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Al-Issa visits Srebrenica massacre in Bosnia and Herzegovina



Letter From the Editor

A well-deserved win of King Faisal's prize for Service to Islam

The Makkah Charter has, in a very short time, achieved a significant presence in the entire world and represented an Islamic reference for human rights and dignity. Considered a historical constitution for peace and the values of moderation in Islamic countries, the Charter was issued in a conference held in the Holy City of Makkah, the cradle of the heavenly message. It spread all over the world due to the sanctity of the place that embraced the most sacred Charter that was lauded and welcomed by all international organizations. The Charter was among the most important discussions, dialogues, and lectures held by the Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa during his visits to most countries of the world.

The Makkah Charter managed to win King Faisal Prize for Service to Islam this year 1441 AH. The MWL praised this recognition, where as Secretary General – in the name of the muftis and scholars of the Makkah Document-expressed deep appreciation of winning King Faisal Prize for Service to Islam. He, on behalf of one thousand two hundred muftis and scholars who endorsed and upheld the Makkah Charter in its historic conference, extended gratitude to Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud for his generous sponsorship of the conference.

Sheikh Dr. Al-Issa, on behalf of all scholars, also thanked His Royal Highness Prince Mohammed bin Salman bin Abdulaziz, Crown Prince, Deputy Prime Minister and

Minister of Defense for his strenuous and arduous efforts throughout the period preceding the issuance of the Charter. The Crown Prince was behind the idea of the Makkah Charter and the only supporter of it. This significant document includes all supreme and high values of Islam for all humanity and is based on the proper and correct approach of religious discourse.

In a special statement on winning King Faisal Prize for Service to Islam, the Secretary General said, “The Islamic discourse is based on authenticity and modernity. The Makkah Charter proved that the religious discourse is renewed with sincere efforts of the scholars of the Islamic nation.”

A council and a general secretariat, he added, had previously been formed to undertake all its affairs, including its executive status, stressing that the MWL has emerged about sixty years ago in an institutional framework under the auspices of the Kingdom of Saudi Arabia as a pioneer and guardian of Islamic action.

Sheikh Dr. Al-Issa wished good health and the best of success to the Custodian of the Two Holy Mosques and his Crown Prince for the service of Islam, Muslims and all humanity.

The King Faisal Prize is an affirmation of beneficence and solidification of its principles. “The greater honor is that I have been made a little soldier in the troop of servers of Islam; the service of Islam is an honor to the servant not satisfaction to the need of those served. Islam needs no one, for it is mighty in its own right.”



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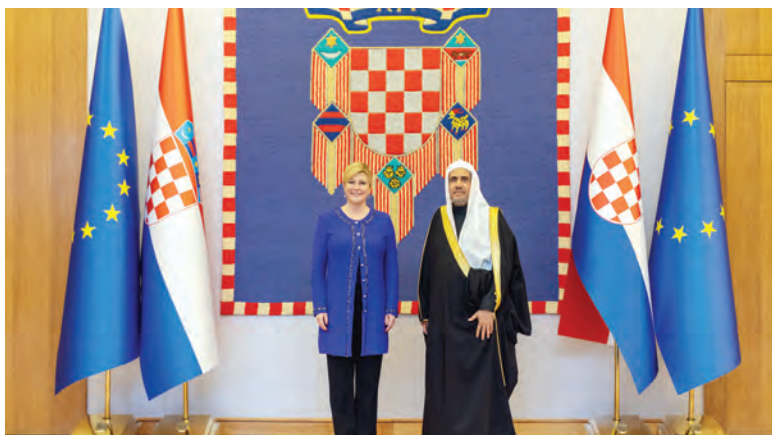


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MWL Conference in Croatia calls for promotion of security and peace



Zagreb - MWL

The international conference, themed “Human Fraternity to Promote Security and Peace” organized by Muslim World League in the Croatian capital, Zagreb, stressed the importance of promoting the values of human unity as the most important pillars for achieving peace and social harmony in the world.

Attended by the Republic of Croatia President, Mrs. Kolinda Grabar-Kitarović, the conference called for enacting the necessary legislation and regulations to criminalize all methods and practices of hatred, racism, marginalization and exclusion as a crime against humanity, homeland, the individual and the community.

It also called for establishing a Zagreb-based global center for civilized communication to act as a bridge for communication, dialogue, understanding and cooperation among all components of the human community. The center will launch initiatives for promoting human and societal values.

The President of Croatia launched the events of the international conference in collaboration with the Islamic Body and Catholic Diocese in Croatia together with official representation from the Vatican State including the Pontifical Council for Interreligious Dialogue. The inauguration was attended by the Prime Minister, Speaker of Parliament, a number of Croatian ministers, parliamentarians and staff of the army and mayor of the capital together with some senior political, intellectual and religious leaders



President Kolinda delivered her speech at the opening of the conference

around the world as well as Imams and representatives of Islamic associations in the “Balkan countries” and high-ranking religious scholars from different religions.

The Croatian President and the Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa were honored for their strenuous efforts in promoting tolerance and peace, in the presence of the Vice-President of the European Commission who delivered a speech during the conference.

In her speech, the Croatian President said, “It is a particular honor for me to sponsor a conference themed ‘Human Fraternity’. It is an initiative launched by the Muslim World League in collaboration with the Islamic Body and Catholic Diocese in Croatia. This initiative is an important opportunity for us to promote peace and tolerance in the entire world”.

President Grabar-Kitarović added that Allah the Almighty created us diversified in our cultures, religions, races and others so



The Croatian President honors Dr. Al-Issa

that we can cooperate in the service of humanity. Based on the human unity that Allah wanted, the suffering of man is suffering for all humanity.

The President praised the positive Islamic presence in Croatia, stressing that this Islamic presence demonstrated at all stages that it belongs to the Croatian National Service regardless of the national affiliation. Grabar-Kitarović called for promoting values of dialogue and respect in communities so that they do not turn into isolated islands driv-

en by materialism, absence of conscience and selfishness. Mrs. Kolinda concluded her speech by saying: "Allah does not ask us the impossible, but to serve others as we serve ourselves".

Sheikh Dr. Al-Issa stressed the importance of adopting the values of human unity that cancel all negative barriers and bridge their gaps. These human values build bridges, facilitate dialogue understanding and cooperation and strengthen our resolve to solve all problems. He said humanity has

common values that are sufficient for establishing peace and harmony in today's world, pointing out that the denominators of love, co-existence and tolerance become closer, stronger and more responsible when they are a national denominator together with the strength and importance of human denominator in general.

Sheikh Dr. Al-Issa noted that today's world would be more aware if it benefited from the sermon of the history that invites it to the option of wisdom through the positive and effective dialogue in all topics together with working continuously on fostering mutual respect and activating values of love, forgiveness and tolerance. Sheikh Dr. Al-Issa said, "Our human diversity should act as a source of great and comprehensive enrichment. The civilized countries are proud of their diversity, which strengthens and increases their identity. These countries should be cautious against any interference targeting any of their national components under the pretext of religious or ethnic reasons."

Sheikh Dr. Al-Issa pointed out that the Muslim World League, in the name of thousands of Muslim scholars



Side of the International Conference

and thinkers and all Islamic peoples, are keen on banning the exportation of the religious fatwas because each country has its own conditions and nature that differ from other countries'. He stressed the necessity of respecting the constitutions, laws and culture of the countries in which Muslims live or reside and the religious privacy made in accordance with legal procedures. The Secretary General touched on the initiative of friendship and cooperation among nations and peoples for a more understanding and peaceful world, and more harmonious and integrated communities. Sheikh Dr. Al-Issa said, "It is important that religious leaders not only address the spirit and the passion but address the logic and reality as well".

Sheikh Dr. Al-Issa concluded his speech by extending gratitude for the President of the Republic of Croatia who sponsored and spoke to this conference. He thanked the Prime Minister, Speaker of the Parliament, the European Commission and the Mayor of

Zagreb together with all senior political, religious, intellectual, academic figures.

Speaker of the Croatian Parliament, Gordan Jandroković, lauded the Muslim World League and its partners for their initiative in holding this conference that promotes shared human values. He stressed that human fraternity calls for love, peace and the best for all and "our unity" achieves the welfare of humanity and confronts hatred, extremism and violence. Jandroković said, "We in Croatia are among the first countries that strengthened their relationship with Muslims".

Prime Minister of Croatia, Mr. Andrea Blinkovic, stressed the importance of the conference and said it represents an important opportunity to share the values, principles and knowledge that foster "our unity, our humane partnerships and our global peace."

Vice-President of the European Commission, Mrs. Dubravka Shwitsa, participated in the Muslim World League conference in Croatia and called for more cooperation to



High official from the Croatian government

counter intolerance, Islamophobia, hatred, extremism and terrorism speech.

Mayor of Zagreb, Mr. Milan Bandic, said, “When I read the Makkah Charter, I found it focusing on the fact that the family is the origin of humanity and attacking it is one of the biggest challenges of our present and future, it is a truth that we emphasize on”.

Head of Croatia’s Islamic Body, Sheikh Dr. Aziz Hassanovic, stressed that the Muslim World League is committed to its global responsibility to establishing peace. He praised the arduous efforts exerted in confronting all forms of conflict, extremism and contempt of religions from any party.

The Grand Mufti of Egypt, Dr. Shawky Al-lam, said that the conference comes at a very important time when the whole world is going through many challenges that require the cooperation of all religions to deal with them. He stressed, “We are one family and there is no chance to live in isolation or segregation.”

The conference wrapped up its events

with the Zagreb Declaration that called upon effective and influential institutions in the international community and the national interior to promote the concepts of human and national unity. The Declaration called on religious leaders to make an effective contribution to addressing negative phenomena tampering with international and community peace and security. The conference also called for promoting the values of societal justice, respecting religious, cultural and ethnic diversity, and rejecting exclusion and marginalization. The conference called upon the partners of the one nation to enhance confidence among its various components, and support the principle of “unity in diversity”.

The conference stressed the need for empowering women by promoting their full role and equal engagement of women and men because this is a legitimate right that supports the true concept of the meaning of human fraternity with women’s active partnerships.



Croatian President commends the MWL's international efforts

Zagreb – MWL

Her Excellency the President of Croatia, Mrs. Kolinda Grabar-Kitarović, received at the presidential palace His Excellency the Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, and explored opportunities for mutual cooperation to promote the values of tolerance and coexistence.

Sheikh Dr. Al-Issa emphasized the Muslim World League's message to the entire humanitarian community, which aims to honor the principles of peace and coexistence and reject all forms of extremism. The Croatian

President appreciated the Muslim World League's message and efforts around the world, especially its initiative for promoting friendship and cooperation among nations and peoples for a more understanding and peaceful world and more harmonious and integrated societies.

President Kolinda Grabar-Kitarović agreed to chair the Center for Civilization Communication, which was recommended by the Zagreb Conference on Human Fraternity to Promote Security and Peace.

