

Global consensus from muftis and Islamic organizations on
Kingdom's decision to suspend visits and Umrah temporarily

THE MWL JOURNAL

Vol.48

Rajab 1441/March 2020

No.7



MWL conference in Geneva calls for protecting youth against extremist ideologies



Letter From the Editor

Temporary suspension of entry into the Kingdom ... a legal duty and an international responsibility

Islam, with which Allah Almighty sealed heavenly messages, is a positive religion, urging its followers to interact and give back. This is what makes Muslims interact with their surroundings, in a committed and positive manner, and in harmony with the laws of the universe, its events and creatures, influencing them positively and being influenced by them. This also makes Muslims seek be merciful and good, following the example of our noble Prophet Muhammad, peace and blessings be upon him, who was sent by Allah as a mercy to the worlds.

Based on the above, the temporary precautionary measures, taken by the Kingdom of Saudi Arabia to suspend entry into its lands for purposes of Umrah and visiting the Prophet's Mosque, have come in compliance with Islamic wisdom. The measures also come in agreement with the international standards adopted to support the efforts of states and international organizations, in particular the World Health Organization (WHO), to ban the spread of the coronavirus, contain it and eliminate it, God willing.

Therefore, the quick initiative of the Muslim World League has come in the name of scholars and leading thinkers of the Islamic world, affiliated to its global bodies, to declare its position in full support of these measures, and affirm that these temporary preventive measures are one of the legitimate duties stipulated by the Shari'ah. The measures stress the importance of adherence to the international standards in this regard, demonstrating the Kingdom's keenness on protecting the

performers of Umrah and visitors from the threat of any outbreak of this virus.

The statement of the Muslim World League indicated that it received the support of the Islamic World's scholars for this urgent decision. Viewing it as an important procedure dictated by legal necessity and international requirements, provided by direct prophetic guidance in such cases and by taking the decisive action that undermines the spread of diseases in the society, as the Messenger of Allah, peace and blessings be upon him, said, "No healthy person should be brought near a sick person".

This right decision prevents the places of worship, which are usually crowded, from turning into hotspots for the spread of epidemics and a starting point for spreading diseases and corruption of public health. It is a matter that contradicts the image of Islam and its eternal message, which is the message of building the land with the right and kindness to morals and preserving their material and moral existence and taking their hands to the good of life and the Hereafter.

It was natural for this temporary precautionary measure to receive the support of scholars, muftis and religious bodies all over the world. This measure comes as an extension of the Kingdom's positions and its keen interest in the security and stability of religious rituals. All the Kingdom's measures are taken to protect the lives of Umrah performers and to ensure safety based on the jurisprudence: "Preventing mischiefs is better than bringing benefit".



The Muslim World League *Journal*

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No. 7

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Annual Subscription Rates

Saudi Arabia

Individual subscribers: SR. 36

Organizations: SR. 100

Other Countries

Individual subscribers: \$20

Organizations: \$26

Cheques payable to Muslim World League may be sent to Circulation & Subscription Deptt.

Muslim World League,

P.O. Box: 537

Makkah, Saudi Arabia

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MWL welcomes Saudi temporary measures to protect pilgrims against Coronavirus

Makkah – MWL

The Muslim World League (MWL) has, on behalf of the scholars and intellectuals of the Islamic organizations under its umbrella, affirmed its full support for the temporary precautionary measures the Kingdom of Saudi Arabia has taken to suspend entry for Umrah and visit of the Prophet Muhammad's Mosque.

The measures come in line with the in-

ternational standards supporting the efforts of states and international organizations, notably the World Health Organization for the purpose of stopping, containing and eradicating the outbreak of Coronavirus.

In a statement issued by MWL Secretary General and Chairman of the Council of Muslim Scholars Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, he made clear that the MWL stresses that the temporary preventive measures are something the

Shari'ah calls for, besides, abiding by the international standards is necessary. On the other hand, the decision shows that the Kingdom is extremely concerned for the safety of pilgrims and visitors.

The statement pointed out that the MWL received the full support of the scholars of the Islamic World for this urgent decision and that the scholars regarded it as an important action that comes in accordance with the Shari'ah and the international requirements. They said not taking such drastic measures entails serious and significant responsibilities and causes great harm. Prophet Muhammad (peace be upon him) said: "A man with sick camels should not let them graze or drink alongside healthy ones."

The Muslim World League, its scholars

and intellectuals understand the importance of taking these precautionary measures, especially with the rapid spread of this disease in crowded places, the statement said.

On behalf of the scholars and intellectuals of the Islamic World, Sheikh Dr. Al-Issa extended gratitude for Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud and his Crown Prince Muhammad bin Salman bin Abdulaziz Al Saud for taking these temporary precautionary measures to protect the safety of pilgrims and visitors against the rapid spread of this disease, which constitutes a global threat. The MWL also extended its gratitude for the arduous efforts exerted by the government of the Kingdom of Saudi Arabia in the service of pilgrims and visitors.





Global consensus from muftis and Islamic organizations on Kingdom's decision to suspend visits and Umrah temporarily

MWL Journal Desk Report

Makkah - All Islamic centers all over the world, world figures and a large number of scholars and muftis in Islamic and Western countries have supported the statement issued by the Kingdom of Saudi Arabia's Ministry of Foreign Affairs regarding the temporary suspension of the entry of foreigners for pilgrimage and tourism purposes. They have fully endorsed the measures taken by the Kingdom, describing the decision of suspension as a Shari'ah requirement, an urgent necessity and a wise measure that is based on the five imperatives in Islam, most notably the preservation of people's life.

Ramzan Akhmadovich Kadyrov
President of the Chechen Republic

President of the Chechen Republic Ramzan Akhmadovich Kadyrov lauded the wise steps taken by the Kingdom of Saudi Arabia to confront the Coronavirus. He stressed that these steps demonstrate the eagerness of the government of Custodian of the Two Holy Mosques, King Salman bin Abdulaziz, and his Crown Prince Muhammad bin Salman bin Abdul Aziz, to safeguard the safety of people entering the country for the purpose of performing Hajj and Umrah.

His Eminence Sheikh Saleh Mujiyev
Grand Mufti of the Chechen Republic

Kingdom's preventive and precautionary measures to temporarily suspend issuing visas will significantly reduce the spread of the disease known universally as "Covid 19". These important actions are compatible with the purposes of the Shari'ah calling for the preservation of the human souls. This measure falls under the major Islamic principle: "Warding off evil takes precedence over bringing benefits".

His Excellency Dr. Muhammad Mokhtar Juma
Egypt's Minister of Awqaf

Kingdom of Saudi Arabia's temporary decision to suspend issuing Umrah visas and visiting falls under the major Islamic principle: "Warding off evil takes precedence over bringing benefits". This decision was taken with the aim of preserving souls and preventing a grave danger, especially that everyone knows well that the most crowded places are more vulnerable to the outbreak of Covid 19, as confirmed by WHO reports.

Abdullah Sheikh Mahfouz bin Bey
UAE's Chairman of the Council of Fatwa

We commend the precautionary and preventive measures taken by the government of the Custodian of the Two Holy Mosques based on its sovereign and legal responsibility to care for citizens, pilgrims, visitors and residents through temporarily suspending issuing Umrah and visit visas. This important measure is aimed at preserving the safety of all.

His Excellency Dr. Haqqar Muhammad Ahmed

Head of Chad's Cultural Center for African and Arab Research and Studies

Saudi Ministry of Foreign Affairs's statement on suspending temporarily the issuing of Umrah and visit visas is aimed at stopping the swift spread of this dangerous epidemic. It is a wise decision supported by us for the purpose of protecting citizens, pilgrims, visitors and residents.

Sheikh Mahmoud Hussein Abdullah
General Director of Islamic Call and Culture Association, Ethiopia

We strongly endorse the proactive measures taken by the Kingdom of Saudi Arabia to temporarily suspend the entry of foreigners for pilgrimage and tourism purposes, preventing travel to the country's holiest sites over fears of a coronavirus outbreak.

Muhammad Haj Majid, Imam of the Adams Islamic Center
President of Interfaith and Peace Dialogue Association, North America

The preventive measures and actions taken by the government of the Kingdom of Saudi Arabia on suspending temporarily the issuing of Umrah and visit visas indicate the wisdom of the Kingdom during dealing with such

global crises. This wisdom is based on the Holy Qur'an and Prophet Muhammad's Sunnah for the purpose of preserving human lives.

Egyptian Fatwa House

We fully support the decision of the authorities of the Kingdom of Saudi Arabia to temporarily suspend the issuing of Umrah and visit visas. These decisive and important measures are aimed at preserving pilgrims and visitors. They also fall under the provisions of Islamic Shari'ah and are based on the jurisprudence rule "Warding off evil takes precedence over bringing benefits".

Dr. Muhammad Al-Bashari

Secretary-General of the World Council of Muslim Communities

We praise the right and wise decision issued by the government of the Kingdom of Saudi Arabia to stop the outbreak of Coronavirus. These measures are considered one of the five Islamic necessities, most notably preserving life.

Prof. Salim Alwan

Secretary-General of Dar Al Fatwa, Supreme Islamic Council of Australia

We support the decision taken by the Kingdom of Saudi Arabia to temporarily suspend entry to Umrah and visiting in order to prevent the outbreak of Coronavirus. This decision is aimed at preserving people's lives and falls under the Islamic principle: "And help one another to benignancy and piety".

Sheikh Muhammad Radwa Muhammad Ibrahim

The Grand Mufti of Sri Lanka

The proactive and preventive measures taken by the government of the Custodian of the Two Holy Mosques to temporarily suspend

access to Kingdom of Saudi Arabia for the purposes of Umrah and visiting are a correct and sound decision for the common public good. This decision falls under Prophet Muhammad's Hadith: "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it."

Uzbekistan Muslim Administration

Statement:

We commend the proactive measures taken by the Saudi government including the suspending of flights. We also appreciate all arduous efforts exerted by the Kingdom to preserve the safety and security of pilgrims and visitors. In response to the Saudi decision, we have suspended Umrah and clarified the situation for pilgrims.

Dr. Hakan Gulerci

President of International Federation of Social Science Organizations, Turkey

The recent decision taken by the Kingdom of Saudi Arabia to temporarily suspend entry to Umrah and visiting Prophet Muhammad's Mosque aims at saving the lives of Muslims. We extend gratitude to the Kingdom of Saudi Arabia on this wise position. This is a demand that is compatible with the Islamic Shari'ah and requirements of social and health security. We wish the best for all.

His Eminence Sheikh Hussein Al-Daoudi **Chairman of the Scandinavian Relations Council - Sweden**

We commend this important step and the wise thinking stemming from the keenness of the Custodian of the Two Holy Mosques and his Crown Prince on the safety of visitors and pilgrims visiting Masjid al-Nabawi and Grand Mosque of Makkah because such

gatherings give the deadly virus the opportunity to spread. These measures fall under Prophet Muhammad's Hadith: "If you hear that it (plague) has broken out in a land, do not go to it; but if it breaks out in a land where you are present, do not go out escaping from it."

Dr. Abdul Wahab Zahid Haq
Grand Mufti of Republic of South Korea

The precautionary decision taken by the Kingdom of Saudi Arabia to temporarily suspend entry to it from countries in which the Coronavirus has spread falls under the teachings of Islam and jurisprudence. It is a wise decision that we support. This deadly virus must be faced with all possible and decisive measures.

His Eminence Sheikh Hani Misto
Islamic preacher - Belgium

The statement issued by the Kingdom of Saudi Arabia to suspend entry to its sacred land is an important pre-emptive and precautionary step in order to contain the spread of the Coronavirus that poses a significant threat to all countries worldwide. We value the Kingdom's strenuous efforts pertaining to taking preventive measures against risks that may affect its security and the safety of pilgrims.

His Excellency Sheikh Muhammad
Al-Hafiz Al-Nahawi
President of Islamic Cultural Association
of Mauritania, Head of Forum of African
Scholars

The precautionary measures taken by the Kingdom to contain "Covid 19" are backed by the Shari'ah texts. Preserving people's lives is one of the great responsibilities of the ruler who has the right to suspend Hajj and

Umrah temporarily until all necessary measures have been taken by those concerned.

His Excellency Dr. Muhammad Nimr
Al-Sammak
Secretary General of the Islamic Spiritual
Summit - Lebanon

The Kingdom has done well to stop entry to Umrah and visiting temporarily until the danger of the Coronavirus is dispelled. It is an exceptional case that requires an exceptional decision that, in turn, requires exceptional leadership like the current Saudi leadership.

