudi National Festival for Heritage and Culture (Janadriyah 33) when the heritage village was open for the public.

Elaborate arrangements have been made for the smooth flow of traffic and there are shuttle bus services to and fro between Riyadh city and Janadriyah, located in the northern outskirts of the capital city. The Ministry of National Guard is organizing the festival whose theme is "Faithfulness and loyalty." Custodian of the Two Holy Mosques King Salman opened the festival in a colorful ceremony on Thursday evening. He also opened the pavilions of Indonesia, the guest of honor country, as well as that of Tabuk and Al-Jouf regions on the opening day.

The theme of the second seminar is

"Woman in Vision 2030" during which Deputy Minister of Labor and Social Development Dr. Tamader Al-Rammah will present a working paper on "Efforts of the Labor Ministry in qualifying and empowering woman." The seminar will also deal with topics such as "Saudi woman and international agreements;" "Woman and labor market: Opportunities and training fields;" and "Efforts of Saudi Aramco in qualifying and empowering woman." Shoura Council member Dr. Fauziyah Abalkhail will be the moderator.

On the opening day, King Salman and other dignitaries watched the grand annual camel race and performances of folklore artists. At the end of the race, the monarch gave away prizes to the first five winners of the competition. They are Mudakar Al-Qurashi, Jaber Al-Mori, Safar Al-Shareef, Samir Al-Mori and Khaled Al-Qurashi.



Sheikh Zayed Bin Sultan Al Nahyan Mosque