His Excellency also met with Croatia's Prime Minister Andrej Plenković at the Cabinet's headquarters and discussed with



Croatian Prime Minister meets with Dr. Al-Issa

him the areas of joint action in the framework of implementing the plans and initiatives launched by the Muslim World League to consolidate the values of religious and national harmony.

Sheikh Dr. Al-Issa met with Mr. Gordan Jandroković, Speaker of the Croatian Parliament at the Parliament's headquarters, where he discussed with him the areas of coordination between the Parliament and the Muslim World League on tasks of common concern, especially those related to the rights and duties of minorities.

The Secretary General held a meeting with the imams working in Croatia and the head of the Islamic Cul-

tural Center and delivered a speech at the Center praising the conditions of Muslims in Croatia, who enjoy all the rights of citizenship without discrimination.

In the Croatian diocese, Sheikh Dr. Al-Issa held a meeting with the bishops and explored with them the areas of cooperation.

Sheikh Dr. Al-Issa responded to the invitation of the Mayor of Zagreb, Mr. Milan Bandić, to visit the municipality of the capital. The Mayor appreciated the Muslim World League's efforts to support peace and coexistence around the world and deepen relations among nations and peoples.



President of the Parliament of Croatia, side by side of the MWL SG



Sheikh Dr. Al-Issa visits Srebrenica massacre in Bosnia and Herzegovina

Srebrenica – MWL

The Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, wrapped up a visit to the Srebrenica massacre site, Bosnia and Herzegovina. Sheikh Dr. Al-Issa headed a

high-ranking delegation of Muslim scholars and a number of religious leaders.

The Muslims of Bosnia and Herzegovina were victims of a genocide that was committed in the 1990s.

Sheikh Dr. Al-Issa said that all members of the delegation with their different religions



and beliefs have condemned the heinous crimes that occurred in the city regardless of who perpetrated them or who were the victims. He stressed that this massacre is a tragedy that should be criminalized. He noted, “Previously, we expressed our solidarity with Srebrenica which the delegation of Muslim scholars and leaders of other religions visited”. He said the Srebrenica Museum should



Dr. Al-Issa and the accompanying delegation visit the site of the massacre

be viewed as a place that teaches a great history lesson and inspires peace. Women who lost their husbands and children in that massacre said to us, “Our tragedies are painful, but we do not hold any grudge or hatred “. Sheikh Dr. Al-Issa underscored the importance of solidarity among senior Muslim scholars, thinkers and academicians as well as leaders of other religions

visiting the death camp in Bosnia, Herzegovina and Poland. The Srebrenica massacre took place during the war in Bosnia and Herzegovina at the hands of the Serbian forces and claimed the lives of thousands of Muslims and displaced thousands of Muslims from the area. Historians view this massacre as one of the most horrific in the European continent since the Second World War.



Meet the families of the victims



MWL SG wraps up his visit to Auschwitz Concentration

Auschwitz – MWL

His Excellency the Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, accompanied by a high-ranking Islamic delegation of senior Muslim scholars, wrapped up his historic visit to Auschwitz Concentration and Extermination Camp in Poland.

The Secretary General

set off on an international tour that included a visit to the massacre site in Srebrenica, Bosnia and Herzegovina.

Sheikh Dr. Al-Issa visited Auschwitz, accompanied by a delegation of twenty-five Islamic scholars and religious leaders of various Islamic schools. The visit came on the occasion of the seventy-fifth anniversary of the liberation of the camp from the grip of the Nazis

who killed more than a million defenseless Jews.

During his meeting with the officials, Sheikh Dr. Al-Issa said the Muslim World League and the accompanying delegation vehemently denounce the heinous crimes that took place in the city, irrespective of the perpetrators and the victims.

Sheikh Dr. Al-Issa stressed that Islam is a religion of justice and values with unduplicated standards

and strongly criminalizes such brutal and senseless acts and classifies them as major crimes.

Sheikh Dr. Al-Issa said, “I have been here and met the descendants of the survivors of the massacres in Auschwitz. Heinous crimes took place against the entire humanity in these sites. Today, we are not only honoring the memory of the dead but also celebrating the living. Horrible narratives by survivors are proof of our common humanity, and there are Muslims who sought to save the Jews from the Holocaust, thereby exposing themselves to great danger. These are the ones who represent the true values of Islam, and our visit aims to spread brotherhood, peace, and love all over the globe”.

The Secretary General was accompanied on his tour by Executive Director of the American Jewish Committee (AJC), David Harris, who said: “It is an important visit aiming to build bridges of friendship and cooperation among Muslims, Christians and Jews for a world of humanity and ensures security for all”.

Sheikh Dr. Al-Issa’s tour also includes a visit to the



city of Srebrenica in the Republic of Bosnia and Herzegovina to assess the effects of mass killings perpetrated against Muslims in the early 1990s.





MWL and Italy's Catholic University sign a cooperation agreement

Rome - MWL

Secretary General of the Muslim World League (MWL) and Chairman of the Council of Senior Scholars Sheikh Dr. Muhammad bin Abdulkarim Al-Issa has recently delivered a lecture on friendship and brotherhood among nations and peoples at the Italian Catholic University upon an invitation from the university itself.



Dr. Al-Issa speaks at the Italy's Catholic University

He highlighted the models representing the positive relationship between the Islamic world and the Christian one. This relationship has recently been promoted through the strong relationships between the Muslim World League and the Vatican.

Sheikh Dr. Al-Issa said that brotherhood and friendship mean love, sincere conscience and mutual trust, consequently the easiness of dialogue and understanding together with working on common denominators among us. He made clear that the friendship is the most important issue we can talk about, particularly the effective friendship. He added that the modern and civilized ideas positively interact with the concept of a single human family, the un-

derstanding among followers of religions and cultures, and mutual respect among them. This leads to the dialogue, understanding and alliance of civilizations for the peace, harmony and service of humanity. He stressed that it is natural to be religiously, politically, intellectually and culturally different. Yet, it is unacceptable to make this difference a means to abandon and leave each other. "We should work on the common denominators, only 10% of which can spread peace and harmony in our world."

Sheikh Dr. Al-Issa unveiled that the Muslim World League is currently preparing an international initiative themed "Promoting friendship and cooperation among nations



Main platform of the conference

and peoples.... for more understanding and peaceful world and more harmonious and integrated societies”. He said the problem of the human family is not in the formality of friendship, it lies in the inability to find a supreme value of friendship. The biggest problem is the rejection of this friendship due to the political, religious, intellectual or racial reservations that equal an extremism threatening the friendship, peace and harmony of our world.

Sheikh Dr. Al-Issa pointed out that the good people in our world proved that they are the ones who can find the true meaning of friendship. They are also the role model for others regarding the human values. They can make peace and harmony among

nations and peoples. The true friendship and active contributions in the service of humanity are the criteria of values, whereas the value of man is represented in his services provided to others. Allah’s Messenger Muhammad (peace be upon him) said: “The most beloved people to Allah are those who are most beneficial.”

Sheikh Dr. Al-Issa stressed that we all have a shared responsibility to preserve the human values for the next generations that promote peace, harmony and mutual respect among them together with raising awareness of the inevitability of the difference and diversity. In addition, the next generations should be taught the appropriate manner to communicate with



Signature of a cooperation agreement with the Catholic University to establish fellowship programs in the Arabic language and civilization

others and how to deal with bad people. The MWL Secretary General said that a great responsibility lies on the religious platforms, education and the family that should undertake their moral duty. The moderate religious discourse aims to contribute to the promotion of human behavior.

Sheikh Dr. Al-Issa added, “From my relationship with all religions, I realize that there is gap in the way of addressing youth who should be brought up on supreme values and high morals. He asserted that the negative conducts related to the deterioration of values and morals are the responsibility of all. He said that the isolation of religions in the homes of

worship away from fulfilling their moral and humanitarian responsibilities makes them useless and undermines others’ trust in them. Religions should take the lead and preserve human values, peace and harmony among all.

Sheikh Dr. Al-Issa said that the abstract respect is the portal of peace and harmony among all forms of human difference and diversity. Respect paves the way for dialogue and understanding that should be objective. The question is: Were religious and cultural debates throughout human history free of the choice of dialogue? In fact, the option of dialogue was present in many cases, but it was not influential enough to make success. Why?



Handing the commemorative medals to Sheikh Dr. Al-Issa after giving the lecture

The reasons may be:

- Is there an inevitable clash of civilizations as some people believe? Consequently, there is no point in dialogue, whatever we do to render it successful
- Or the wrong format of dialogue, especially with regard to mutual trust or good management of the dialogue?
- Or the people are intolerant in the area of tolerance preferred
- Or the dialogue is not preceded by a launch platform
- Or the dialogue is preceded by an attempt to impose satisfaction because each interlocutor believes that he owns the absolute truth. Therefore, there is no space for understanding
- Or the dialogue does not set the com-

mon denominators among people

- The causes of the ineffectiveness of the dialogue are attributed to the fact that some of the interlocutors are not aware of the negative results of the failure of the dialogue due to mutual tension

Sheikh Dr. Al-Issa added that when Allah the Almighty created human beings, He made them need each other whatever they were different and the clash became an evil for them all. If some of those people claim victorious, this victory is temporary, delusional, and not a real one. While convictions cannot be imposed, it is not permissible, in return, to offend public conscience and tranquility together with contempt against others' convictions. In short, the real triumphant in the objective



Students from Catholic University

dialogue among the followers of religions and cultures is the values. What do we mean by values? Or what are the values that we want? These values, in short, are the human denominators. We should apply these values on a common ground based on many issues including:

First: The efficiency of education, which includes the good curricula and the teacher. Education should focus on behavioral and moral knowledge in addition to sciences. The knowledge, we want, includes formulating civilized behavior for children and juniors through reviewing human knowledge of a common moral nature and enriching their thought to be able to persuade them by clarifying the positive models for adoption, and the

negative models resulting from their rejection. Furthermore, children and juniors should be convinced of the importance of moral value in their personal lives. This leads to the peace and harmony of their societies. They also should be persuaded that a human being deserves this quality by acquiring these qualities. The first and last loser in risking the values is the person himself. Values and communication skills should be instilled in children and youth who should learn how to think and reach a conclusion properly.

The second: From among the pillars of applying common values is the efficiency of family leadership. The family should acquire enough awareness and form its children's minds through the positive

behavioral knowledge. What are matters that take place to the human being? He is influenced by the acquired negative behavior, whatever the reasons for it. Sheikh Dr. Al-Issa said, “I should indicate that the religious discourse should be moderate and temperate away from extremism and ways of imposing hegemony on others by force.”

Sheikh Dr. Al-Issa pointed out that it is important to highlight the strong relationship between the Islamic world and the Christian one. Pope Francis had fair stances with Islam and Muslims who appreciate these statements and his friendship with the Muslim world. He also said: “We have held a historic conference in Makkah in which more than 1200 muftis and scholars from all Islamic sects gathered. They met under the umbrella of the MWL at the Great Mosque of Makkah. Some of them expressed their appreciation for the Pope’s remarks about Islam and Mus-

lims, especially in the wake of terrorist acts committed by criminals who are falsely belonging to Islam.”