Dr. Ismail Osman Muhammad Al Mahi
President of the Ansar al-Sunna
Muhammadiyah Group, Sudan

The Kingdom's decision that temporarily suspends Umrah and visiting visas is a wise and sound decision in the light of the spread of Coronavirus. The Kingdom is currently applying precautionary and decisive measures as dictated by recommendations of the competent medical authorities inside and outside the Kingdom.

His Eminence Sheikh Ahmed bin Ali Al
Saifi
Head of the Islamic Call Center for Latin
America - Brazil

The measures taken by the Kingdom of Saudi Arabia to protect the citizens, residents, and visitors of the Two Holy Mosques are wise ones. They are aimed at preserving people's lives from Coronavirus. In addition, these temporary preventive measures aim at curbing the outbreak of this virus.

His Eminence Sheikh Naim Trnava
Head of the Islamic Chief demand Grand
Mufti, Republic of Kosovo

We have followed the right decisions taken by the Kingdom of Saudi Arabia to contain the new disease outbreak in some countries. We see these preventive measures as an urgent, Shari'ah and legitimate necessity for preserving people's lives. The Islamic religion orders the guardian (ruler) to take all measures and precautions to prevent the spread of infectious diseases.

His Eminence Sheikh Maqdes Abbas Bebars
Vice-President of Shura Council, Mufti of Russia and Volga Basin region

We back the strenuous efforts of the Kingdom of Saudi Arabia in its decision to prevent pilgrims and visitors from reaching the Holy Sites to contain the spread of the Corona virus. This decision falls under the teachings and principles of the Islamic Shari'ah.

His Eminence Sheikh Kamel Sami Allah Bin Iskandar

Mufti of the Republic of Tatarstan
The Religious Administration of the Muslims of the Republic of Tatarstan backs the statement, issued by the Kingdom of Saudi Arabia, that has suspended temporarily the entry to the Kingdom for the purpose of Umrah and visiting. This decision was taken with the aim of preventing the outbreak of Coronavirus. It also falls under the teachings and principles of the Islamic religion.

His Eminence Sheikh Boyarsbahyu
Head of the Albanian Islamic Chiefdom - Albania

We appreciate the decision of the Kingdom of Saudi Arabia, which includes suspending Hajj, Umrah and visiting in the current period. It is a wise preventive measure that is consistent with the global health programs

in combating the spread of Coronavirus. It also falls under the teachings and principles of the Islamic religion.

His Eminence Sheikh Nusrat Ramadan
President of the Charitable Cultural Association - Northern Republic of Macedonia

We commend the statement issued by the Ministry of Foreign Affairs of the Kingdom of Saudi Arabia regarding the temporary suspension of entry to it for the purposes of Umrah and visiting with the aim of containing the spread of "Coronavirus". This decision came at the right time and certainly does not only serve Saudi Arabia, but also the Islamic world and the whole countries as well.

Dr. Muhammad Kamal
General Supervisor of the Imams Scientific Forum, Spain

Islam urged the guardian (ruler) to take all measures and precautions to preserve lives and prevent the spread of diseases and epidemics. Consequently, the Kingdom's decision is wise and correct and compatible with the purposes of Islamic Shari'ah.

Sheikh Dr. Abdullah Belalu
Head of the Group for Elimination of Heresy and Establishment of Sunna, Nigeria

The Saudi interim preventive decision is a correct one and comes in the interest of the pilgrims, visitors and the Saudi citizens. This decision represents an important indication that the Kingdom pays more attention to the safety of people. This goes in line with the Islamic rules emanating from the Prophet's guidance.

His Eminence Sheikh Rifaat Fisie
Grand Mufti, head of the Islamic Chiefdom in Montenegro

Montenegro's Islamic Chiefdom backs the

statement issued by the Saudi Ministry of Foreign Affairs on taking preventive measures and suspending entry to it for the purpose of Umrah and visiting the Prophet's Mosque. The decision comes in the interest of public health. We appreciate all Saudi effort to prevent the outbreak of Coronavirus worldwide.

His Eminence Sheikh Qassim Tijin
President of the Islamic Community of Venezuela - Margarita Island
Peace Ambassador of the Republic of Venezuela

Given the recent developments of "Coronavirus" spreading in a number of countries of the world, we commend the Saudi decision that temporarily suspends Umrah and visiting. This decision is aimed at preventing the outbreak of the deadly virus and preserving the lives of people coming to visit holy sites.

His Eminence Sheikh Suleiman Effendi
Head of Muslims of peoples of Northern Republic of Macedonia

We follow the wise measures taken by the government of the Kingdom of Saudi Arabia to combat and contain corona's disease for the purpose of preserving lives of pilgrims and visitors. This decision is compatible with the purposes of the Shari'ah and its goals in protecting the human soul against surrounding evils.

His Eminence Sheikh Abdul Latif Darian
Grand Mufti of the Republic of Lebanon

We support the recent decision of the Kingdom of Saudi Arabia aimed at confronting the outbreak of the Coronavirus. We also commend the precautionary measures taken by the Kingdom that come in line with the teachings of Islamic Shari'ah.

His Eminence Sheikh Mustafa Yusef Sebahich

Grand Mufti of Serbia

We support all measures taken by the Saudi authorities aimed at preventing the outbreak of the deadly Coronavirus. It is a wise and sound decision and falls under the teachings and principles of the Islamic Shari'ah. Islam urged Muslims not to enter infected areas and ordered inhabitants of these areas not to leave them.

Noureddine Muhammad Tawil
Imam and preacher of Islamic Cultural Center, Dransi, Paris, France

We support the decision taken by the Custodian of the Two Holy Mosques and His Crown Prince to suspend Umrah and visiting with the aim of preserving lives of citizens, residents and visitors. This decision comes to assure everyone that the Kingdom does its best to preserve the health and safety of the foreign visitors and pilgrims coming to visit the Two Holy Mosques.

Sheikh Dr. Aziz Hassanovich
Head of the Islamic sheikdom in the Republic of Croatia

We support the recent decision of the Kingdom of Saudi Arabia aimed at confronting the outbreak of the Coronavirus. We also commend the precautionary measures taken by the Kingdom that come in line with the teachings of Islamic Shari'ah and Prophet Muhammad's guidance.

Mufti Dr. Ahmadinejad Grabus
Head of the Islamic Chiefdom, Republic of Slovenia

We back Saudi decision taken by the Custodian of the Two Holy Mosques and His Crown Prince to suspend Umrah and visiting

with the aim of preserving lives of citizens, residents and visitors. This decision comes to assure everyone that the Kingdom does its best to preserve the health and safety of the foreign visitors and pilgrims coming to visit the two Holy Mosques.

Muhammad Marzouqi Muhammad Omar
Honorary Secretary General of Regional Council for Islamic Call, Southeast Asia and the Pacific - Malaysia

On behalf of the 54 Islamic associations in 23 countries, we express our full support for the decision of the Kingdom of Saudi Arabia to temporarily suspend Umrah and visiting to the Holy Sites in the Kingdom as a precautionary measure to prevent the outbreak of the Coronavirus. This decision goes in line with the teachings of Islamic Shari'ah and Prophet Muhammad's guidance.

Sheikh Tayyip Mustafa Shandongwi
Secretary-General of Muslim Association of Africa - South Africa

We support the latest decision of the Kingdom of Saudi Arabia aimed at confronting the outbreak of the Coronavirus. We also commend the precautionary measures taken by the Kingdom that come in line with the teachings of Islamic Shari'ah and Prophet Muhammad's guidance. This decision was taken following a scientific study to prevent the outbreak of the virus and preserve the health and safety of pilgrims and visitors.

Mohageri Zayan
President of European Organization of Islamic Centers – Switzerland

We support the decision taken by the Saudi government to suspend Umrah and visiting

with the aim of preserving lives of citizens, residents and visitors. This decision comes to assure everyone that the Kingdom does its best to preserve the health and safety of the foreign visitors and pilgrims coming to visit the Two Holy Mosques. In addition, the decision falls under the Islamic principle: "Warding off evil takes precedence over bringing benefits".

Dr. Engineer Mazen Selim
Director of the Islamic Center in Toyama - Japan

We support the decision taken by the Saudi government to suspend Umrah and visiting with the aim of preserving lives of citizens, residents and visitors. This decision comes to assure everyone that the Kingdom does its best to preserve the health and safety of the foreign visitors and pilgrims coming to visit the Two Holy Mosques.

Dr. Muhammad Lamine Al-Hajj
Director of the Ibrahim Al-Khalil Institute, member of the Association of Imams and Scholars - Mauritania

Throughout its history, the Kingdom of Saudi Arabia has exerted arduous efforts in the service of Islam and Muslims to perform rituals peacefully and safely. The recent decision taken by the Saudi government is aimed at containing Coronavirus. It also falls under the principles and teachings of Islam and Prophet Muhammad's Sunnah.

His Eminence Sheikh Sahib Zada Zahid Mahmoud Qasimi
Chairman of the Central Scholars Council - Pakistan

We declare our support for the position of the government of the Custodian of the Two Holy Mosques regarding the temporary sus-

pension of the visit to Makkah and Madinah due to the outbreak of the Coronavirus worldwide. We also support all measures taken by the Kingdom to achieve this goal based on the Islamic principle: "Warding off evil takes precedence over bringing benefits."

Sheikh Babacan Sigani
Head of the Senior Scholars Association of Bamyan State
Member of the Council of Senior Scholars of the Republic of Afghanistan

In reference to the statement issued by the Saudi Foreign Ministry regarding the decision to temporarily close air, land and sea entry points due to the Coronavirus; the Council of Senior Scholars in the province of Bamyan, Islamic Republic of Afghanistan, fully supports the aforementioned decision and considers it compatible with the Shari'ah texts.

Sheikh Saeed Ismailov
Muslim Mufti of Ukraine - Ukraine

We value the sincere efforts of the Kingdom of Saudi Arabia to serve the pilgrims, and support it in taking precautionary measures aimed at containing Coronavirus, preserving the lives of pilgrims and the safety and interests of the nation.

Aziz Rahman Tarbit Al-Medany
Secretary-General of the Central Society of the People of Hadith, Nepal

We back the decision taken by the Saudi government to suspend Umrah and visiting with the aim of preserving lives of citizens, residents and visitors. This decision comes to assure everyone that the Kingdom does its best to preserve the health and safety of the foreign visitors and pilgrims coming to visit the

Two Holy Mosques. This decision is based on the Islamic principle: "Warding off evil takes precedence over bringing benefits."

Dr. Salim Rahman Khan
Head of "Nadwa" Islamic Education Center - Japan

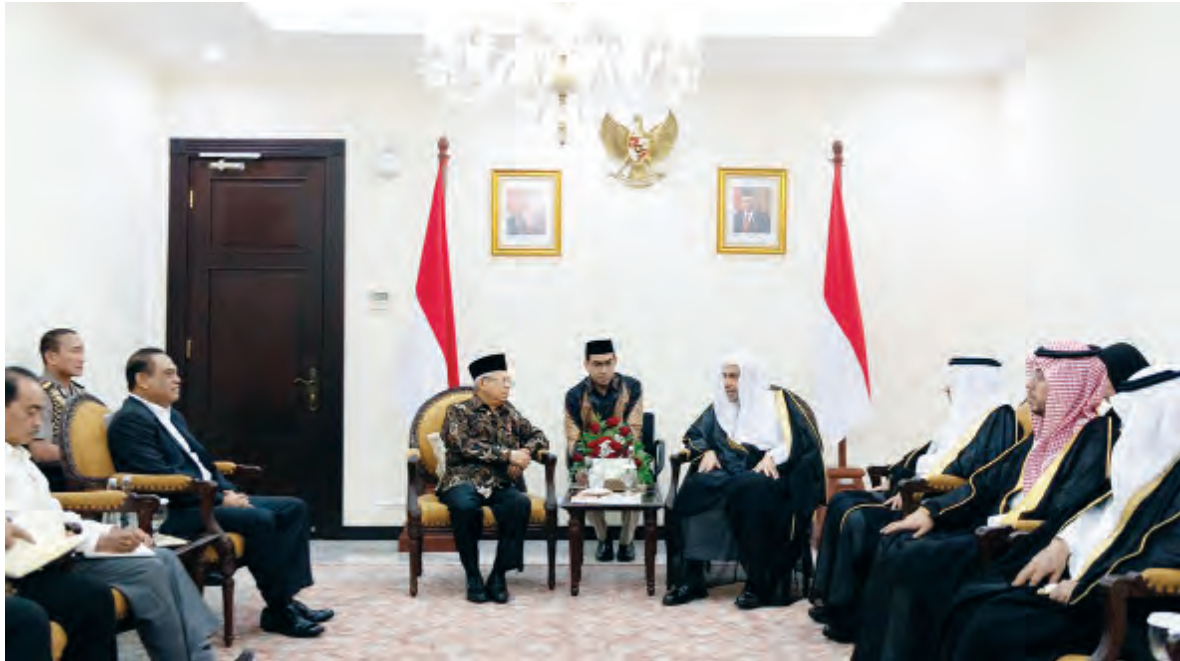
We back the decision taken by the Saudi government to suspend Umrah and visiting with the aim of preserving lives of citizens, residents and visitors. This decision comes to assure everyone that the Kingdom does its best to preserve the health and safety of the foreign visitors and pilgrims coming to visit the Two Holy Mosques. In addition, the decision aims at containing the outbreak of Coronavirus and preventing it from reaching lands of the Two Holy Mosques.