At the end of his lecture, Sheikh Dr. Al-Issa mentioned many models that reflect the supreme values between the Islamic world and the Christian one. “I, in the name of all Muslims under the umbrella of the MWL based in Makkah, met with Pope Francis. We discussed many issues in the atmosphere of mutual appreciation and looked forward to promoting friendship and cooperation.”

Sheikh Dr. Al-Issa recalled his friendship with late Cardinal Jean-Louis Touran who paid a historical visit to the Kingdom with members of the Pontifical Council for Interreligious Dialogue in 2018. They met Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud. They signed a memo of cooperation between the MWL and the Pontifical Council for Interreligious





Dialogue. When such a memo is signed in the Kingdom Of Saudi Arabia and with the MWL that represents Islamic peoples, this means a lot to Muslims and non-Muslims.

Sheikh Dr. Al-Issa expressed his appreciation to his friendship with Cardinal Mikhail Ayusu, current president of the Pontifical Council for Interreligious Dialogue who paid an official visit to the Kingdom of Saudi Arabia where he met with Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al Saud within the framework of the visit of Cardinal Jean-Louis Touran.

After delivering the lecture, Sheikh Dr. Al-Issa and president of the Catholic University, Mr. Franco Anelli signed an agreement of cooperation and partnership between the university and the MWL with the aim of developing and improving Arabic language programs and Arab and Islamic cultural research activities.

The paramount importance of the agreement comes in the light of studies, research papers, programs and training initiatives conducted by the Catholic University in the sphere of Arabic language and culture. The MWL is keen to support, promote and improve all efforts exerted by the international academic institutions in the field of Arabic and Islamic language and culture.

Both sides, through this partnership, seek to reinforce research actions in these fields through initiatives supporting the Arabic language and culture together with conducting theoretical and applied research projects presented to the University's Arabic Language Research Center and a special focus on projects related to teaching Arabic to non-native speakers. Furthermore, the agreement approved the establishment of fellowships to grant PhDs in the field of Arabic language and culture.



Sheikh Dr. Al-Issa meets US Congress delegation

Riyadh - MWL

The Secretary General of the Muslim World League, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, met with a delegation from the US Congress who expressed their appreciation for the Muslim World League's efforts around the world in combatting the ideas of extremism, violence and terrorism and building bridges of dialogue, understanding and cooperation among nations and peoples.

The delegation also valued the Muslim World League's efforts in boosting the civilized communication among different religions and cultures and its global initiatives to achieve common human aspirations. They praised the Muslim World League's discourse in addressing a myriad of significant issues and the great impact of the Muslim World League's visits to spread awareness and promote harmony among followers of religions.

Sheikh Dr. Al-Issa welcomed the US Congressmen, affirming the Muslim World League's keenness on behalf of the scholars and thinkers of the Islamic nation with various sects under its global umbrella to keep fruitful communication with the United States in order to contribute to achieving the common goals.

The Secretary General said that everyone relies a lot on the establishment of the religious and intellectual platforms as well as the civil society institutions. These bring diverse religions and cultures closer through focusing on the common dominators that represent the natural law of humanity, which ensures living together with love, cooperation and mutual respect, and avoids all forms of religious and civilizational disaccords.

The two sides reviewed in detail a number of topics in the context of developments of mutual interest.



Renowned scholars hail Islamic Fiqh and Makkah Charter prizes

By Qais Bajaifer

The two prizes launched recently by the Supreme Council of the Muslim World League in Makkah have come at a critical juncture of the Islamic history with one main objective in mind: highlighting the key values of moderation, tolerance and coexistence based on the Shari'ah. Both prizes have received the admiration and praise of prominent scholars who unanimously agreed that the prizes come in line with the Kingdom's continuous and sincere efforts to unify Muslims and enhance Islamic solidarity, and above all dispel the misconceptions promulgated about Islam.



The Islamic Fiqh (Jurisprudence) Prize and the Makkah Charter Prize - both worth one million Saudi riyals - have been launched to prove that the Shari'ah message is suitable for contemporary times and all times and also to reflect the enormous responsibility the Muslim World League shoulders towards Muslims all over the world. Moreover, they underscore the efforts it continues to exert to portray the real image of Islam to the entire world.

Islamic Fiqh Prize

The Islamic Fiqh Prize will be awarded to anyone who has rendered valuable and exceptional services to the Islamic Fiqh and shown how the Shari'ah is capable of handling all emerging matters and challenges in all times and how it deals with a Fiqh issue from an enlightening perspective while taking the conditions and circumstances of the current times into consideration.

One is considered qualified to win the

prize if they show how the Shari'ah accommodates all evolving matters and challenges based on its core values of wisdom, mercy, tolerance and moderation. The work submitted for this prize should be written using a contemporary language and most importantly should bring out the identity of Islamic Fiqh. The work should highlight the difference between understanding a text and applying it in reality.

Furthermore, the prize will shed light on prominent Fiqh scholars who can highlight through their works the renewed meaning of the Islamic discourse and how it can address issues of present times and find contemporary solutions to today's problems. The work should elucidate how the Shari'ah handles the problems and calamities Muslims around the world face while proving at the same time the supremacy of the Islamic Fiqh over human-made laws. It should dispel misconceptions and suspicions raised because of Islamophobia.

The prize, which will be awarded to individuals and institutions, is comprised of a check of SR500,000, a certificate and a medal bearing the logo of the Muslim World League and the Islamic Fiqh Academy.

Makkah Charter Prize

The Makkah Charter Prize will be offered to individuals and institutions that have promoted the Makkah Charter globally or conducted an influential study or research on it. The work should emphasize and demonstrate the values promoted by the Makkah Charter including coexistence among the followers of different religions and cultures while at the same time enhance the foundations of coexistence among members of civilian society with all its ethnic components.

The work should highlight the principles of the Makkah Charter, the most important of which is that religious and cultural diversity in human societies does not justify conflict and clashes but it should act as a catalyst for a positive civilizational partnership and active communication. More clearly, diversity should be understood as a bridge for dialogue and understanding for the benefit of all humankind.

The prize is worth SR500,000 and the winner will receive a certificate, and a medal with the logo of the MWL and the Makkah Charter.

Scholars commend the prizes

Prominent scholars in the Islamic World have commended both prizes. The Grand Mufti of the Kingdom of Saudi Arabia Sheikh Abdulaziz Al Asheikh said both prizes come in line with the Kingdom's sincere efforts to unify the Islamic nation

and promote the values of coexistence, tolerance and peace. Al-Ashikh, who is also the head of the Council of Senior Religious Scholars and the President of Academic Research and Ifta, thanked the Supreme Council of the Muslim World League for the role it has played in launching both prizes.

The MWL Secretary General said the prizes will definitely enhance the efforts exerted by the Kingdom towards promoting moderate Islamic discourse around the world to eradicate all forms of extremism and terrorism. He noted that the prizes will help also curb the proliferation of Islamophobia, especially in Europe and emphasize the values of Islam calling for civilizational dialogue and communication. He noted that the prizes will also clarify ambiguity and confusion in many of the jurisprudential issues.

Sheikh Abdullah Binbayyah, Chairman of the Fatwa Council of the United Arab Emirates, said the prizes will spur scholars on to focus on contemporary Islamic issues while the Grand Mufti of Egypt Sheikh Shawky Allam, described the prizes as effective instruments for fighting extremist ideologies.

In his opinion, Dr. Ahmed Abbadi, the Secretary General of the Muhammadiyah League of Moroccan Ulama, said the prizes will act as a platform tackling and handling contemporary issues that touch upon the life of Muslims around the world.

Ahmad Attiyah, Minister of Endowments, Yemen and Sheikh Muhammad Al-Nahawi, Chairman of the Forum of African Scholars, agreed that the prizes will promote the values of moderation and tolerance in the whole world and accentuate the great values of Islamic Fiqh.



The Makkah Charter will spur scholars on to focus on contemporary Islamic issues

Mohammad Zakir Hossain

Dr. Ahmad Mohammad Khan Gadhy Makhdoom is the regional Director of the Muslim World League London Office and CEO of International Islamic Relief Organization UK. He is a member of the Board of Trustees and the supervisor of the Islamic Centre and King Fahd Mosque in Edinburg, Scotland and King Fahd Mosque in Gibraltar. Currently, he holds the post of Regional Director of MWLLO and CEO of IIROUK. He was recently in Makkah to attend the 44th Session of the Supreme Council of the Muslim World League (MWL), Muhammad Zakir Hossain, Editor of the MWL Journal, spoke to him on a range of issues concerning Islam and Muslims in the world as well as the Ummah. Following are the excerpts of the interview:



Q. How productive and effective did you find the meeting organized by MWL?

A- The Muslim World league only in 2019 conducted eight international conferences and symposiums and signed eight agreements. HE Sheikh Dr. Muhammad Abdulkarim Al-Issa has also visited 15 countries with one objective to bring unity and understanding among the Muslim Ummah and bridge a dialogue of cooperation and understanding with all other faith and non-faith groups.

I find the meetings and events that are organized by MWL very effective and inclusive. I am also happy that these meetings will be the foundation for a better harmonious future and will cement the understanding and the relationship within the Muslim Ummah and beyond the Muslim world with all other faiths of the world.

In May 2017 in London, we organized a very important conference under the title of “Tolerance in Islam” and we witnessed many of its positive outcomes.

Q. The conference passed some important resolutions on issues related to Muslim unity and peace. How do you see its practical implementations?

A- The MWL resolution on Muslim unity is very important and timely. We are now in a world where Muslims are subjected to atrocities and abuses and the rise of Islamophobia.

I think the call of unity was essential. Furthermore, the adoption of “The Makkah Charter” will pave the way to unity amidst the Muslim Ummah on principles and work together for a common good for all. I am very much optimistic and we are sure to see its productive results in the coming years if not months.



Q. What do you think are the main causes for the state of instability and disunity facing the Ummah today?

A- I think many issues causing disunity among the Ummah today such as poverty, misinformation, education, tolerance. However, once a process of communication and dialogue starts, all these causes will disappear.

Q. What are the other issues facing the Muslim Ummah?

A- I think another most important thing for the Muslim Ummah is education. Proper education is a must. Not only the worldly education of science and history but also the knowledge and understanding of our religious doctrine as it was taught by our beloved Prophet Muhammad (peace be upon him). That is why our vision at London office is “integrating efforts in education, introducing Islam and serving the community”

Q- How do you think the Muslim Ummah can be united?

A- I have mentioned earlier, through establishing the relationship, engagement and cooperation we can unite the Ummah.

Furthermore, we can start think-tank centers, dialogue institutions, joint educational and social projects, Specialized Awqaf (trust) to deal with specific issues and concerns. MWL has numerous such projects and many more can be done through cooperation.

Q. The MWL initiative on the religious and civilizational dialogue has received great attention in the West. How better can we build up a global culture of dialogue among civilizations?

A- The MWL strives to see a world in harmony and peace and the initiatives on the religious and civilizational dialogue were a product of that vision - which has been welcomed and lauded. A dialogue is a process and like any process, it should be an ongoing one and maintained continuously.

MWL has its strategic plan and will endure for its successful continuation.

Q. Critics of political Islam consider Shari'ah as a threat to their society. How can we change this stereotyped image of Islam and its vital institutions?

A- Shari'ah has been painted as evil and a threat to society through media, fake news and misinformation. Therefore, we should have a comprehensive strategy and an effective action plan to portray the information regarding Shari'ah and clear the misconception and misinformation about it.

Q. Islamophobia is a growing concern for several governments. It is a major issue today on a global level. How do we need to tackle this phenomenon?

A- Again, Islamophobia is a troubling issue which not only concerns the Muslims but also many western countries are alarmed. Also, the recent rise of the right wings has caused more tension. Many entities are involved in fighting Islamophobia, however, there is a lack of cooperation and exchange of information within them. Therefore, if such a mechanism can be built, then a more effective result would have been produced in countering this issue.

Q. What could possibly be the best global mechanism to create a congenial atmosphere that can facilitate civilizational interactions and bring about peace and security in the world? What role the MWL can play in this regard?

A- The MWL has pioneered under the current Secretary General, Sheikh Dr. Muhammad Abdulkarim Al-Issa in bridging the gap between religion, civilization and culture. We believe dialogue is the most crucial and starting point to engage in understanding and cooperating within all and along with it,



MWL Journal Editor interviewing Dr. Makhdoom

we can create task forces, committees and working groups to further the understanding and the efforts to the general people.

Q. What is your opinion regarding the situation of Muslim minorities all over the world?

A- We are very much worried about the situation of Muslim minorities all over the world. Especially over the last five years, the world has witnessed many shocking crises, such as the Rohingya crisis, the Kashmir crisis, the Uyghurs crisis. We need to work hard for the betterment of every Muslim. We are also happy to see Muslim minorities in some other countries having equal rights and can voice their concerns. We should learn from each other and engage in communication and coordination.

Q. How do you find our content published in the MWL Journal and its website? How do you suggest we improve them?

A- We find your content both offline and online very informative and constructive. We would also suggest you dedicate a section for all the MWL London offices worldwide to input their activities and efforts. We wish you success.



A Muslim lady defends a Jewish family in London

Nizar Abdel Baqi Ahmed

A Muslim woman of Libyan origin, Asma Shuwaikh, confronted an extremist who attacked a Jew family inside the London Underground. The extremist verbally assaulted the Jew, who was traveling on the metro with his children, and directed personal insults at him, as he offended the Judaism, and he tried to verbally molest the older son of the Jewish man. Shuwaikh replied to the terrorist and shouted at him, “Stop it, man, there are children here. You have a shame to send such insults to children”. She also embraced the children and pushed the attacker to keep him away.

Although the extremist did not respond to the attempts of other passengers who tried to dissuade him from continuing his aggression, he left after the Muslim woman confronted him. While three of the passengers were busy tackling the attacker, a director named Chris Atkins filmed the incident on his phone, and later said that four passengers, including a veiled Muslim woman, confronted the abusive man, describing the latter as “incredibly brave”. The video spread on social media, prompting the British police to stop the aggressor and bring him to a criminal investigation for inciting religious hatred.

Thanks and appreciation

After the video spread, the Jew visited the Muslim woman, offering his gratitude for her courageous intervention to defend his family, and said, “I am grateful to that woman, without her intervention the violations could have escalated into physical violence.” Describing what happened on the train, he said, “I felt confused after the attack, and although I expected the man to speak anti-Semitic comments, but I was not prepared to hear his abusive words after that. The only thing I could think of was the safety of my children, and the best thing at the time I did it was to restrain myself, and to try to urge my children to ignore the situation, without that veiled Muslim, things would inevitably have turned into the worst. “

Tolerance and coexistence

In turn, Shuwaikh told BBC Radio, “He came and gave me beautiful flowers, we sat down, drank coffee and talked about our experiences and backgrounds. he was very nice, and we will stay in touch”, added that



she acted with a humanitarian and religious motive to defend them. Shuwaikh stressed that she will do the same if the incident is repeated with anyone else, because addressing injustice is the duty of everyone. “As a mother of two children, I know how the feeling will be in this situation, and I would have hoped that someone would intervene to help me if I were in this case. Just as my defense of an oppressed Jew changes the stereotype of Muslims, we respect the Jewish religion, and we should not practice the distinction toward any person because of his belief or sex, and we have a duty in the west to show how we are tolerant and law-abiding, and to confront injustice, so we have learned from our religion.

The concept of eco-mosque

Tasnuva Jahan

A mosque is a peaceful place for devoting worshippers. The mosque plays a vital role in the Muslims life and community. The concept of eco-mosque is very timely and it has a strong impact to protect the world from global warming as well as climate change. Recently, mosque designers have been drawing more on the eco-mosque or eco-friendly mosque.



The word ‘eco’ is derived from the term ‘ecology’, which is the study of ecosystems. It deals with the environment with their interactions. Eco-friendly refers to a condition or situation not harmful to the environment. Therefore, the mosque structures should contain the maximum benefit for the people through a sustainable eco-friendly environment. Even the Muslim religion believes that a waste of things is considered an underestimation of Allah’s blessings. According to Surat Al-An’am, verse 141 ‘...But waste not by excess: for Allah loveth not the wasters.’ The Prophet Muhammad (peace be upon him) stated that ‘Do not waste even if performing ablution on the bank of a fast-flowing large river’ (Al Thirmidhi). Hence, we should carefully use water, air, sunlight, and other natural resources and must not waste them as well. The essential purpose of the concept of the eco-friendly mosque is to promote the ecologically-responsible mosque on the planet. However, the eco-friendly mosque concept is not new in the Islamic tradition as the Prophet Muhammad (peace be upon him) constructed his holy mosque in Al-Madinah. At present, Kingdom of Saudi Arabia and several countries have plans to develop many eco-friendly mosques. This article attempts to reveal the concept and history of several eco-mosques in the world.

Quba Mosque:

The Quba Mosque was the first mosque constructed by the Prophet Muhammad (peace be upon him) and his companions. The first mosque in the history of Islam, it was built as an eco-friendly mosque. Besides, it was the first mosque constructed in Al-Madinah, Saudi Arabia. It consisted of an unpaved enclosure with walls made of mud bricks and an arcade on the Qiblah side (towards Makkah)



made of palm-trunks used as columns to upkeep a roof of palm-leaves and mud. It was built in the year 1 A.H (622 A.D).

However, the old mosque was demolished and replaced with a new one. In the past centuries, Muslims have rendered much attention to Quba Mosque. It was renovated several times by several caliphs of the period. The third Caliph Othman bin Affan completed the first renovations. Caliph Omar bin Abdul Aziz constructed the mosque’s first minaret. It was renewed again in 435 AH by Abu Yali Al-Husaini who built a prayer niche known as the ‘Mihrab’. Several additions were made to the mosque numerous times. The virtue of Quba Mosque is also revealed in Surat At-Tawbah, verse 108, ‘...A mosque founded on righteousness from the first day is more worthy for you to stand in it...’



Khalifa Al Tajer Mosque:

The Khalifa Al Tajer Mosque is situated in Deira, United Arab Emirates. Known as a green mosque and the Middle East's first eco-friendly mosque, it is also the Islamic world's first and fully-fledged eco-mosque. It holds three magnificent prayer halls, the grand prayer hall, the daily prayer hall, and the women's prayer hall, situated on the second floor. The mosque can accommodate up to 3,500 worshippers through the three prayer halls and has a huge car parking area. It's made from green building materials, which can resist wear and tear and can last for a long time.

The Khalifa Al Tajer mosque contains many planet-friendly features, with energy-saving LED lights, solar panels to power the battery storage systems and water heaters, a roof garden for heat insulation. Moreover, it

has a climate control arrangement to regulate the air-conditioning units according to the prayer time and the number of visitors. The mosque has incorporated renewable energy systems into its plan. Its exterior lighting poles are fitted with solar panels and a battery storage system, which is powered by solar energy. The solar panel system uses water heating for the purpose of electricity savings. The mosque aims to save 20 to 25 percent on energy and water resources whereas it has more than one station for visitors to perform their ablutions without wasting water as the mosque installed water-recycling technique to recycle the used water from ablutions. This recycling ablutions water is used for irrigation and washroom supply. Importantly, the mosque occupies 45,000 square feet and has dedicated the rest of the area for landscaping for basic green area purposes. The

mosque was built according to the goal and strategies of Dubai emirate to support sustainable designs as well as motivate environmental solutions.

Masjid Az-zikra:

Located in Indonesia, the Masjid Azzikra has several environmentally-friendly features such as energy efficiency and conservation system, water conservation system, material resource and cycle capacity, indoor health and comfort, and atmosphere management system. The mosque has built the highest ceiling and ventilation in the main area of the building. Its purpose is to attain the comfort temperature and air circulation without consuming vast electricity for the air-conditioner. It has a water recycling system to recycle the used water from ablutions. This method has several advantages, including reducing the use of groundwater and reducing emissions. Thus, the process helps to reduce the impact of global warming and climate change. It has allocated its more than 40 % of the area for landscaping purposes. The mosque has implemented several sustainable principles, which are shaped by GBCI (Green Building Council Indonesia). In Indonesia, principles of the sustainable building were created by GBCI. The term 'sustainable building' refers to concentrated on sustainable building itself, sustainable architecture, and sustainable construction. (Hidayat and others, 2018).

Great Mosque of Djenné:

The Great Mosque of Djenné in Mali is made of mud and stick. The original mosque was demolished and was rebuilt in 1907. It is one of the famous hand-made mud buildings that are considered as options for low-carbon and low-cost construction. The mosque building is situated on a large mud platform and lift-

ing it ten feet higher than the ground level. It is dotted all over with the wooden supports. The building structure contains an exceptional and traditional culture.

Masjid Raja Fisabilillah Cyberjaya:

The Masjid Raja Fisabilillah Cyberjaya is situated in Malaysia and known as a green mosque. It was named after the former Crown Prince of the Johor-Riau, Raja Haji Fisabilillah ibni Daeng Chelak. It installed several eco-friendly features such as rooftop solar panels, rainwater harvesting systems, energy-efficient LED lights, and natural air ventilation. It contains elevators for the elderly and disabled and a playground for children. The planet-friendly features mosque was built in 2006.