Professor Zuhair Mustafa Ismail
President of the Islamic Society of Lima - Peru

In my name and on behalf of the Islamic community in Peru, we declare our full support to the Saudi decision temporarily suspending Umrah and visiting of the Masjid al-Nabawi and Makkah's Grand Mosque. The decision also falls under the principles and teachings of Islam and Prophet Muhammad's Sunnah.

His Eminence Sheikh Ali Voronovich
Mufti of the Religious Administration of the Republic of Belarus

On behalf of the Religious Administration of Muslims in the Republic of Belarus, we express our support for the decision of the Kingdom of Saudi Arabia that has taken strict pre-emptive measures to contain any possible outbreak of "Coronavirus". The Kingdom has suspended the entry to the holy sites with the aim of containing this deadly disease.



Indonesian President lauds MWL efforts and congratulates Sheikh Dr. Al-Issa on honorary PhD

Jakarta - MWL

President of Indonesia, Joko Widodo, received at the Presidential Palace in the capital, Jakarta, the Secretary General of the Muslim World League and Chairman of the Council of Muslim Scholars, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, who paid an official visit to Indonesia at an invitation of the Indonesian government.

The Indonesian President praised the arduous international efforts exerted by the Muslim World League and taking up its tremendous responsibilities on enhancing peace, tolerance and community and international coexistence together with combating the inhuman and

evil thinking behind religious extremism and fanaticism. The Muslim World League also works to build bridges of communication and cooperation among followers of religions and cultures, and underscoring the true image of Islam calling for the safety and welfare of humanity.

The Indonesian President congratulated Sheikh Dr. Al-Issa on receiving an honorary doctorate from Maulana Malik Ibrahim State Islamic University, one of the most prominent Indonesian government universities with its humanitarian and applied specializations. The students enrolled in the university exceed one hundred thousand.

On the other hand, Indonesian Vice-President,



The Indonesian President receives Sheikh Dr. Al-Issa

Dr. Maarouf Amin, received and welcomed Sheikh Dr. Al-Issa, in his office, lauding the MWL strenuous efforts at the intellectual and humanitarian levels all over the world.

The Indonesian Vice-President commended the project of the Museum of Prophet's Biography and Islamic Civilization, whose foundation stone was laid by the Secretary General of the Muslim World League in Jakarta. At the time, many participated in the event including the Indonesian Vice-President, Chairman of the Mosques Authority, Minister of Religious Affairs and the Ruler of Jakarta, with muftis, senior scholars and thinkers from all over the world.

Dr. Maarouf Amin extended gratitude to the Secretary General of the Muslim World League for laying the foundation stone to the branch of the Museum of Prophet's Biography and Islamic Civilization outside Saudi Arabia in one of the most important and tourist areas in Jakarta. He also stressed that this project would contribute to promoting the civilizational concepts and messages of Islam via an interactive documentation depending on inputs of the modern technology. He voiced happiness that the museum bears the slogan "Prophet Muhammad's life (Sunnah) and Islamic Civilization as if you see it".



Part of the Indonesian President's reception



Sheikh Dr. Al-Issa lectures in the Indonesian Shura Council and meeting of Southeast Asian Youth

Jakarta - MWL

The Indonesian Shura Council hosted Secretary General of the Muslim World League, Chairman of the Supreme Council of Scholars Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, who visited Indonesia following an official invitation from the government during which he laid the foundation stone for the largest Museum of Prophet's Biography and Islamic Civilization in the Indonesian capital, Jakarta.



Dr. Al-Issa giving lecture in the meeting

Sheikh Dr. Al-Issa also inaugurated the first meeting of Southeast Asian youth on “Promoting the role of youth in representing the tolerance of Islam and spreading peace”. He delivered a speech under the dome of the Indonesian Shura Council in the presence of the Speaker and members of the Council and accepted a lunch invitation attended by a large raft of the Indonesian political, religious and intellectual figures.

Sheikh Dr. Al-Issa laid the foundation stone for the International Museum of Prophet’s Biography and Islamic Civilization in a grand celebration attended by the Vice-President of the Republic, Indonesian Minister of Lands, head of the Office of Mosques and the Governor of Jakarta together with a

number of government officials and heads of the Islamic organizations. The Indonesian capital will host this international museum, considered the major branch of the Museum of Prophet’s Biography and Islamic Civilization in Madinah that was inaugurated last Ramadan by Prince Faisal bin Salman. The MWL has received requests from 24 countries to open museum’s branches in their respective countries, with a promising full support, including allocation of land and removing all bureaucratic procedures.

Sheikh Dr. Al-Issa delivered a speech in the name of the Muslim peoples under the umbrella of the Muslim World League in the opening ceremony of the museum on this occasion, voicing his happiness over



Side of the audience

laying the foundation stone of the International Museum of Prophet's Biography and Islamic Civilization.

Jakarta Governor, Dr. Anis Paswedan, said: "We are proud that Jakarta has become a host of the museum of the Prophet (peace be upon him). We extend gratitude to the Muslim World League which has given confidence to the Indonesian people to host the largest museum in the world outside the Kingdom of Saudi Arabia." the Muslim World League's initiative to establish the world Exhibition and International Museum of Prophet's Biography and Islamic Civilization in Jakarta received the full support of the government and Islamic organizations in Indonesia. The Indonesian President described the museum as "Light beam that will illuminate all Indonesia and its neighboring countries."

The forum themed "Southeast Asian Youth" was held, under the auspices of the

Secretary General of the MWL. The recommendations of the forum were to promote the role of youth in representing Islam and peace. Sheikh Dr. Muhammad Al-Issa addressed the audience saying, "Youth of the world have a big responsibility to entrench the highest values in society and understand Allah's wisdom behind difference and diversity among human beings." He stressed the importance of the themes of the youth forum, which are tolerance and peace, as youth represent the key axis in promoting and spreading values when they are armed with information, knowledge and awareness.

Sheikh Dr. Al-Issa pointed out that world peace is a key requirement of the whole humanity and its natural condition for life without which human beings cannot last. He underscored the necessity of entrenching this peace on the ground through foundational work, upbringing, education, family and platforms of influence, especially religious one.



Group picture during the meeting

Sheikh Dr. Al-Issa affirmed that education is highly responsible for shaping the mind-set of young people towards supreme values and instilling these values in their behavior. This behavior automatically interacts with their community and the world, stressing the necessity of not neglecting the importance of educational and awareness-raising measures that fall within the framework of remedial action of mistakes. He stressed that everyone counts on young people because they have more vitality and influence and are the future and the promising hope of the nation.

The MWL Secretary General said, “It is of paramount importance to enable young people to play their role in promoting the system of values through interactive process programs. The voice and opinions of youth should be heard whether in educational or in the family context or within the civil society system.”

He added, “This meeting is attended by

young people full of vitality, knowledge and awareness, thus you are responsible for enhancing the Islamic values and all common moral values shared by all humanity.”

Sheikh Dr. Al-Issa said the religion of Islam is a mercy to the entire humanity. It rejects the civilizational and cultural clash with all possible negative aspects observed throughout the contemporary history. Everyone living on the surface of the earth should adopt the path of world peace and societal harmony and refrain from the speech of hatred, contempt, marginalization and exclusion.

Sheikh Dr. Al-Issa wrapped up his speech to the young people of the forum saying, “Islam views the Muslim as a moral value. These values are common and comprehensive for Muslims and non-Muslims. They are the main focus in promoting the values of peace and tolerance and rejecting all forms of hatred and discrimination.”



Sheikh Dr. Al-Issa lays foundation stone for the Islamic museum in Jakarta

Key Information about the international museum and exhibition

Jakarta - MWL

The branch of the exhibition and International Museum of Prophet's Biography and Islamic Civilization in Indonesia are established on a total area of 60,000 square meters in the most vital tourist areas located in Anju Park in the capital, Jakarta with its strategic location easily accessible to visitors from inside and outside Indonesia.

The branch will welcome 18 million visitors per year and showcase the contents of the Prophet's biography and Islamic civilization, and will host multiple events, including debates and training sessions, as well as conferences, forums and seminars. The series of the international museums and exhibition of Prophet's Biography will use state-of-the-art techniques



The Secretary-General of the MWL speaking at the end of the ceremony

and technologies to introduce the real and comprehensive image of Prophet Muhammad (peace be upon him), the Prophet's supreme morals and biography in an innovative scientific approach."

The exhibition seeks to underscore the true image of Islam with its meanings of mercy, justice, love, peace, coexistence and dialogue. These supreme principles were also called for by the heavenly messages, and emphasized by the Prophet Muhammad's message. These high principles and values have significantly contributed to fighting the ideas of extremism, exaggeration and terrorism through intellectual works, mental evidence, scientific arguments and human civilizational landmarks together with an active participation in the theme of renewing religious discourse.

The exhibition targets all groups and nationalities of different religions and cultures, as it is a vital platform and an image embodying all meanings of love, benevolence, toler-

ance, coexistence, national and global peace through using modern methods that include paintings, atlases, interactive technical anthropomorphic, filming, 3D, documentaries, holography technologies, virtual reality and augmented reality techniques.

The exhibition contains scores of sections that narrate the story of the universe (cosmogony) and all details of the Prophet's life. It also has advanced holographic technology of Makkah and Madinah in the era of the Prophet together with the most prominent sites that the Prophet passed through and the events that happened during his migration to Madinah. All these techniques allow visitors to follow all important events in the life of the Prophet (peace be upon him). The exhibition includes an overview of the most important stages of the reconstruction and expansion of the Grand Mosque of Makkah and the Prophet's Mosque from the past till our present time.



MWL conference in Geneva calls for protecting youth against extremist ideologies

Geneva - MWL

Secretary-General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa launched initiatives themed “Immunizing Youth against ideas of extremism and violence and mechanisms of implementation” in the United Nations Headquarters in Geneva.



Sheikh Al-Issa giving his speech at the opening of the International conference

Heads of government, speakers of parliaments, and UN ambassadors together with senior leaders of religions and high-ranking academicians participated in the initiatives launched in an international conference.

Sheikh Dr. Al-Issa stressed that these initiatives aimed at immunizing young people against extremist ideas that incite violence from one hand and featuring the qualities of the religious and patriotic personality.

The educational institutions around the world, he said, are responsible for immunizing young people from all extremist ideas through introducing curricula “with interactive activities” that focus on consol-

idating the inevitability of diversity, difference and plurality in the world.

These curricula represent an enrichment of humankind, which enhances their capabilities and unity as well as reinforces the conviction that religious, ethnic and intellectual clash represents a risk that affects social harmony and world peace. Sheikh Dr. Al-Issa said the consolidation of the inevitability of difference, diversity and accepting the other is the responsibility of education, families and influential platforms.

The Secretary General underscored the importance of filtering the discourse addressed to youth, especially materials fueling conflict and hatred, and sparking hostility



The President of the Academy (Ariette Geneva) and the Egyptian Minister of Endowments during the conference

and racism. Such discourse should take into consideration the principle of fair equality among humans and respect their differences and natural diversity. He said it is important to spread the true image of Islam and its tolerant values and reject the negative aspects of hatred, racism and marginalization.

Sheikh Dr. Al-Issa called upon the concerned authorities in each country to create effective programs to promote the family's role in shaping the mindset of children and young men in a proper way together with creating such effective programs. Multiple partnerships should be forged to support religious, cultural and ethnic harmony in diverse countries, especially those suffering from a problem or threat of integration

pertaining to the enactment of legislation and laws in order to reduce the speech of hatred, racism and marginalization.

Sheikh Dr. Al-Issa affirmed that religious and intellectual institutions should shoulder their responsibility towards combating ideas of extremism, violence and terrorism, calling upon the religious and intellectual platforms to introduce a discourse expressing logic and reality away from addressing feelings and emotions. Sheikh Dr. Al-Issa said, "It is important to prevent the export or import of fatwas and religious ideas outside their spatial conditions because the enlightened religious awareness should take into consideration both spatial and temporal conditions of fatwas".



Part of the attendance of the Geneva Declaration

Sheikh Dr. Al-Issa warned that the wrong debates among followers of religions are among the most dangerous arguments because these matters lead to mutual contempt. Therefore, the objective and effective dialogue among followers of religions and cultures are essential, “We all know that shocking contempt ignoring the objective dialogue was one of the key causes of the civilizational clash and the escalation of extremism on both sides and the loser, in this case, is everyone.”

Egypt’s Grand Mufti Dr. Shawky Allam noted that the ambitions of the terrorists increased to the extent of forming organized armies owning modern technology, thus false practices of terrorists turned

from random ones into an organized mass phenomenon that caused a state of instability around the world. Allam suggested that the way to confront these destructive ideas is through cooperation and solidarity among the countries of the world and by diagnosing the problem and building the effective mechanisms together with enacting decisive laws and regulations to eliminate these terrorist and extremist ideas.

Egypt’s Minister of Awqaf and Chairman of the Supreme Council for Islamic Affairs Dr. Mohamed Mokhtar Gomaa said terrorism has become the most dangerous disease in today’s world. This danger became an electronic one crossing borders and continents. He pointed out, “We,



Side of the MWL's International Conference at the United Nations

individuals, countries and organizations, should work together on a pure humanitarian ground because no one can achieve progress in the presence of this danger.”

The Secretary-General of the Organization for Coordination among Societies, Mr. Johann Jurfinkel, said, “The conference organized by the Muslim World League is an appeal to the entire world to unite in face of the ideas of extremism and violence and hate speech. We should immunize children and youth against hate speech promoted by some schools, universities and websites”.

President of the Supreme Islamic Council in Algeria, Mr. Bouabdellah Mohamed Ghulam Allah, extended gratitude for the

MWL and its Secretary General Sheikh Dr. Muhammad bin Abdulkarim Al-Issa for their strenuous and arduous efforts to reflect the true image of Islam and its supreme values. He stressed that all Muslims should be involved with a real partnership with the followers of religions and cultures to serve humanity.

Head of Geneva Academy (Ariette) Mrs. Sebel Robrecht stressed the importance of cooperation to consolidate the culture of diversity, respect identity, promote integration, and immunize youth by involving them in leading opinion and community service. She said, “Social media has overwhelmingly affected youth. The terrorist groups have exploited it to broadcast their



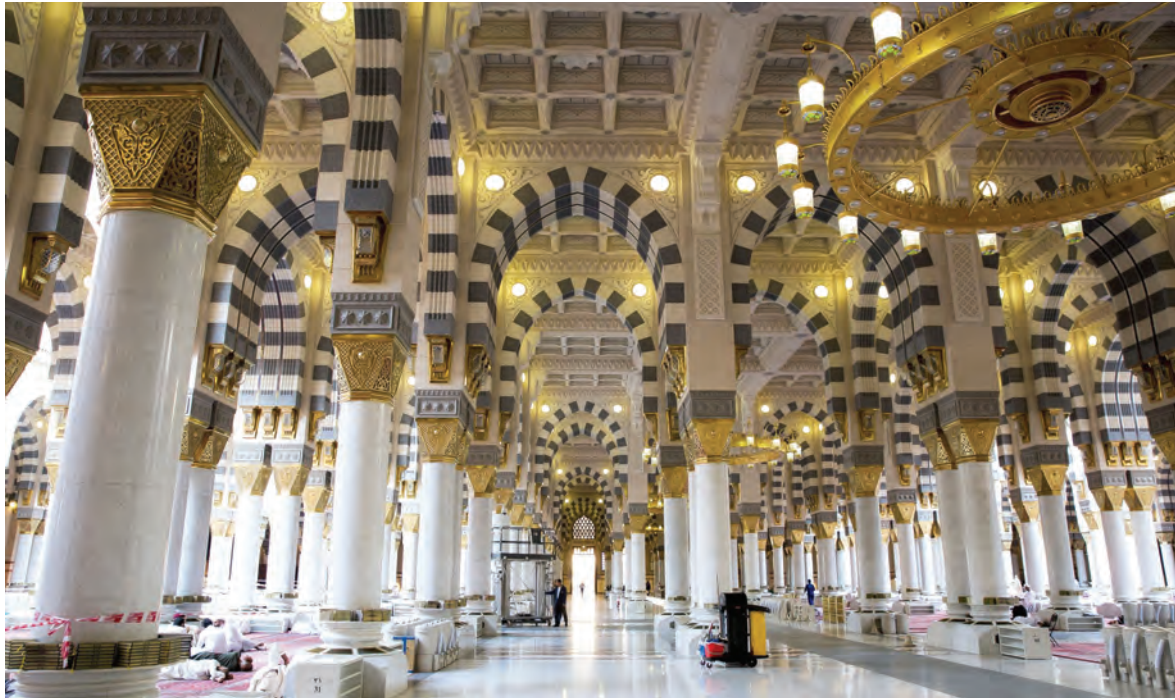
HE Dr. Al-Issa discussed the MWL's commitment to promoting tolerance and moderation around the world

terrorist messages and attract more youth.” She noted that violent extremism is a danger that targets the relations of society, causes its division and threatens all human groups.

The Member of the Pontifical Council for Interreligious Dialogue, Vatican Monsignor Khaled Akasheh saw Makkah Charter as a document promoting peace and harmony around the world and confronting the discourse of extremism and hatred. He pointed out that blind violence hidden in religion requires addressing the environments of extremism and violence in order to seek treatment and prevention, especially the protection of the youth, who are the most targeted segment of society

by those who want to promote extremist or violent ideas and ideologies.





Temporary Suspension for Permanent Protection

M. Minhaj Niloy

The novel coronavirus is a matter of major international concern. Rapidly, it is spreading almost in all countries around the world, sparking worldwide fears. Known as COVID-19, the coronavirus is now becoming an epidemic to the extent that the World Health Organization (WHO) has declared a worldwide health emergency, calling on all nations to increase efforts to decrease the spread of coronavirus. As condition of the corona is worsening silently and gradually, emergencies can be declared in any country. Due to concerns over the global coronavirus outbreak, the Kingdom of Saudi Arabia has temporarily suspended Umrah as well as travel to visit holy cities Makkah and Madinah. It is very normal to suspend Umrah for the protection of Ummah. This temporary ban on visits aims to protect each and every Muslim's life and prevent the outbreak of coronavirus all over the world.

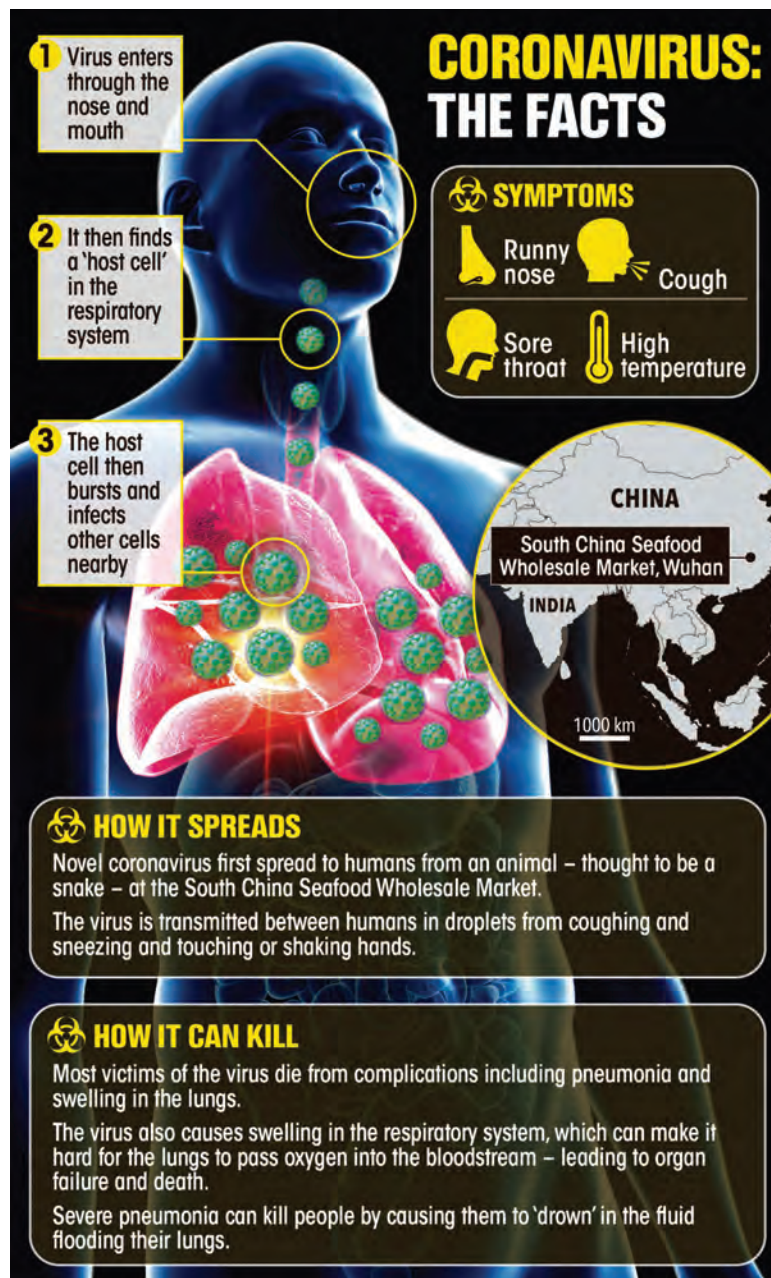
Islam is a code of human life, which puts the highest importance on the protection of human life. Islam goes beyond the more common matters related to a virus or pandemic. Prophet Muhammad (peace be upon him) said, ‘If you hear of a plague in a land, do not enter therein. If it befalls a land and you are in it, then do not go out of it’ (Sahih Bukhari). This Hadith clearly restricts all residents of an affected city from leaving the city and also restricts others from entering it. This is the principle of quarantine. A quarantine or an isolation prevents the spread of diseases and epidemics that might threaten any city or society; therefore, a quarantine is something advisable as per the Islamic teachings.

Prophet Muhammad (peace be upon him) also said, ‘The one who flees from the plague is like one who flees from battle, so whoever endures patiently will have the reward of a martyr’ (Ahmad: 14793, 24527). Narrated by Anas Bin Malik, Prophet Muhammad (peace be upon him) also stated that, ‘Death from plague is martyrdom for every Muslim’ (Sahih Bukhari).



The current travel restrictions of both foreign pilgrims and Saudi citizens into the holy cities of Makkah and Madinah is a direct outcome of Islamic tradition. In the winter of 638-639, contagious plague broke out in Syria, Egypt, and Iraq, claiming its heaviest toll in Syria, mainly Amwas. Then the plague was known later as the Amwas Plague. While Umar heard about the outbreak of plague, he decided to visit Syria to observe the adopted methods for suppressing the epidemic. When Umar reached Surgh a couple of

stages from Madinah, he met Abu Ubaida as well as several officers of the Muslim army in Syria. He was informed that the plague was increasing and the death toll was rising. Many people advised Umar to stop the visit of the infected area. But Abu Ubaida recommended Umar to visit the infected places. At that moment, Abdur Rahman bin Auf told him that the Prophet Muhammad (peace be upon him) said, ‘if you hear that it (plague) has broken out in a land, do not enter it. But if it breaks out in a land where you are



grimaces for Muslims. On the other hand, it is also vital to stop the coronavirus outbreak and save lives. Al-Bukhari reported in his Sahih from Ibn Abbas that the Prophet Muhammad (peace be upon him) said, 'There are two blessings which many of the people lose out on: Good health and free time' (Zaad Al-Ma'aad, 4/196). Health is one of the most precious blessings of Allah. People should take care of their health and time, staying home safely and must try to mitigate the new virus for a healthy life and community.