The Cambridge Central Mosque:

The United Kingdom's largest eco-friendly mosque is the Cambridge Central Mosque. It is situated in Cambridge and is Europe's first eco-friendly built mosque. It has capacity to accommodate up to 1,000 worshippers at a time. The mosque contains a nice onion dome, but no traditional minaret. Environmental concerns had been vital in the plan of the mosque. The timber structure is one of the crucial features of the mosque. Similarly, the mosque has awareness about energy saving and conservation. Its building will be naturally lit throughout the year-round by stunning skylights in the roof by low energy LED bulbs. It has photovoltaic cells on the roof to generate renewable energy from sunlight. The mosque compound has a rainwater collection system on the roof. Notably, used water from the ablutions places will be recycled and used in the garden and for toilet-flushing. The overall design amplifies the Islamic garden at the front side of the mosque.

It is open for every worshipper and visitor and offers a quiet transition from the busy city life to the prayer place.

Hassan-II Mosque:

The Hassan-II Mosque is situated in the city of Casablanca, Morocco. One of the magnificent and the largest mosques in Africa and the world, it has the capacity to hold 105,000 worshippers for prayer and can accommodate up to 25,000 worshippers inside the mosque hall and another 80,000 worshippers on the mosque's outside courtyard. The mosque is designed with large windows, overlooking the ocean, allowing breeze inside the mosque during warmer months. It was designed by French architect Michel Pinseau and completed in 1993. However, originally it was not built as an eco-mosque. In an attempt to make it more environmentally friendly and sustainable, the Hassan-II approved the renovation project. These features contain the installation of photovoltaic solar panels and solar thermal power plants, the conversion of lighting and the installation of a centralized technical management system, etc. At present, mosques are bringing spiritual structures up to date with many eco-friendly features.

In conclusion, we can say that mosques should consider the benefits of sustainable practices and should be converted into eco-mosques, as a mosque requires huge electrical energy such as water supply, electricity, and sound systems for carrying out all of its functions effectively and smoothly. Moreover, ablutions or wudhu is an essential part of prayer. Therefore, the mosque building should be designed to collect rainwater and recycle used water from ablutions, which can be used for several purposes, given the



crisis of water in today's world. Water is a blessing of Allah. The issue of water waste needs to be managed carefully. Water is not only mentioned in the Noble Qur'an as essential for survival, but also as a symbol of Allah that should be appreciated. Surat Al-Waqi'ah, verses 68-69, stated that 'And have you seen the water that you drink? Is it you who brought it down from the clouds, or is it We who bring it down?' Surat Qaf, verse 9, specified that 'And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest.' As many verses of the Noble Qur'an highlight the role of water in human life, mosques should consider recycling water. However, gardening is one of the significant features of the eco-friendly mosque. Importantly, the garden provides an environs for different types of insects and birds to thrive. The garden will not only create a stunning surrounding but also enjoin the Islamic notion of gardening in heaven. The Islamic garden concept was designed to enhance the human-built environment, to adorn the landscape, and to symbolize traditional and spiritual aspirations. Gardens and landscape



design in Muslim cultures have been a significant expression of religious values about stewardship, ecology, as well as beauty. The notion of gardens is mentioned in the Noble Qur'an to represent a vision of heaven. The Noble Qur'an has many provisions related to gardens. It also declares that gardens are used as an earthly analog for the life in heaven that is guaranteed to believers. Surat At-Tawbah, verse 72, stated that 'Allah has promised the believing men and believing women gardens beneath which rivers flow, wherein they abide eternally, and pleasant dwellings in gardens of perpetual residence; but approval from Allah is greater. It is that which is the great attainment.' Surat An-Nisa, verse 13, specified that '.... whoever obeys Allah and His Messenger will be admitted by Him to gardens [in Paradise] under

which rivers flow, abiding eternally therein; and that is the great attainment.' The Prophet Muhammad (peace be upon him) said that, 'If a Muslim plants a tree or grows grains and a bird, a person or an animal eats from it will be counted as a charity for him' (Şaḥiḥ Al-Bukhari, Şaḥiḥ Muslim).

The concept of eco-mosque helps to reduce the need for air-conditioners, fans, and internal lighting. As it is designed for the use of natural light and ventilation. The eco-mosque is also planned for solar power, which saves more energy usage. Thus, the main aim of the eco-mosque is to promote the concept of sustainable practices and ecologically-responsible mosque in the world. Even it is easy for any mosque to campaign environmental awareness for this and next generation to save the earth.

Family as a Social Institution in Islam

Sajad Ahmad Padday

The family is one of the essential institutions of human society and is universally found across the world; however, there are substantial discrepancies in the form, structure and function. There are two types of family structures: the joint family and the nuclear family. The extended/joint family is comprised of two or more married brothers or cousins living together in the same household with their parents, unmarried brothers and sisters and their own children while a nuclear family consists of a married couple and their children. All societies around the world in past and present regulate sexual relations through the institution of marriage.



There are enormous variations in the structure, type and patterns of marriage and in the customs, rituals and ceremonies that are associated with marriage. Marriage is a union of a man and woman that is socially and legally approved and the offspring from the union are considered legitimate.

Family

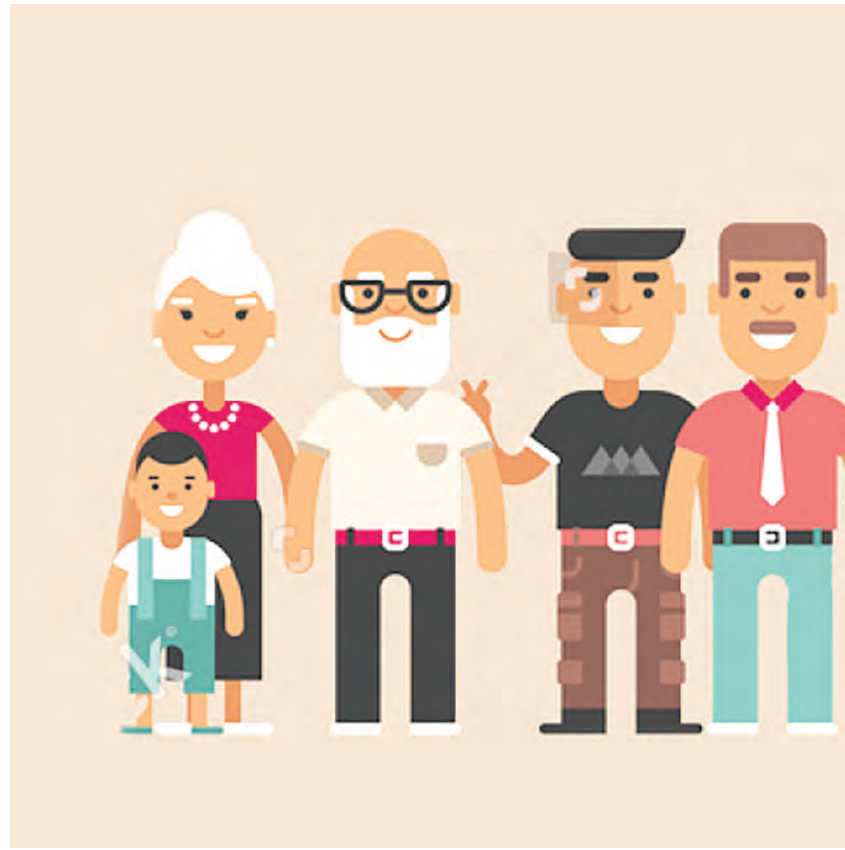
Family is a very important and basic institution in the social system of Islam. Islam guides human beings in matters which are related to a social structure like family, marriage, divorce, etc. Regarding the significance of sex, the first thing that has been stated and explained in this connection is “All things We made in pairs” (Surat Al-Dharyat, Verse: 49). This verse refers to the universality of the sex-law and the Master of the universe Himself exposes the secret of His Creation. The universe has been designed in relationship with pairs. It implies that one partner in the pair should be active and the other receptive and passive. This relationship is the basic which gives rise to all other relations functioning and operating in the different societies of the world. The existence of both active and passive partners is equally important. But by nature, active is superior to passive. This superiority is not due to any merit in masculinity against any demerit in femininity. It is rather due to the fact of possessing natural qualities of dominance, power, responsibility and authority. Just as the existence of both active and passive partners is necessary likewise it is necessary that the active partner be dominant and able to produce the desired effect. There are certain innate abilities and traits in the men (active partner) of which he has been made the head of a family unit. For example, a man is much more gifted innately to protect and to defend

himself and to earn a livelihood and to take the initiative than a woman. It should be appreciated here that the superiority men have over women is not absolute; it is only in certain spheres- spheres which entitle men to become head of the family. There are certain other spheres like taking care of household affairs, looking after children, etc. in which women are more superior to men. The man is responsible for his family’s conduct and affairs. The wife (passive partner) and the children are obligated to obey him, provided that he does not involve them in the disobedience of Allah and His Prophet Muhammad (peace be upon him). He is responsible for earning a living for the family and providing the necessities of life. A husband bears the financial responsibility for the wife. It is his obligation to earn and fulfil the needs of his wife and children. In the Qur’an (Surat An-Nisa, Verse: 34) Allah Says, “Men are the governors of the affairs of women because Allah has made men superior to women and because men spend of their wealth on them. Virtuous women are obedient, and guard their (husbands) rights carefully in their absence under the care and watch of Allah”. The family in Islam has been organized in such a way as to governor, the ruler and the ruled not like the master and the slave. Social structure in Islam has been constructed upon the Qur’anic concept of Justice, benevolence and welfare. Islam disapproves of celibacy and approves marriage as a religious and moral obligation for social necessity. It is a means to emotional fulfilment and sexual gratification, legitimate procreation, inter-familial alliance and community solidarity.

Marriage

The most important challenge and the problem of social life are how to regulate the

sexual urge into a social system and how to prevent it from running like wild. In order to curb the problem and accept the challenge, Islam has organized the relationship between the husband and the wife and reduced it to a system. Islam produces the laws and procedures to satisfy one's sexual urge in a legitimate way i.e., system of Nikah (Marriage). Marriage is an important aspect of the family for developing and balancing the social system. Allah says in the Qur'an, "And marry those among you who are single, and those who have the capability for marriage among your slaves, male or female. If they are poor, Allah will give them means out of His grace. Allah is ample-giving and He knows all things." (Surat Al-Noor, Verse: 32). If marriage is somehow impossible, then this cannot be a permit for gratifying one's sexual desire without entering into the marital bond. Marriage is an open declaration of a contract by a man and woman to live permanently as husband and wife. It is declared in the presence of people through a responsible personality with great solemnity and gravity after he delivers a sermon to counsel and guide them. It is evident from the divine scriptures that this way was adopted from the very birth of human beings on this earth. Islam lists some kind of women with whom one cannot marry and whom marriage has been prohibited, in simple words Islam lists the prohibited relations – Muharramat. "Forbidden to you are your mothers and your daughters and your sisters and your paternal aunts and your maternal aunts and brothers' daughters and sisters' daughters and your mothers that have suckled you and your foster-sisters and mothers of your wives and your step-daughters who are in your guardianship, (born) of your wives to whom you have gone in, but if you have not gone into them, there is no blame



on you (in marrying them), and the wives of your sons who are of your own loins and that you should have two sisters together..." (Surat An-Nisa, Verse: 22)

Marriage bounds with some conditions in Islamic society. First, a marriage should be conducted through wealth – which here refers to the dower. The Qur'an emphasizes that Allah has ordained this payment as an essential pre-requisite of marriage and immediate completion of this obligation if someone has not done yet. But the payment is not certain and fixed, the husband and his wife can mutually change the amount as well as the time of its payment. The Shari'ah has not fixed any amount for the dower. It has been left to the norms and traditions of a society and to the discretion of the people. The second condition is chastity. No adulterer has the right



to marry a chaste woman and no adulteress has the right to marry a chaste man, except if the matter has not gone to court and the two purify themselves of this sin by sincere repentance (Surat Al-Noor, Verse:3). The sanctity of the institution of marriage takes place with the consent and presence of the elders of the family. There is no doubt that the decision of marriage is primarily taken by the concerned man and woman. However, if the marriage does not take place through the consent of the guardians or the elders of the family, then there must be a solid reason for this. In the absence of solid reason, a state has the power and authority to stop such kind of marriages.