On December 31st, 2019 the coronavirus was first identified in the city of Wuhan in central China. It has killed more than 3000 people so far with over 80,000 infected in China. Currently, the coronavirus (COVID-19) has affected more than 100 countries including developed countries like United Kingdom, United States of America, France and so on. So, quarantines and travel restrictions are in place in many States. Italy reported the second highest death toll from coronavirus as the virus has affected all 22 regions of Italy. Italy has taken unprecedented measures, shutting down

present, do not go out escaping from it.' Then Umar returned to Madinah. Abu Ubaida was unhappy at Umar's decision. He said, 'Why are you flying from God's will.' Umar replied that he just moved from one

will of God to another will (Sahih Bukhari).

Importantly, millions of Muslims visit the Kingdom of Saudi Arabia around the year for Umrah and Hajj purpose. Both the Umrah and Hajj are significant pil-

all schools and universities to prevent the outbreak of the coronavirus. All countries around the world have taken similar measures to quarantine citizens with high infections. Even many countries prevented people from entering their lands for work purposes or tourism.

Unfortunately, there is no specific antiviral vaccine or cure for this new coronavirus. According to the World Health Organization, 'coronaviruses may survive on surfaces for just a few hours or several days. Though many factors will influence this, including surface material and weather.' Consequently, the decision to suspend Umrah visas until the coronavirus is contained is a wise decision of the Kingdom's government, which bears the highest responsibility to protect the public interest of Muslims and other countries from where the Muslims come. It also aims to avoid the transmission of the coronavirus to the countries of the earth. This preventive decision is among precautionary actions to limit the spread of the coronavirus epidemic. The Kingdom of Saudi Arabia never hesitates to take any

steps that would keep secure its citizens, residents, as well as the visitors of the two Holy Mosques.

However, the coronavirus can spread from one person to another. Generally, it is transmitted by inhalation and it infects the respiratory tract. People with COVID-19 spread viral particles through coughing and sneezing. Most likely, it is spread through drops of saliva carried in the air for up to six feet. The new coronavirus may possibly be contracted by touching a surface where the virus has recently landed or can be transferred by shaking hands or sharing a drink with someone who has the virus. The healthy adult persons are at low risk of infection. Children and elderly people are in vulnerable conditions due to a comparatively weaker immune system. That is why the prevention of access to the two Holy Mosques of Makkah and Madinah and securing the Muslims is extremely important. These mosques are witnessing a permanent and extreme flow of human crowds regularly.

As the situation is waning gradually, people should not feel angry for banning the Umrah. We need to re-

alize the emergency of the present situation. Rather, we should take advice from the Noble Qur'an. According to Surat At-Tawbah, Verse 126, 'Do they not see that they are tried every year once or twice but then they do not repent nor do they remember?'

Therefore, keeping one's eyes close does not mark the world dark. We should think about the prevention and precaution in any dangerous situation. Basically, awareness is essential to prevent needless fears about coronavirus. Social media has a pivotal role to keep people alert. Frequent pieces of advice should be broadcast on radio, television, and newspapers. All entry ports of any country should be well prepared to screen the travelers arriving from abroad. In every hospital there should be made an isolation ward to isolate the infected patient.

Finally, Islam is a modern religion. On the basis of Islamic teachings, the Kingdom has taken a timely and perfect decision. In the case of protecting the nation, there is no place for emotion. The temporary banning of Umrah leads to a permanent protection of Ummah.



Mosques of Yemen are under Houthi fire

Nizar Abdul Baqi Ahmed

Since its seizure of power in Yemen, September 2014, the Houthi militias have focused on targeting mosques and places of worship, so they sought to change their imams, and replace them with their own, in addition to closing some mosques and turning them into military barracks or armories. They also blew up and destroyed numerous mosques. Those practices that Yemen has not known throughout its history have caused increasing instances of public anger, because the Yemeni people have become accustomed to peaceful coexistence among all its components, with their various sects, and have not known any such sectarian behavior.

The Houthis' aggressions did not stop at this point. Rather, they imposed fees on those who want to pray in mosques, allegedly to provide financial resources to spend on them. All these unprecedented measures were aimed at preventing worshipers from attending mosques, in preparation for storming and confiscating them. Terrorist militias have also chased imams, and scholars, and assassinated some of them, while throwing dozens into prisons, for collaborating with the Popular Resistance Committees.

Official statistics reports indicate that the number of mosques damaged by the Houthi attacks exceeded 750 mosques across Yemen, with 282 mosques in the capital, Sanaa, and 115 in Saada Province, while the mosques bombed by the Houthis reached 80 mosques. They bombed 41 mosques with tanks and heavy weapons, tampered with more than 117 mosques, and convert-

ed 157 mosques into military barracks and armories.

Bombing of mosques

Houthis have increasingly targeted mosques, with rocket attacks. On Saturday, January 18, criminal militias launched several ballistic missiles at a mosque in an army camp northwest of Marib Governorate, killing and wounding hundreds of soldiers while they were praying, in a senseless terrorist crime that was locally and internationally condemned, because it targeted worshipers while performing prayer, without any regard for the sanctity of mosques. This incident caused widespread public anger against this terrorist group, which led many tribes to send their fighters to volunteer in the ranks of the national army and popular resistance so that everyone would stand together in the face of the Iranian destructive project that wants Yemen to remain in weakness, poverty and diaspora.





Destruction and death projects

The legitimate government in Yemen, led by President Abd Rabbuh Mansour Hadi, condemned the attacks on the mosque and described them as “cowardly acts and terrorist crimes”, saying that terrorist militias by these acts disrespect all Islamic and human values, beliefs and moral considerations. “We condemn in the strongest terms these attacks, which can only be described as treacherous and cowardly terrorist operations. These heinous acts committed by the Houthi militias undoubtedly confirm their unwillingness towards peace because they knew only the project of death and destruction, and represent a cheap tool for Iran’s agenda in the region.” President Hadi called on all components of the Yemeni people to condemn this heinous crime, stand behind their legitimate leadership, forget the differences and work towards achieving one goal,

which is to end this crisis that the Yemeni people suffer from.

Intimidate the congregation

The Yemeni Ministry of Endowments and Guidance issued a statement after the crime, in which it said, “The Ministry, as well as the Yemeni people, observed that criminal terrorist incident carried out by the Iranian Houthi militia against a group of the national army, and targeted them while they performed prayer, which confirms that the Iranian Houthi project targets the mosques. Militias deal with places of worship in criminal ways, while some are completely exploded and destroyed in the provinces they controlled. They used some of them to stock weapons and food to finance their terrorists. Al-Houthi previously blew up the mosques and schools of the Holy Qur’an, prevented freedom of speech, imprisoned and killed scholars, and



imposed on mosques their imams without the consent of the worshipers.”

Desecration of mosques

The vice president of the Yemeni Scholars Association, member of the Scholarly Communication Program, Ahmed bin Hassan Al-Muallem said, “The Houthi followers are not those who respect God’s rituals, as they refuse to perform congregational prayer in the mosques, and they attacked mosques with shells and bullets, and occupied and ridiculed others for fun and play, and doused them with dirt, in a manner that is not commensurate with the sanctity of mosques”. He noted that the Houthis targets the mosques and worshipers for fear of revealing their falsehoods and misguided ideas. He added, “The rebels invented the phenomenon of demolishing mosques for fear that the mosques will expose their corrupt thought at the hands

of scholars and worshipers who have sufficient knowledge that gives them the capacity to respond to the lies of the rebels.”

Violation of sanctities

A member of the Yemeni Scholars Association, Sheikh Abdullah Satar pointed out that the Houthi militia has committed the most heinous crimes against mosques and worshipers, including killing, vandalism, and bombing. The militias spared no one. He added, “The Houthis targeted the holy sites, destroying the mosques, without respecting the place or the human being. What is more heinous than targeting the worshipers? The militias are doing all these attacks because of the corrupt ideas they hold”, calling on the sons of Yemen and its soldiers in the national army and the popular resistance to eradicate these terrorist militias, so that Yemen may live in security and safety.



Presenting Islam in Australia in a microcosm

Aftab Husain Kola

Australian Muslim Businessman Moustafa Fahour did not lose the opportunity that came his way to showcase the positive legacy of his faith to the Australians. The Islamic Museum of Australia (IMA) in Melbourne that displays various artworks and historical artifacts focuses on the rich artistic heritage and historical contributions made by Muslims in Australia and abroad. The strength of the museum is its collection of materials from the time Islam first came to Australia to the present, tastefully displayed in its five galleries.

Besides showcasing Islamic art and historical artifacts, the Islamic Museum of Australia, located at Thornbury in north Melbourne, aims to foster community harmony and facilitate an understanding of the values and contributions of Muslims to Australian society and also provides educational and cross-cultural experiences to the visitors. The first of its kind in Australia, the museum illustrates a diverse range of Islamic art including architecture, calligraphy, paintings, glass, ceramics and textiles.

Says Moustafa Fahour, patron and the brain behind the IMA: “I always had the intention to showcase the beauty of Islam and the factual information about the religion through art. Just like sports, art transcends gender, age and culture, and plays an important role in creating an understanding of Islam in a way that is manageable. The five permanent galleries in the IMA are curated to lead you on a fascinating journey through art, heritage and discovery. We envisioned the museum as a hub for visiting exhibitions, rare artwork, international guest speakers, and of course, as a place that Muslims could be proud of. Today, I am proud to say that these goals are being met and are continuously being strived for by our wonderful team.”

The opening of the museum was graced by the Premier of Victoria, several Federal government ministers, Australia’s Special Envoy to the OIC Ahmed Fahour, who is also the co-founder of the museum, many Islamic community leaders and other invited guests. Speaking to MWL Journal, Maryum Chaudhry, General Manager, Islamic Museum of Australia, says, “The Islamic Museum of Australia is very fortunate to have the support of all levels of government in Australia - Federal, State and local. We also have tremendous partnerships within both



our community and the corporate community. We look forward to growing our relationships in 2020, working with all of our partners in continuing to share the beauty of Islam with the wider community.”

The five permanent galleries—Islamic Faith, Islamic Contributions to Civilization, Art, Architecture and Australian Muslim History—explore these subjects in a nuanced and realistic manner to enable visitors to understand what it means to be an Australian Muslim. By showcasing a wealth of contemporary artistic expressions and an extensive cultural heritage, IMA facilitates space for critical reflection and personal interpretation. In the act of sharing, common myths and prejudices have been debunked to create mutual understanding.

The segment on Islamic Contributions to

Civilizations provides glimpses of the Islamic Golden Age—its contributions in the domain of medicine, engineering, chemistry, philosophy, literature, astronomy and much more.

In the Islamic Art gallery, Muslim artists explore issues surrounding faith, culture, identity and politics, telling stories through diverse mediums.

The visitors will find a wide range of both secular and religious buildings in the Islamic Architecture section.

The gallery of Australian Muslim History Of great interest is the gallery of Australian Muslim History in which every space tells tales of how Islam originated in Australia. The narrative suggests that Islam came to Australia during the 17th century CE when Muslim fishermen from Makassar in southern Sulawesi, Indonesia began visiting Australia. These Makassans influenced the Indigenous peoples of northern Australia as evident from their language, art and business dealings which carry linguistic and ritual legacies of the association. The gallery further illustrates that in the 19th century, people from Afghanistan, India and Pakistan arrived in Australia to work in sectors such as transportation, exploration, mining and the supply of provisions to homesteads. Expert cameleers, these men, often collectively known as Afghans, made important contributions to the building of the new nation. During the mid-20th century, the need for migrant workers increased as Australia's economy developed. This led to Turkish, Albanian, Bosnian and Lebanese people migrating down under, and taking up blue-collar jobs, furthering the nation's manufacturing industries. Their pursuit of a new home and future for their families formed the building blocks of Australia's vibrant multicultural society. Today, Australian Muslims



continue to contribute greatly to this country's progress, and their prominence in the domains of business, arts, politics, sports and media continues to grow even though they represent less than two percent of Australia's population.