The Shari'ah by enjoining these injunctions wants to close all the ways leading to sexual anarchy and intends to restrict sexual rela-

tion to marriage only. This is the way for a human being to protect himself against all sorts of unnatural, self-created sexual excitements and to conserve his energy for the service of society. It desires that the sexual love and attraction which God has created in every man and woman for the purpose of running this universe should be exclusively employed in creating and establishing the family. Islam wants to consolidate the family. The principles of justice and fairness that Islam adopted while determining the rights of the husband and the wife should be put to adopt. Islam tries to adopt the self-purification, Punitive Laws and preventive measures for safeguarding the social system. By self-purification human being automatically begins to follow and obey the rules of the system, whether there be the external force or not, no one compels him to adopt. The punitive laws prevent the commission of all such crimes as they may disintegrate the system or destroy any of its bases. The preventive measures help to organize social life in such a manner that it safeguarded against all sorts of unnatural, wild and artificial excitements of sexual urge.

Polygamy

Polygamy means the man or woman having more than one spouse. It is divided into Polygyny and Polyandry. Polygyny is that in which a man has more than one wife at a time and Polyandry is that in which a woman has more than one husband. Polygyny has been widely prevalent across large parts of the world since ancient times. Polyandry marriages are rather exceptional and rarely existed in parts of India, Bhutan, Nepal, Tibet and among the units of Siberia. Islam prohibits Polyandry and accepts only Polygyny i.e., Islam approves that only men can marry more



than one wife at a time. It is likely to mention here that Allah addresses the guardians of the orphans to marry their mothers who are lawful to them in order to protect the rights of the orphans and take care of their wealth and property (Surat An-Nisa, Verses: 3-4). But it is evident from the explanation of these verses of the Qur'an that it is not primarily revealed to state any directive regarding polygyny as they are actually revealed to make use of the pre-existing practice of polygyny in Arabia for the welfare of the orphans. In another place, the Qur'an clearly alluded to the fact that as per the norms of human nature, the real benefits and advantages of the institution of family manifest themselves in a monogamous family. It is stated that the father of humankind; Adam was blessed with one wife. It is social, psychological, political and cultural needs that arise the need for

polygyny. Such needs existed in various societies to a different extent. Muslims are directed to make use of this practice to solve a social problem that has arisen time to time. However, it has been made conditional upon two things: (a) for an objective of the welfare of orphans, a person cannot marry more than four wives; (b) if a person is not able to deal justly with all four wives, he should not marry more than one.

Divorce

Divorce is another component of the institution of family which means separation from one another i.e. when it becomes impossible for a husband and wife to get along with one another, there exists in all divine religions the option of separation. It was mentioned in the early Abrahamic faiths and Islam also reveals the laws of divorce almost the same

as already existed in that society. In religious terminology, it is called talaq (divorce). In Surat Al-Talaq, Allah has revived with certain additions and amendments that very law. Some details of this law are mentioned in Surat Al-Baqarah and Surat Al-Ahzab. Before circumstances reach to such extent that the divorce remains the only option, one should have an intense desire to keep intact the marital relationship as much as possible. However, if all efforts of reformation failed then Allah asked Muslims to make the last attempt for the survival of this relationship i.e., the relatives of the couple, their clan and tribe and other well-wishers should come forward and use their influence to set right the situation. One arbitrator from the husband's family side and one from the wife's family side and they should try to reconcile the two. If this does not work then the divorce should be made by following the procedure mentioned in the Qur'an. Whether a husband divorces with his own decision or does so at the demand of his wife, this procedure should be followed. Consideration of 'iddat (waiting period), until this period expires the husband has the right to take back his wife (ruju'). If he does not take back his wife within the period of 'iddat then the relationship of wedlock will cease to exist. "Either retain them with kindness or let them go with kindness..." (Surat Al-Baqarah, Verse: 231). If a husband revokes his decision within the period of 'iddat, the woman will continue to be his wife, but he can exercise this right only two times in his life to the same wife. However, once he used this authority thrice his wife would be permanently separated from him except if she marries some other person and he then also divorces her with the same procedure (Surat Al-Baqarah, Verses: 230,232). Whether the husband decides to divorce his wife or



take her back, in both cases the Qur'an directs him to have two Muslims testify on his decision (Surat Al-Talaq, Verse:2). This is the correct way of divorce and the decisions shall stand legally implemented.

Conclusion

The institution of the family is the bedrock of both human societies as well as civilization. Islam lays a strong emphasis on consolidating this vital social institution so that the individual realizes his full potential in all its probability. A considerable number of Qur'anic verses deal with the regulation of family life and family issues. All the related aspects like marriage, divorce, kinship, etc. have been well addressed in the sources of Islam as well as the scholarly interpretations of Muslim luminaries. The Islamic concept of family and Islamic teachings on family life are potent enough to produce such citizens who are all the more beneficial for the whole humanity.

Cleanliness and Faith

Examples of Care and Hygiene of Body Hair

By Dr. Hothaifa Ahmed AlKharrat

No Faith gives as much guidance on the cleanliness and hygiene of the human body as Islam. It urges us to adopt praiseworthy traits when dealing with our inborn natural instincts. These are amongst the primary teachings of the Faith. “Purify your garments”[1] is one among the many of Allah’s exhortations given to Prophet Muhammad in surat Al-Mudhathir.



It is evident that the teachings of purity occupy an exalted station. It is one of the most important attributes by which this Faith is distinguished. These teachings certainly deserve the attention of anyone who lays claim to civilized society.

The importance of purity and cleanliness appears in many of the texts in the Qur'an and the Hadith. For example, here is a verse in praise of the people of Quba. "...therein the men loved cleanliness and Allah loves those who keep themselves clean".[2]

We also see in another place a clear statement of God's love for those of His pure worshippers: "... verily God loves those who repent and those who are pure[3]".

We see many examples of this subject matter in hadiths, amongst which is the following statement of Prophet Muhammad (peace be upon him): "Ritual ablution is one half of Faith". Also "any Muslim who purifies himself according to the rites of ablution, then prays the five obligatory prayers will verily find the atonement that is found therein"... and again He says, "Verily Allah is good and loves goodness. He is clean and loves cleanliness, so you must clean your dwelling places and be not like the Jews"[4].

The importance of caring for the bodily hair occurs frequently among many Islamic teachings. These urge a pledge of cleanliness on matters of personal hygiene. Some of these can be found among the well-known hadiths, which mention a range of good qualities associated with the subject of bodily hygiene. For instance, The Prophet (peace be upon him) mentioned 10 innate habits of cleanliness – trimming the mustache, permit the beard to grow, clean your teeth with Siwak, rinse your nose with water, trim your fingernails, wash your knuckles, shave your armpits, shave your pubis,

and use the water to clean the remnants of urine and stools. The reciter said 'I forgot the tenth'. Ah yes, the tenth habit is to rinse your mouth".[5]

We will now look at an important lesson concerning the hygiene of the hair on the head, the mustache, the beard, the armpits, and the private areas of the body. We will explore this subject from a purely medical perspective. The importance of cleanliness in these areas of the body contributes significantly to the health of the entire body. It protects the body from the occurrence of diseases that are often found among non-Muslims as a result of their negligence of these matters.

Islam encourages believers to pledge to care for the cleanliness of the hair on their heads, to wash away the oils, and to comb it regularly. Here is a hadith to this effect: "The one who has hair should care for it". The Messenger of God (peace be upon him) one time saw a man with disheveled and unkempt hair, which led to him questioning "Is there not something that can help this man groom his hair?"

In addition, Islam also encourages believers to wash their hair before Friday prayers, visiting Holy Sites or commemorating Holy Days, or recovering from ceremonial impurity. We find in the hadith "...Allah has enjoined on every Muslim to wash his hair and his body every seven days".[8] The head is a part of the body on which one is enjoined by the well-known verse of the Qur'an to perform ablutions.

In the skin of the scalp, there are many glands that secrete sweat and oils. Regular washing with water is the best way to maintain hygienic care and to ensure that these secretions are washed away. Diligence in this matter will prevent skin diseases that

afflict the scalp if proper hygiene is neglected, such as dandruff, fungal infections, and lice infestations. These are often accompanied by itching of the scalp.

Trimming the Mustache

The mustache is the hair that grows along the upper lip. There are many hadiths that speak to the importance of care and grooming of the mustache. For instance, the Prophet (peace be upon him) says, “Don’t be like the idolaters. Let your beard grow and trim your mustache”[9]. Also “Let the beard grow freely, don’t be like the sun worshippers. Observe decorum”. There exist many counsels on the health benefits that arise from the care of the mustache. Many germs and microbes can establish themselves on the long hairs of the mustache that grows around the opening of the mouth. This means that these living organisms will enter the mouth along with the food and drink.

The matting of long mustache hair can create an environment conducive to the growth of microscopic germs that can enter the orifice of the mouth, then into the digestive system and cause many inflammatory illnesses.

Furthermore, the existence of mustache hair close to the nose makes one susceptible to mucous secretions from the nose and spray of saliva. This humid environment creates a suitable combination for the growth and multiplication of germs. The guidance of cleanliness contained in the Sunnah will surely protect us from these risks and dangers and reduce the incidence and growth of these microscopic germs.

Let the Beard Grow

The beard is the hair that grows on the



cheeks and the chin.

There are many hadiths that counsel us to grow out the beard hair. For instance, ‘... but my Lord commanded me to trim the mustache but let my beard grow’[11]. Also ‘Prophet Muhammad commanded that the mustache be trimmed and the beard to grow’.

The direct exposure to the rays of the sun and strong winds outside of the home can harm the collagen of the facial skin and lead to cause wrinkles. Facial hair will minimize these harmful effects and it will lighten the sharpness of the wind on the skin of the face thus helping to protect the skin from the long-term effects of wind and sun exposure.

Indeed, there exists scientific evidence that shows us that direct exposure to the sun’s rays is the main cause of skin cancer. In this respect, the hairs of the face serve as protection for the skin by presenting a barrier to the strong rays of the sun.

It has also been determined that there are many other benefits to letting the beard

grow. For instance, the beard plays an important role in keeping the skin warm and protecting it from the harmful effects of cold wind, which could harm the facial nerves and potentially lead to facial paralysis.

On the other hand, shaving the beard can bring harm. For instance, shaving the beard with a sharp razor can provoke the gradual deterioration of the surface tissue of the face and the appearance of tiny wounds. All of these factors make the skin susceptible to bacterial contagions, viruses, and fungal infections.

Removing the Hair from the Armpits (plucking)

Armpit and pubic hair appear at puberty, along with sweat glands. Medical studies have confirmed that removal of these hairs reduces the oily and sweaty secretions. Over time, it also reduces the growth of hair.

Removing armpit hairs also limits the incidence of various skin diseases such as infection of the sweat glands, tinea, and hair folliculitis.

It also helps us avoid uncleanly conditions that are conducive to infestations of lice and other parasitic insects.

Studies have shown that millions of microscopic living organisms can inhabit each square centimeter of the armpit and pubic skin. For this reason, it is important to ensure that these areas are properly cleaned, and that hair is removed. These are important steps towards eliminating harmful life forms that are the causes of many inflammatory skin conditions.

Removing Pubic Hair

The pubic hair is the hair that is found around the reproductive organs. Some hadiths recommend the removal of this hair. For example, “Removing pubic hair, trimming

the fingernails and mustache are among the innate habits of cleanliness”.

Another example is the following: “A time has been appointed for trimming the mustache and fingernails and for shaving the armpits and pubic areas. This should not be neglected for more than forty nights.”[13]

The pubic areas are found near the body’s excretory systems. For this reason, this area can easily become polluted with urine and feces, as well as sweat and oily secretions.

Neglecting the cleanliness of this area of the body will lead to the proliferation of many microscopic organisms in addition to the gradual increase of oils and sweat materials.

For this reason, shaving the pubes will protect us from parasitic diseases such as lice and skin fungal infections. These are common amongst non-Muslims who neglect shaving their pubic hair. This leads to the appearance of ulcers and various inflammatory skin conditions.

Some of these studies have confirmed that the accumulation and multiplication of bacteria around the pubic areas will eventually infest and lead to the inflammation of the urinary tract system (urethra, ureter, bladder and kidney). One-third of Western women suffer from these inflammations, which result from neglect of cleanliness around the organs of the pubic area.

In conclusion, the Muslim can rightly be proud to adhere to these meritorious traits that respond to man’s innate sense of personal hygiene. By these traits, he achieves distinction among his peers. He becomes a unique example to be emulated. All praise to Allah as He should be praised. He has graced His servants with many bestowals, the greatest of which is the blessing of Islam.

Abdullah Quilliam, first converted British Muslim in the UK

M. Minhaj Niloy

Religious conversion is a complex sensation. Conversion experiences can happen in different situations with different conclusions. Religious conversion is alteration from one religion to another. According to Islam, “No baby is born but upon Fitra (As a Muslim). It is his parents who make him a Jew or Christian or a Polytheist” (Sahih Muslim, Book 033, Number 6426). Here I will describe about the first Victorian in the United Kingdom (UK), who converted into Islam.





Abdullah Quilliam was first in the United Kingdom to convert into Muslim from Christianity. Abdullah Quilliam's conversion led to a notable history of the growth

of Islam in the Victorian Britain. In 1887, he was the first Christian person to convert into Islam in England. His original name was William Henry Quilliam. He was born on 10th April 1856 at 22 Eliot Street, Liverpool, UK. Henry Quilliam was raised in Liverpool city. Very astonishingly, Quilliam's father was a Methodist preacher. He spent his childhood on the Isle of Man, and he was brought up as a Methodist. He studied law at King William's College. In his professional life, Quilliam worked in the legal profession as a solicitor for several decades. He was specialized in criminal law and practiced in Liverpool. Quilliam was known as a defense lawyer as he defended several high-profile murder cases. During that time, he became connected with the temperance movement. The temperance movement is a social movement. It related against the theory of consumption of alcoholic beverages. Members in the movement normally criticize alcohol intoxication or support complete abstinence from alcohol. They also highlighted the alcohol's negative effects on people's health and





family lives. The movement encourages alcohol education. It also demands the path of new laws against the alcohol sale, either regulations on the alcohol's availability, or the total prohibition of it. During the 19th and early 20th centuries, the temperance movement became noticeable in several countries. It is also said that one of the causes he was involved in Islam was that alcohol is prohibited for Muslims.

However, in 1887 Quilliam fell ill. In the Victorian era, he was practically well-to-do. For this purpose, he visited Morocco to change cli-

mate to recover his illness. In 1887, Abdullah Quilliam converted into Muslim religion. He was fascinated to Islamic culture while visiting Morocco to recover from an ill physical condition. He felt interest to be a Muslim after seeing Moroccans pray on a ferry when a Mediterranean break took place in 1887. Quilliam said, "They were not at all troubled by the force of the strong wind or by the swaying of the ship. I was deeply touched by the look on their faces and their expressions, which displayed complete trust and sincerity". Then he inquired about


this religion. Finally, at the age of 31 age accepted Islam as his religion. He described his new faith as "reasonable and logical, and personally I felt it did not contradict my beliefs". Though it is not obligatory in Islam to change names after conversion, but still he adopted the name of Abdullah. He changed his name to Abdullah, converting to Muslim. Later, he was also known as Henri Marcel Leon or Haroun Mustapha Leon.


When Quilliam returned to Liverpool from Morocco, he devoted himself into the faith, studying determinedly,

presenting Islamic lectures and writing books on the religion. After his conversion Quilliam made first converts in his own family, with his mother and his three sons. In 1887, he became a Muslim preacher. He published many booklets and after publishing he became a famous figure in the Muslim world.

At that time, he purchased several properties at Brougham Terrace, Liverpool. The Crown Prince of Afghanistan, Nasrullah Khan also donated to purchase those properties. Later, one of his properties, 8 Brougham Terrace renovated as the mosque. It was named as the Liverpool Muslim Institute in 1889. Thus, he founded one of the Britain's first mosque in Liverpool. Besides, he established a boarding school for boys and a day school for girls. Moreover, the Institute operated educational classes covering different subjects, which were attended by both Muslims and non-Muslims. There was also a museum and science laboratory. Quilliam started social work for spreading Islam in the UK. He inspired non-Muslim parents who were unable to look after their children to become Muslim. For this purpose, Abdullah Quilliam

William Quilliam (later Abdullah)
was One of the first high-profile
British converts who founded the first
mosque in Britain.
He wrote books aimed at introducing
the Islamic faith and sent a copy
to Queen Victoria, who is reported
to have enjoyed it and
asked for several copies
for her children.





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also founded an orphanage called Medina House. It was a home for more than 20 orphans, they were brought up as Muslims. And child's mothers were required to sign a clause that they would be brought up as Muslims. Over the next few decades, many well-known Muslims across the world visited the Liverpool mosque. Abdullah Quilliam was given various prominent titles. In 1894, Abdul Hamid II the 26th Ottoman Caliph, gave Quilliam the title of Sheikh al-Islam of the British Isles. The Emir of Afghanistan also called him as the Sheikh of Muslims

in Britain. Quilliam built up as well as developed his international Islamic contacts. And he was also selected as the Persian Vice Counsel to Liverpool by the Shah of Persia.

At Victorian era, Quilliam had a noteworthy contribution to the Islamic Literary Works in the UK. He wrote the leaflet titled Faith of Islam, regarding Dawah in Islam and its key principles. In the first edition, 2000 copies were published. Later in 1890, a further 3000 copies were published. He also edited 'The Crescent' a weekly record of Islam in Britain.



It represented Muslims in England between 1893 and 1908. Abdullah Quilliam also published a monthly international journal. It had internationally circulated. These exclusive documents are an ancient record of a rising converted community in the British colonial times and situation of Islam. Quilliam travelled from place to place in UK and lectured on Islam. Abdullah Quilliam might not be the famous name, but undoubtedly, he played a great role in promoting Islam in the UK. Quilliam always followed a suitable policy in his missionary activity. Each time he kept in mind the person's background, who he was addressing. And tend

to create possibly converts feel to Islam. Many well-known personalities, scientists, teachers, and wealthy landowner accepted Muslim religion due to Abdullah Quilliam's influence. Among them Professor Nasrullah Warren, Professor Haschem Wilde and Resched P. Stanley the former Mayor of Staley bridge converted to Muslim for his preaching. In the UK, Quilliam's proliferation of Islam led to around 600 people to accept Islam. Significantly, many educated and prominent persons in British Society, along with ordinary men and women converted to Islam. Quilliam's efforts also managed to the first Japanese man

converted into Islam.

But many Liverpool local converts were abused over their faith and faced resentment. They were also assaulted with bricks, offal and horse manure. Quilliam believed that the attackers had been "brainwashed and led to believe that we were bad people". Even Quilliam's mosque was once attacked with snowballs by a Sunday school teacher.

He also criticized British foreign policy in Sudan. Quilliam was encouraging Muslim soldiers in the British army to abstain from attacking the Muslims of Sudan. This was one of the vital reasons that forced to Quilliam to leave the UK.

Quilliam's extended activities, massive number of converts started to attract antagonism as well as pressure from both the local community and from the media.

Sadly, Quilliam had to leave the UK after facing many challenges like hostility and persecution. Quilliam worked with the underprivileged including advocating trade unionism and divorce law reform. But his legal profession ruined when tried to help a female client seeking divorce. Actually, it was a honey trap set up for that woman's alleged adulterous husband. However, that practice was not unusual for that period. But the attempt was unsuccessful and Quilliam was struck off. In 1908, he left England, his professional work in Liverpool stopped. It is claimed that he left Liverpool to reduce the scandal's effect on the Muslim community. After that his son Bilal, sold of the property registered in Quilliam's name, used as a mosque and Islamic Centre.

Finally, Quilliam returned to the UK. In addition, he adopted the new name Haroun Mustapha Leon. In 1932, he took his last breath. He was buried in Brookfield Cemetery near Woking. His grave was unmarked. Some



prominent Anglo-Muslims were also buried in Brookfield Cemetery like Abdullah Yusuf Ali, Muhammad Marmaduke Pickthall (who each translated the Qur'an). His profile is diminished, but still Liverpool mosque bears his name to this day. Also, he was involved with the UK's one of the oldest mosques 'Shahjahan mosque', built in Woking, Surrey in 1889.