Besides the permanent galleries, the IMA offers an opportunity for those wishing to host events, exhibitions and workshops for the community. Through public programs and exhibitions, the IMA strives to ensure that the museum serves the needs of our community. From community, art exhibitions, to thought-provoking talks shows to poetry events celebrating lyrical mastery and kids art workshops. A high profile exhibition on Seerah of the Prophet Muhammad is already in progress and will run until March 6, 2020. The life of the Prophet Muhammad (peace be upon him) is the focus of this ongoing temporary exhibition at the Museum where one can watch 3D models of places and events of significance during the era of the Prophet Muhammad (peace be upon him). This includes Al Madina Al Munawarah, displaying tribe locations, the route of the Prophet's camel, the house of Abu Ayyub Al-Ansari,



the mountains, the Battle of the Trench location and more; Al Masjid Al Nabawy displaying the room of Aysha and the first Qibla; the Prophet's house; Makkah in the time of the Prophetic Mission, displaying the Ka'ba, mountains, valleys, Al Bayt Al Haram; Battle of Badr and Prophet Muhammad's migration route to Al Madinah. In the past, a temporary exhibition on 'The Artistry of Islam', a unique collaborative show between the Islamic Museum of Australia (IMA) and the Turkish Museum of Australia was very much appreciated. The exhibition celebrated outstanding examples of Islamic arts and crafts spanning hundreds of years from around the Muslim world.

Over a dozen visiting art exhibitions have been hosted since opening, including Islamic Coins, Australian Muslim Artists, Borderlands by Phillip George, Between Inscription and Gesture and The Laughing Apple by Cat Stevens to name a few.

Another exhibition is the Boundless Plains exhibition, which chronicles the journey of the IMA's founder, Moustafa Fahour OAM and three of his friends, as they cross the country tracing the history of Islam in Aus-

tralia.

The museum also organizes various conferences and events in different fields such as calligraphy, historical art, miniature painting, handicrafts and current events.

For those who love to cook and want to learn the secrets of the culinary magic of different cuisine, the museum offers hands-on cooking sessions. The recently held Lebanese Cooking Masterclass was a resounding hit.

Yet another interesting event is the interactive and inventive children's workshop organized by IMA. During this activity, the kids will journey through the past, through the Golden Age of Islam. In this workshop, kids use their creative thinking and innovative ideas with Team IMA. The STEM (science, technology, engineering and mathematics) learning to think outside the box and become the future inventors are used.

Other facilities in the museum include a café, gifts shop, cafeteria, etc.

Plans afoot

Spelling out the plans to MWL Journal, Maryum Chaudhry, General Manager, Islamic Museum of Australia, says, "The Museum will continue to extend its reach outside of Australia. We have been fortunate to have institutions in Malaysia, Indonesia and Brunei host our Boundless Plains exhibition. The photographic exhibition traces the history of Muslims in Australia dating back to the arrival of Makkasan fishermen in the northern parts of the country. We hope to be able to share this history with other countries and to help widen knowledge about Muslim contributions throughout the history of this country. We have other projects in the pipeline and again, touring other exhibitions we're developing in-house is certainly a priority."

In contrast, Ramy and his family read the Qur'an in the English language as they have been living in America for many years. They rarely communicate in their mother tongue. The episodes show how Ramy struggles to find the meaning in his life as a Muslim. Regardless of some of the inappropriate scenes, which do not serve the message of the story, he pictured the real Arab Muslim in a foreign country who tried to be a good Muslim while dealing with other people who come from different cultures in a good way.

I believe the purpose of reciting the Qur'an is not only to show that we worship the Only and Only God, but it is also to get a better understanding of life.

When Arab Muslims who do not speak the Arabic language nor understand the Arabic culture recite the Qur'an in a different language, they cannot get the impact of meaning easily because the semantic process of the Arabic language differs from other languages. It goes through several levels from general to specific according to our understanding of Islam, ourselves, what we truly believe, and the Arabic culture.

English translation sometimes cannot reach that level of clarification, even if it is a global language, despite the praiseworthy efforts exerted by Qur'an organizations such as King Fahad Complex for the Printing of the Holy Qur'an.

The translation process should connect the local meaning of the Arabic culture to the global meaning for Muslims from different cultures, especially with respect to the understanding that the Holy Qur'an is the first source of Muslim life.

We need to move to a higher level of balancing between our religion and different communities out there - our human needs and understanding and how religion refines

them not denies them; to communicate in our language and the others' languages, to listen, to respond according to human feelings, and to live the real life characteristic of Muslim society as it is mentioned in the Holy Qur'an.

My view, as a linguistic researcher, is that Ramy showed us how identity is affected by incomplete cultural competence, which is the conflict of every minority, whatever their religion is. Cultural competence comes also at different levels, so that is why we see a minority inside another minority, and sometimes in their own countries.

Feeling like a stranger can happen at your home, your neighbor's house, your society and your country. Cultural competence is not related just to religion, it involves skills and values that we apply in order to become more aware of ourselves and others. It is an important competence we must master to understand global cultures.

I am impressed with how Ramy portrayed the contradictory feelings and behaviors of a religious person when he tried to find something missing that would connect him to the world.

The scenes that most explained the idea was not when he was in America, but when he returned to his home country, Egypt. The struggle and the strange feelings continued. Why could he not fill the gap when he visited his country? That is exactly what I am about to explain.

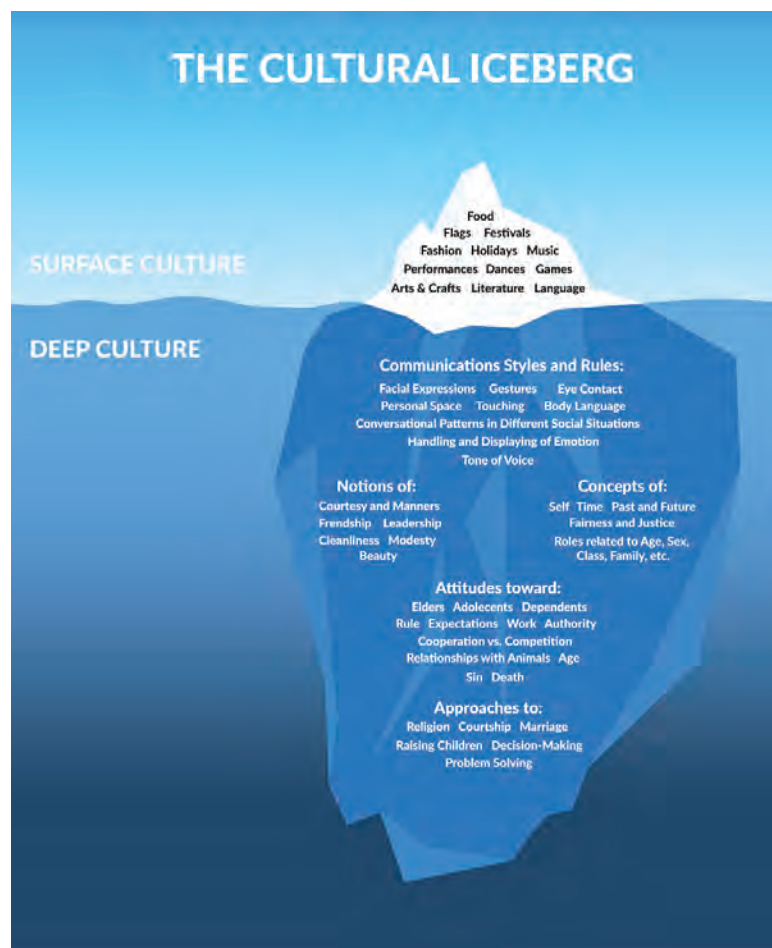
To all who struggle like Ramy, you are not alone.

A few good Arab families and I try to become good Muslims while we have not ever lived in a foreign country. We feel like a minority in our Muslim country. We, as citizens, have all rights. But we, as Arab Muslims, are socially confused.

I feel like a stranger when I want to live and raise my children on moderate Islamic values.

I go to bed earlier than others do on Friday night because I want to perform the Fajr prayer even if I sometimes delay it but I try not to miss it at all. For the people around me, I am like an alien because spending the night awake is the most known social habit in our society. Self-responsibility and time management skills are shared values in a global culture to which our religion attaches huge importance.

I do not eat after 5:00 pm for health habit reasons. Health care is a global culture and Islam calls for it in unlimited instances. That makes me fall in a strange situation when the family gathers after 05:00 pm to have dinner. I let my children try things that they are not sure about. One day my teenage daughter told me that her teacher at school said to her: "Your prayer would not be accepted if you started Wudu with nail polish". I said, "That is an exaggeration, but my daughter was not convinced of my view." She tried to act as her teacher told her and was only convinced at last when she did not perform prayer anymore because it



is difficult for her to remove the nail polish before she performs prayer and more than one time a day. This situation might be strange because we have a parenting tradition to order our children to do what we want, and not let them experience things that will not harm them nor harm anyone.

From a cultural view It is known that it is not permissible to start Wudu with nail polish, but when I became more aware of my culture as a Muslim, I started

to research and think more about it. As a result, I found that it can be permissible.

To explain more, men in the Arab culture wear Emamah (the Arabian turban) although its cultural origin is not known yet. In the Prophet Muhammad era, people wore it to look pretty. It is a symbol of power, prestige, and dignity. Ali bin Abi Talib said: "The beauty of the man is in his Emamah..." and the Arabic proverb says: "beautiful than the man wearing an Emamah."

Taking the Emamah off before Wudu is a hard work to do, so Islam permitted men to wipe over it during Wudu even though today's Emamah is easier to take off. By analogy, it would be permitted for a Muslim woman to start Wudu while wearing nail polish since it is difficult to remove it before every prayer. Especially nowadays, some types of nail polish need to be done in the salon beauty and cost a lot of money and effort.

The original rule in Islam is simplicity, not complexity.

This example shows exactly how understanding the culture of the Arabic language as a Muslim can affect the Muslim's choice of moderation or extremism.

The matters of religion are clearer by understanding the culture of the Arabic language. I do not mean here that Islam is for Arabs only, but I am trying to find the link between the global and the local culture. It is certain that all other matters of life will become apparent in view of the clear religious approach. Children need to talk with others about issues that are viewed as complicated. Dialogue and discussion of different points of view among family members make children more accepting of and

showing more respect for other different cultures. Parenting them not to judge anyone different from them is important.

Most of families here in our Islamic country do not understand nor become aware of their lifestyle which is full of contradictions, because they are not aware of the global culture or, as they think, they must overlook the understanding of the global culture to preserve their local culture, although it is not in contrast with Islamic moderation.

Let us stop these contradictions that do not belong to Islam and try to become good human beings. We inactivate the role of global culture in our life. To be a good Muslim, you have to be a social person. Human beings make mistakes and try to fix them. They share ideas, human values, and experiences. When they get hurt by others, they try to forget and forgive and live in a good way. They are not perfect. A Muslim is a human being who expects to face different life temptations wherever he/she lives. I see the Arab Muslim family's life in a foreign country as a good explanation for interior local culture differences of families here in

Arab Muslim country, because they know how true Muslims should look like; they are on the point that connects the circle of global culture by our religion's circle.

Furthermore, Arab Muslims in a foreign country needs to immerse in Arabic culture which gives importance to global culture as a process of learning Arabic language starting with children. No doubt that raising an Arab Muslim child in a foreign country is a hard work to do. Therefore, the most effective way to teach them global Arabic culture is by teaching them a language culture. Quality program should be arranged with public schools and educational authorities of the countries. Some countries have good experiences as their education ministry designed a curriculum that classifies children according to their religions or their families' beliefs in order to guarantee the quality of education's rights for minorities. In addition, children will be able to begin a healthy and confident intercultural dialogue. It will support their development of understanding their belief, where it comes from, and what should they do to become a good Muslim.



Introducing Prof. Siddiqui's 'How the Prophet Muhammad Earned and Spent Money?'

Owais Manzoor Dar

The scholars of the Indian sub-continent have the privilege to contribute to all the major Islamic sciences which include Ulum al- Qur'an (sciences of the Qur'an), Ulum al-Hadith (sciences of Hadith), Usul al-Fiqh (principles of Islamic jurisprudence), and Islamic history and civilizations, etc. in all possible ways. Moreover, there is enormous literature on Sirah (Prophet's biography), especially in Urdu language and has been translated in English as well, which comprises: Shibli Nomani and Sulaiman Nadwi's 'Seerat un Nabi', Abul Hasan Ali Nadwi's 'Sirat Rasul-e-Akram and Safi Ur Rahman al-Mubarkpuri's 'Ar-Raheeq Al-Makhtum, etc.