However, in 1932, after Quilliam's death, the Brougham terrace was purchased by the council then used as a register office for records of births, deaths, and civil wed-

dings. Eventually, the building fell into disuse in spite of the strength of Quilliam's legacy. But in 2009, the newly founded Quilliam Foundation, set about renovating the original mosque with money raised by donations. In 2014, it reopened. It is a valuable symbol of the Muslim community as well as the British history. He died about near a century ago, Abdullah Quilliam's legacy still lives on. To remember the effort of Abdullah Quilliam and the mosque, a plaque was positioned on 8 Brougham Terrace in 1997.

Japan sets up prayer rooms for Muslims in commercial facilities

Source: aboutislam.net & News Agencies

SHIZUOKA – Islamic Prayer facilities have been set up at expressway service areas in Japan along popular routes to cater to Muslim visitors.

“We have received inquiries from Muslim tourists about a washing space, but we couldn’t respond to their needs. By promoting the facilities for their use, we hope to attract new visitors who want to stop by,” said Tomoyuki Fujita, a service area manager of



Kintetsu Retailing Corp., the restaurant's Osaka-based operator.

The 6-to-15m² facilities, equipped with mats and marks showing the direction of Qiblah, are located in restaurants and access ways of commercial complexes on the expressways.

A first in Japan, prayer areas were opened at the Hamanako service area and on the outbound side of the Ashigara service area along Tomei Expressway in Shizuoka Prefecture. Another prayer facility was set up in the Suwako service area's outbound side on Chuo Expressway in Nagano Prefecture. The area sees a growing number of foreign tourists including Muslims, especially those coming to ski.

Golden Tourism

The Central Nippon Exis Co., based in Nagoya, which manages and operates these service areas dub Hamanako and Ashigara service areas as the “golden route” for tourism connecting Tokyo and Osaka as many foreign visitors including Muslims stop by them.

The Hamanako service area is accessible on both the inbound and outbound sides. Facilities differ according to the service area, such as the style of the private rooms and the times they are available for use.

Ablutions spaces are available at the Hamanako and Suwako service areas but not at Ashigara. Restaurants and food courts at all three service areas have started offering halal food for Muslim visitors.

“We will consider whether to expand services to other locations after observing customer demand at the three service areas,” said a Central Nippon Exis official.

The history of Islam in Japan is relatively brief in relation to the religion's long stand-



ing presence in other nearby countries. There were isolated occasions of Muslims in Japan before the 19th century.

Today, Muslims are made up of largely immigrant communities, as well as smaller ethnic Japanese communities. The Pew Research Center estimated that there were 185,000 Muslims in Japan in 2010.

Japan is a new but sharply growing halal market as the country's producers are seeking fresh opportunity in the halal sector and striving to seek new local and international markets, especially now that Japan is the officially designated venue for the 2020 Olympics, attracting Muslim athletes and tourists from all around the world.

Catering to the rising number of Muslim tourists, suppliers and travel agents in Japan have been obtaining halal certification and converting their restrooms into prayer rooms.

Harvard recognizes Qur'an as one of best expressions for justice

Source: Stepfeed.com

When it comes to the law, both legislation and implementation are deemed relative. But the same can't be said for justice as by definition it is the offering of what is morally fair and right. As we know, the law should seek justice and Harvard knows exactly how Islam is doing so.

Harvard Law School, one of the world's most prestigious institutions (No. 7 in the world, to be exact), actually speaks of justice at the entrance of its faculty library. In doing so, it references a verse from the Qur'an, regarding it as one of the greatest expressions

of justice in history. Qur'an is the final revelation as believed by us, the Muslims. Allah has selected it as His last and final book. Without any doubt, it came from the Creator of this Universe and guides us on the right path of living.

Rules and Justice are highly prioritized in Islam and the Holy Book which is full of essential laws for humans. Islam does not have any space for injustice.

The phrase at hand is Verse 135 of Surat An-Nisa (The Women), which is posted on a wall facing the faculty's main entrance, a wall that portrays some of the best phrases with regards to justice.





Surat An-Nisa is known for its empowerment of women. Islam generally has championed women's rights since day one. The religion was among the first to tackle female infanticide, encourage women to work, and spread equal treatment between the sexes in marriage and Islamic duties. It has been credited for being the first religion to give women inheritance rights.

Harvard Law School has decided to highlight Islam's fight for justice. Here is a part of the verse posted on the wall:

"O ye who believe! Stand out firmly for justice, as witnesses to Allah, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for Allah can best protect both."

Established in 1817, Harvard is the oldest continually-operating law school in the U.S. and hosts the largest academic law library globally.

The university references a verse from the Qur'an, regarding it as one of the greatest expressions of justice in history.

The Words of Justice exhibition, a collaboration between students, faculty, and staff at the university, is a testimony of the endurance of humanity's yearning for fairness and dignity through the law, as stated on its website.

The words on these walls affirm the power and irrepressibility of the idea of justice and reflect a hope that the aspirations and ideals expressed here will continue to inspire all who struggle for laws that are just.

Islamic schools are the most superior in the Netherlands

Jeddah: Al-Waleed Jafar Elias

A research conducted by the Dutch company RTL specialized in media and educational affairs revealed that Islamic primary schools still maintain advanced positions in the list of the most successful schools, for the fifth year, noting that those schools are commit-

ted to teaching the official curriculum of the state. They also teach Islamic sciences and materials dealing with ethics, respect and adherence to the principles of good dealing, as well as focus on educating students about the necessity of positive integration in society. Curricula include teaching materials on the moderation of Islam and coexistence among



all followers of religions to ensure that students are not affected in the future by any ideas related to terrorism and extremism.

The company added that what distinguishes the most Islamic schools in the Netherlands is the policy of discipline and commitment to the educational process, and the strenuous efforts made by teachers to ensure the excellence of students and their access to the highest levels of education, in addition to the full cooperation and remarkable coordination between the administrations of those schools and parents. The company went on to say in its recent annual report that Muslim students in most parts of the country are able to enter prestigious universities, due to the higher degrees they obtain, which prompted many non-Muslim parents to try to enroll their children in those schools.

Advanced ranks

The company confirmed that the results of the “level stabilization” test conducted by the Dutch Ministry of Education, Culture and Science for the last year students in primary schools announced that the Islamic “Bukhari” School, located in the city of Leerdam, in the west of the



country, ranked fifth among the six thousand primary schools located in the country, and “Al-Habib” School in Maastricht, in the south of the Netherlands, came in ninth place, and “Bilal” School in Amersfoort, center of the country, ranked tenth. Many other schools also ranked high. The annual report of the company noted that Islamic schools have become a target for many students in the Netherlands, as they strive to enroll in them to ensure excellence.

Great addition

The head of the Islamic Schools Association of the Netherlands, Kokhan Chopin, said that students in schools study alongside formal curricula, the Islamic religion and receive values of ethics and respect. He said the first Islamic school

was founded in the country 30 years ago, stressing that this type of school provides a great addition to society, as Islamic school administrations reject any calls for isolation, and they encourage their students for positive integration into society. These schools are keen not to be affected by any terrorist ideas. The curricula also highlight how Muslims deal with people of other faith, and that Islam is a universal religion for all, and therefore rejects any discrimination among humans based on gender or color. The research concluded that there are 53 Islamic schools in the Netherlands, in which around 12,500 students are studying. They are linked to the Ministry of Education, Culture and Science, and their curricula are the same as other schools.

Common prayer brings Muslims and Christians in Australia

Jeddah: Al-Waleed Jafar Elias

Many Christians joined dozens of Muslims performing the rain-prayer ritual in the Pantheon Park, center of the Australian city of Adelaide. Fifty Muslims - both men and women - had responded to an invitation by mosques to pray for rain, because of the drought that recently hit Australia, which

the fire that continued since the last year increased its negative effects, as it was described as the worst wave of fires in recent decades. The fires have caused huge losses to the local economy and have damaged vast areas of agricultural land.

The Daily Mail newspaper said that the priest Patrick McKearney, from the Center for Christian-Islamic Relations, joined to the



Muslim pray, and said after the end of the prayer, “Today I joined my Muslim sisters and brothers in Adelaide to pray for the rain. My friend, Mr. Mohammed Abdullah, gave the sermon, stressing repentance and dependence on the Merciful Lord. Such activities can do a lot to accelerate the integration of everyone in this one homeland, as well as help reduce the tension caused by extremists, and send a clear message to those who want to continue the situation of congestion that we are all sons of this country, and work together on its behalf, we all pray to God to have mercy on us and spare our country this crisis that it is going through”.

Belonging to the homeland

The activist at the Center for Christian-Islamic Relations, Muhammad Abdullah, expressed his pleasure in the participation of the priest and those with him in the prayer, pointing out that this step received the approval of the entire Muslim community, and said, “It was a wonderful initiative from my friend McKernne, demonstrated that Muslims and Christians in Australia are one hand, and one community that seeks peaceful coex-



istence. Muslims believe that they are part of this society and Australia is their homeland that suffers from all the crises it is going through. Therefore, we organized ritual prayer and pray to Allah, so that He may have mercy on us.” Abdullah called for intensifying and increasing such joint activities, so that the followers of the extreme right who are trying to fabricate a misunderstanding will realize that their endeavors will never succeed.

International solidarity

Australia has been experiencing a severe drought for several months, and a wave of fires that burned many of its forests and led to the death of 23 of firefighters,

in addition to the death of large numbers of animals and destruction of vast areas of agricultural land. The intensity of the fires pushed the authorities to a state of maximum alert, as the military forces and civil defense teams rescued the families caught in the fire. South Australian Prime Minister, Stephen Marshall, regretted the increasing number of deaths due to the fires, saying, “Our hearts sympathize with the families of those people who have died. We have increased the number of firefighters to cope with the fire.” Also, many countries, especially the Kingdom of Saudi Arabia, expressed their willingness to help Australia overcome this disaster.

Secretary-General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa has, on behalf of Muftis and scholars of the Makkah Document, expressed his deep praise after the Makkah Charter has been awarded the King Faisal Prize for service of Islam this

year. Sheikh Dr. Al-Issa thanked the 1,200 muftis and scholars who approved this charter at a historic conference last Ramadan in Makkah, and who represented 27 doctrines and sects from 139 countries under the umbrella of the Muslim World League.



King Faisal
PRIZE

تم الموافقة عليها من قبل ١,٢٠٠ شخصية مسلمة من ١٠٩ بلد
ويمثلون مختلف الطوائف الإسلامية

It's been approved by 1200 Muslim figures representing 109 countries
from different Islamic schools

1

وقد مُنحت جائزة الملك فيصل لكونها تعد دستورا تاريخيا لإرساء
قيم التعايش بين أتباع الديانات والثقافات والمذاهب

Awarded KFP for being a historic constitution that enshrines the values
of coexistence among followers of various religions and cultures

2

الفائزة بجائزة الملك فيصل لعام
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2020

خدمة الإسلام
Service to Islam

وثيقة مكة المكرمة
The Makkah Charter



Masmak Castle in Riyadh