The legacy has carried on, among others, by Professor Yasin Mazhar Siddiqui and his name stands out for his scholarship. Prof. Siddiqui was born in 1944 in Uttar Pradesh, India, and was grounded in both traditional Islamic knowledge (having graduated from Darul Uloom Nadwatul Ulamain 1959) as well as modern education (Masters, M.Phil., and PhD in 1966, 1969, 1977 respectively from Aligarh Muslim University, India). He was later associated with Aligarh Muslim University as chairman and professor of Islamic Studies. Prof. Siddiqui has authored over 30 books and 200 research papers, and his specialization focuses on the nexus of Islamic history and civilization, Medieval Indian History, Shah Waliullah and Sirah. He is known globally for his works on the primary sources of Sirah. His writings on Sirah are hailed in the sub-continent as substantial and engaging works. He has written on the different facets of Prophet Muhammad's biography-political, economic, cultural and social, which include: 'Organization of Government under the Prophet' (1897), 'the Prophet Muhammad: A Role Model for Muslim Minorities' – (translated into English by Prof. Abdur Raheem Kidwai, 2006), 'Development of Islamic Injunctions in Prophet's Makkan Period' (2007) and 'Economic Aspects of the Prophet Expeditions (1999), 'Culture in Prophet's Era' (2016) and 'Prophet Muhammad and Women: A Social study' (2006). (An article regarding the last book "Introducing M. Y Siddiqui's Prophet Muhammad: A Social study (2006)" by Dr. Tauseef Ahmad Parray was published in 'The Muslim World League Journal (MWLJ), Volume 44, June 2016, Number, Pp. 42- 43].

A recent addition to this literature is Prof. Siddiqui's 'How the Prophet Muhammad (peace be upon him) Earned and Spent

Money? A Critical Study' (2019) is the collection of three papers, published in the Urdu quarterly journal on Islamic Studies, Tahaqiqat-i-Islami, Aligarh, India. The raw material of this book had already featured in more extensive Urdu work, Ahd-i Nabawi ka Tamaddun (Culture in the Prophet's Era), which had appeared in Delhi and Lahore. The book was translated into English by Abdur Raheem Kidwai – a noted scholar and expert on the Qur'anic studies, professor of English and director of K.A. Nizami Centre for Quranic Studies, Aligarh Muslim University, India (KANCQS) – and edited by Abul Kader Choughley – a contemporary South African specialist on Islamic thought in South Asia and director of Ahsan Academy Springs, South Africa, (AASS) and published by Brown Book Publications, (Aligarh, India) in association with AASS and KANCQS.

The book essentially employs two methodological strategies; (i) to deconstruct flawed opinion of Orientalists and modern historian, that "Banu Hashim, was a socially underprivileged segment of society" and "Prophet hailed from a poor family" and (ii) to deconstruct the "viewpoint of most Muslim writers on Sirah, that "the Prophet did not have a good financial position". Some even go to the extent of suggesting that "the Prophet's destitution was a part of the divine plan" (p.21). However, according to the author, "under the influence of such notions, the popular monastic belief is that wealth and piety cannot go hand in hand, rather, one's poverty matters more" and "the pursuit of wealth even for lawful worldly needs and religious causes as something loathsome." The proponents of both stances arrive at an identical conclusion. The author debunks these views and considers them as "un-Islamic and the innate extremism." He argues that Islam



has prescribed certain means and resources for earning one's bread, it is a mandatory religious obligation for leading a dignified, comfortable life. "Being wealthy is not at all discordant with Islamic concepts of piety, nor is it un-Islamic" (pp. 47-48).

Prof Siddiqui then proceeds to substantiate this view by providing a brief assessment of the Prophet Muhammad's economic life in the Makkan and the Madinan eras. The book is grounded on the Qur'an, Hadith, Sirah works and Islamic history, both primary as well as secondary. The book adopts empirical, analytical and critical methodology and comprises two chapters, excluding Introduction, Notes and References and spans over 125 pages.

Chapter One ("The Prophet's Financial Life in the Makkan Period") provides a brief sketch of Prophet Muhammad's financial conditions in Makkah and is stratified into ten main themes: Family inheritance, the

Prophet's fosterage, as his mother's dependence, grandfather's dependence, uncles' dependence, growing financially self-reliant and independent, the Prophet's business activities, Khadijah's wealth and business pursuits, the Prophet's financial pursuits, and Muslims support for him. The author argues that Prophet inherited a slave girl, five camels, a herd of goats, and a house as a family inheritance. He validates this opinion by providing Ibn Sa'ad account, who narrates on the authority of his mentor Waqidi that "Abdullah ibn Abd Al-Muttalib had left behind a slave girl, Umm Ayman, five camels and a herd of goats and all this was inherited by the Prophet". Ibn Ishaq states: "Abdullah provided a house to his wife Aminah and it was there that they led their marital life." Apart from that, some authentic Hadith collections report "the Prophet had got also his ancestral house which was sold by his cousin, Aqil bin Abi Talib Hashimi." This

view is supported by Waqidi, Ibn Sa'ad and Baladhuri. Besides, the author contends, "the proceeds of Abdullah's last business trip must have been received by his orphan son, Muhammad" (pp.22-23). The author further highlights the Prophet's fosterage and argues that after the Prophet's birth, his grandfather Abd Al-Muttalib, his mother Aminah, and his several uncles supported him. Even his uncle, Abu Lahab (who later turned out to be his inveterate enemy) "was so much delighted over his birth that he assigned his slave girl, Thuwaibah, the duty of feeding the infant Muhammad, and as a reward, he freed her" (p.25). It is unanimously reported in the works on Hadith and Sirah that his mother Aminah was the first to feed him. In keeping with family traditions of Quraysh, Abd Al-Muttalib looked for a foster mother for him. Eventually, Halimah Sa'adiyah was fortunate enough to get this assignment. For five years she not only fed him but also brought him up with love and affection beyond her means. The author here raises a moot point that "whether these foster mothers were hired on wages, and if so, who paid their wages and at which rate" and debunks a common misperception that "Halimah Sa'adiyah and other foster mothers avoided taking young Muhammad) under their care in that apart from being an orphan, he was financially weak" (Pp. 25-26). The author then discusses the Prophet Muhammad's dependence on his mother, grandfather and uncles, their utmost care and affection with him. For instance, since his birth, Umm Ayman served as the young Muhammad's maid. "Abd Al-Muttalib kept advising her to take special care of him." In view of grandfather's overflowing affection, "He used to introduce himself as Ibn Abd Al-Muttalib" (pp.28). Moreover, his uncles Zubayr and Abu Talib loved him so

much. "Zubayr would recite to young Muhammad lullabies and put him in a swing for entertaining him" (p.29) and "at Batha, Abu Talib used to take a special pillow and couch. One day the young Muhammad took it away and occupied it. On learning this, Abu Talib expressed his pleasure and let him use it" (p.30).

Prof Siddiqui argues that the young Muhammad then tried to relieve the burden of his loving and caring relatives and chose to graze a herd of goats. This assertion is endorsed by Imam Bukhari and Imam Ibn Majah, who narrates that the Prophet is on record stating; "I used to graze goats for the Makkans at Qararit."

According to the author, however, scholars differ about the phrase Qararit; Suwayd, Ibn Maja's mentor, interprets Qararit as a coin for each goat, and Allamah Ayni refers the phrase to a place, in the vicinity of Ajjad. According to author's finding, Imam Bukhari and Ibn Maja placed the hadith under the discussion in 'Kitab Al-Ijarah' under the heading 'Bab rai al-ghanam ala Qararit' and 'Kitab Al-Tijarat' below the title 'Bab al-Sanat' respectively, reinforcing the point "the Prophet charged money for grazing goats" (p.32).

Furthermore, the chapter presents an overview of Prophet Muhammad's business activities. The author contends that "when Prophet came out of his age, he took business as the means of income." In his childhood, along with the uncles, Zubayr and Abu Talib, "he had been on at least two business trips to Yemen and Syria." Baladhuri's explicit report confirms that he embarked upon his own business venture after he was 20 years old" (pp. 33-34). The author argues that the "Prophet's association with Khadijah's trade to Syria had happened at a much



later date when he had already established his impeccable credentials as an industrious, honest and accomplished businessman. Prof. Sidiqui notes that “Prophet must have started his business career when he was 18-20 years old” and like other Quraysh traders he too, “followed the principle of muadarba (a fixed percentage of profit to be shared between business parties) in his business” (p. 34). Prior to Prophet’s Messengership, “he had a business partnership with Said, Qays Ibn Saib Makhzumi and Abdullah ibn Abi Al-Hamsa”. All of them spoke highly of his fair dealings, truthfulness, keeping his word and excellent conduct. Moreover, he refutes the view that the Prophet’s prosperity was on account of Khadijah’s wealth, the notion is linked with Verse 8 of Al-Duha which reads as follows: “And did Allah not find you (Prophet) in want and then enriched you?” According to the author “the Arabic idiom,

ayal is used of someone who turns a needy person in view of his family obligation and the Qur’an reference is to be in need, not to poverty” (p.40). Based on this study, we can conclude that the Prophet’s sources and means of income in the Makkan period are the following components: (i) His parents inheritance, (ii) His grandfather’s maintenance and gifts, (iii) His uncles, especially Zubayr’s and Abu Talib’s support for him, (iv) the job of grazing goats on wages, (v) His business activities, and (vi) Muslim gifts

Chapter Two (“The Prophet’s Financial Conditions in Madinah Period”) highlights the Prophet’s financial resources as (i) an account of his own efforts, (ii) the spoils of war and fay and (iii) gifts from Muslims as well as non-Muslims and discusses each one separately. The author emphasizes the Ansars’ hospitality; for instance, Prophet Muhammad stayed at “Quba for 14 days in Kulthum

ibn Hadam house” and after his arrival in Madinah the “Prophet stayed at the house of Abu Ayyub Ansari for seven months” (pp. 50-51).

At the end of seven months of the long hospitality by Abu Ayyub Ansari, the author states that Prophet first bought a plot of land from “an Ansar in cash for 10 dinar or 120 dirhams” and constructed a Mosque there, and then two chambers for his wives, Aishah and Sawdah. When Prophet married more women, “he got constructed separate chambers for each of them”. Furthermore, the author highlights “food, drinking item as a gift, meals at the companions’ houses, hospitality while visiting their wedding feasts, arrangement for food during battles, companions’ presents during expeditions, the Prophet’s arrangement for food, the Prophet’s hospitality for his companions, delegations” (Pp.52-69). The author claims that Prophet Muhammad purchased necessities of life in cash and got these on loan as well. He (peace be upon him) arranged wedding feast himself and directed the believers “arrange for the wedding meal, even though only one goat may be served” (p.71). The author also maintains that “one of the means for meeting the Prophet’s expenses was his wives’ assets.” Some of his wives had inherited their deceased husbands’ land or property, with a regular income. For instance, “Umm Salmah received regular income from her family estate of an orchard in Ta’if, Umm Habibah got from Negus, the king of Abyssinia, gifts and dower money” and “Khadijah assets had been vital in helping the Prophet” (p.73). The author also argues that of various means of Prophet’s livelihood, “raising cattle”, “booty accruing from Jihad”, clothes, riding animals as a gift from both Muslims as well as non-Muslims, first

two are the important sources of Prophet’s financial support and provide him sufficient sustenance. (pp.80-84). The author discusses the issue of slaves who were an important part of society and the economy in the 7th century. The author presents a detailed account of the slaves and slave girls whom Prophet received during Madinan phase and claims that Prophet Muhammad (peace be upon him) freed them all. The author then presents a list of the daily use of housing items of Prophet Muhammad (pp.85-87). Finally, Prof. Siddiqui examined Prophet Muhammad’s land ownership and asserts the fact that Ansar had offered several land plots to Prophet, but “he distributed some of them among his wives, daughters and the Muhajirin.” After his demise, “Aishah exercised her control over the land granted to her. She sold some of the plots and bought some” (pp.80-89). The author concludes by claiming that Prophet Muhammad did not own land, orchard, estate and houses as he donated them in charity for the welfare of the Muslim community.

How the Prophet Muhammad (Peace be upon him) Earned and Spent Money? A Critical Study significantly delves deep into various dimensions of the Prophet Muhammad’s economic life in the light of the Qur’an, hadiths, Islamic history and Sirah literature both classical and contemporary. The book provides new perspectives on studying the Prophet’s economic life and will be beneficial for both students as well as specialists in the field of Islamic Studies. In sum, Jalal ud Din Umari and Sayyid Hamid rightly conclude that Prof. Siddiqui’s works offer “originality and uniqueness”, as he “narrates, investigates and analyses”. His approach is “object and perceptive recorder of history”.

Slovenia's first mosque opens

after half a century of hurdles

Jeddah: Al-WalidJafar Elias

After waiting 50 years, Slovenian Muslims have finally opened the first mosque in the capital, Ljubljana although the official approval for building the mosque was granted in 2005. At the time, Muslims were unable to construct it due to the great difficulties they met, foremost of which was the opposition of fanatical right-wing groups, as the construction site witnessed many demonstrations, in addition to different forms of des-

ecration. The official authorities had to impose a guard on the site during the past two years until the construction was completed and the mosque was opened.

The new mosque can accommodate more than 1,400 people and has a cultural, educational center that includes a library, a restaurant, a basketball court, a residence for religious scholars, and a 40-meter-high minaret. With its unique design and distinctive architectural character, the mosque has become a landmark of the capital, Ljubljana, where





many of its non-Muslim residents are scrambling to see it and learn about its facilities

The head of the Muslim community in Slovenia, Mufti Nejad Grabus, describes the opening of the mosque as a major turning point, not only in the lives of Muslims but for all residents of Slovenia. He adds that they, as a Muslim community, are working very hard to dispel the fears that exist in the minds of many about Islam and Muslims, because of the negative publicity practiced by the far-right parties, and their relentless pursuit to alienate people from Islam.

The mufti pointed out that they called on Muslims to interact greatly in their society, not to depend on isolation, and to demonstrate that Islam is a religion that calls for co-existence and rejects violence and terrorism. Grabbas stressed they will open the mosque for all citizens, regardless of their religion or ethnic backgrounds, in order to confirm the positive interaction with all groups of society.

“Slovenia is the last former Yugoslav state to have a mosque, which makes Ljubljana a capital instead of a regional town on the edge of the world,” he told a news conference.

Grabus concludes his speech by saying that Muslims in Slovenia are adhering to avoiding any activities that are not legally authorized, and do not import their fatwas from abroad, and despite the contribution of a number of countries in building the mosque, this does not mean a dependence on them, as they are loyal only to their religion and homeland.

The history of Islam in Slovenia dates back to the fifteenth century, during the Ottoman Empire, and during that period the population’s impression of Islam was negative, due to the many cases of plunder that occurred at the time. The roots of most Muslims who live in Slovenia today can be found in Bosnia, Albania, and Kosovo, where their ancestors entered as minefields and construction work, or as soldiers in the former Yugoslav army, but their lives under communism were not easy at all, due to big problems that they faced.

Currently, the number of Muslims has reached 50,000, making up 2.5% of the population of two million. Despite the harassment Muslims often find, they are determined to present themselves better and work to get their constitutional rights by law.

More Rwandans turn to Islam since '94

Nizar Abdul Baqi Ahmed

Numerous Western newspapers have pointed to the accelerating developments taking place in Rwanda at all levels, after 25 years of genocide that targeted Muslims in that country and killed hundreds of thousands of them. It reported that, paradoxically, those events contributed to the spread of Islam, and the number of Muslims doubled after the injustice they suffered at the hands of the Hutu tribe. Another factor was the failure of the ecclesiastical authorities to make sufficient efforts to stop these massacres, which led the

Pope Vatican, Francis to confess in an official statement with the complicity of some priests and monks in these events, expressing his hope that “this modest recognition will contribute to renewing confidence.”

The number of Muslims in Rwanda was less than one percent a quarter of a century ago, but their rate is currently estimated at about 10 percent of the country’s total population of 11.2 million. The scenes of injustice and indiscriminate killing that occurred to Muslims had a positive impact on the spread of Islam. Within 100 days of the start of these terrible events, about 800,000 people were killed in



1994 by Hutu extremists who targeted the Tutsi minority, most of whom owe Islam, as well as their political opponents who did not belong to their ethnic origins.

Beginning of discord

The beginning of the events dates back to April 6, 1994, when a plane carrying the Rwandan President Juvenal Habyarimana and his Burundian counterpart, Ciprian Ntariamira, was shot down, and all those on board were killed. Hutu militants blamed the “Rwandan Patriotic Front” founded by the Tutsis, and immediately began an organized campaign of killing, while the Hutu party asserted that the Hutus brought down the plane as an excuse to carry out the genocide. The massacres began with the handing out of lists of government opponents to the militias, who killed those persons and all their family members. Under the threat of the militia leaders, many were forced to kill their Tutsi neighbors and wives and were told that if they refused, they would be killed. The ID cards at the time included identification of ethnicity, and then the militias established checkpoints on the roads where Tutsis were being killed.

Collusion and betrayal

Thousands of civilians took refuge in churches to seek protection, but many priests participated in the murders. As a result of global pressure, some African countries interfered militarily to stop the massacres. BBC Radio said in a report that the killing of about 800,000 Rwandans in the genocide not only led to a loss of confidence among citizens in their government but also in church supervisors. Thousands of citizens resented the role that some pastors and nuns played in the genocide, and converted to Islam. “People died in my old church. The pastor was helping the killers. I could no longer go back and



pray there, I had to search for another religion,” the radio quoted Yakubo Goma Zimana, who converted to Islam in 1996.

A formal apology

The current Rwandan President Paul Kagame played a great role in leading the Tutsis who ended the genocide and became president in 2000, and since his inauguration he enacted laws criminalizing talk about ethnicity in the country. He is also widely welcomed in the country now due to the rapid economic achievements he has made. He worked to make Rwanda as a technology center. Kagame stresses that the majority of Rwandans are not racists or fanatics, referring to the Hutu Muslims who refused to cooperate with the militias that were chasing Tutsis to kill them. During his visit to the Vatican, he asked the church in November 2018 to apologize officially for its role in killing Muslims, which was answered by Pope Francis, who acknowledged “the sins and mistakes of the church and those belonging to it, including bishops and monks who surrendered to hate and violence, and betrayed their evangelistic message.”



Calls in Germany to address the threat of the extreme right

Jeddah: Al-Walid Jafar Elias

German Chancellor Angela Merkel condemned the crime committed by a right-wing extremist in February, when he opened fire indiscriminately in some public cafes in Hanau, southwestern Germany, killing nine Muslims, in addition to his mother, before he committed suicide.

The German media has indicated that the

criminal is a right-wing extremist, named Tobias Rathen, and his only motive for that terrorist act is xenophobia, as evidenced by a letter of confession he left inside his apartment. He called in a blog on the Internet to kill Muslims and Jews and posted a provocative video. Police authority said in an official statement that the killer suffered from “confused situations, many of them carrying an extreme right-wing nature, as he called for

the extermination of foreigners because their expulsion is no longer possible as he claimed”.

Merkel condemned what she called “toxins of racism”, noting that she sympathizes with the families of the victims and that a great work awaits all members of German society to address the manifestations of racism and incitement. She emphasized the existence of extreme right-wing indicators, and that what happened is a crime everyone should condemn in the strongest terms, calling on all political and social parties and entities to unite in such circumstances and work to eradicate hate calls, with the aim of preserving democracy and social security. Merkel said, “With great sadness, I think of the families and relatives of victims, for whom I offer my condolences. We share your sadness, and I tell you very clearly that you are not alone, and that Germany is standing next to you.”

In turn, German Foreign Minister, Haikou Maas, indicated the need to adopt a national program to combat right-wing terrorism, and tweeted on his Twitter account, “Right-wing terrorism has become a threat to our country again. It has long



been clear that democracy must defend itself in the face of the enemies of freedom, and this also applies to the rule of law, to all of us”. He added, “Killing the head of the Kassel County government, Walter Lubke, and the attack on a synagogue in the city of Halle, we are certain that this terrorist act is the third right-wing attack in a year”.

Despite his attempts to disavow terrorist attacks, most German political entities blame these attacks on the hard-right alternative party. The party works to stoke feelings of hatred against foreigners and calls for the expulsion of migrants and not being allowed to work or remain in Germany. The populist and far-rightist party entered the German Federal Parliament (Bundestag) as a nationalist extremist party for the first time since the Second World War. The

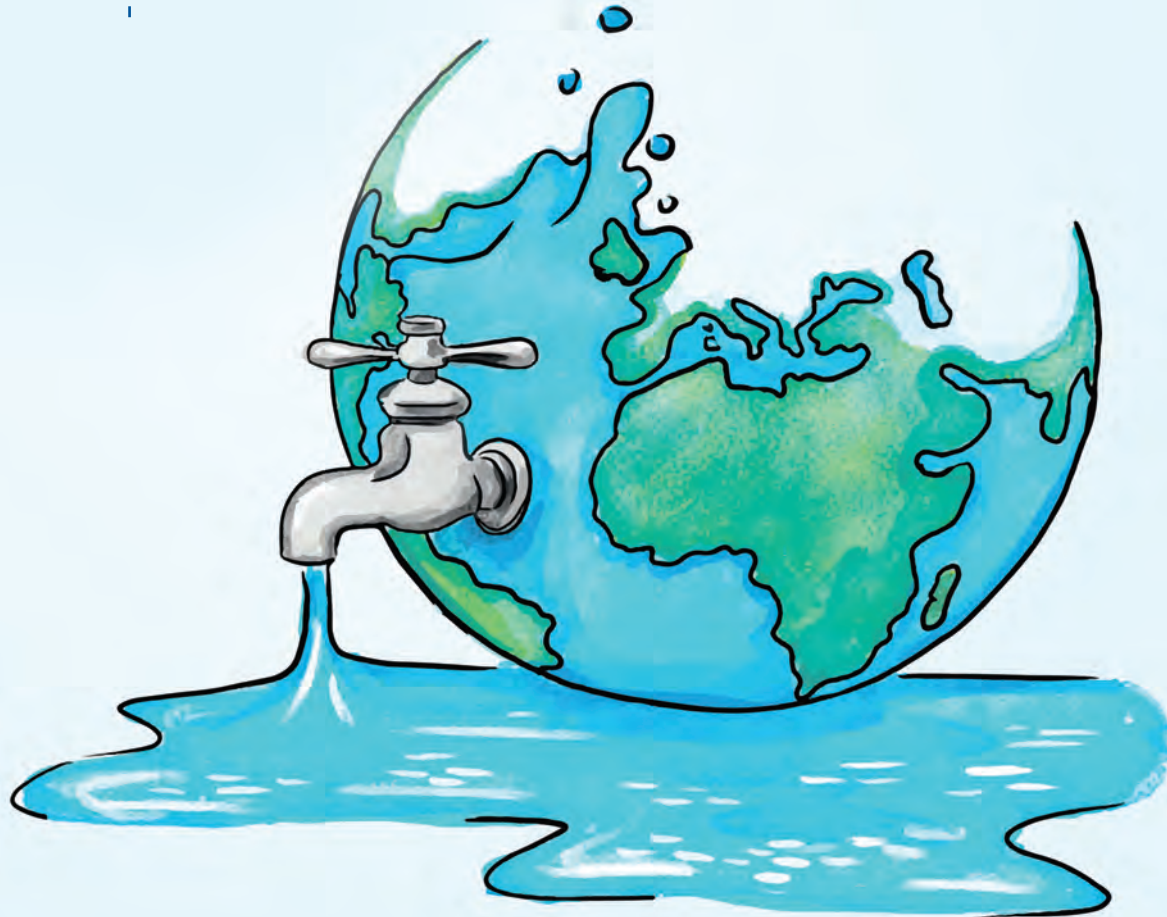
party exploited the asylum of more than one million people to Germany between 2015 and 2016, most of them were from Muslim majority countries, to raise the fear of the German voters about Islam and immigrants, and to gain more votes and popularity.

The party leader, Alexander Gauland, previously described Islam as a “political phenomenon that is not part of Germany”, and that the presence of a large number of Muslims leads to “the erosion of the state of law and order.” He also called for soldiers to be allowed to shoot at refugees and migrants trying to enter Germany. Because of these racist statements, he was subjected to widespread criticism, especially after his call for a ban on building mosques and preventing the call to prayer and subjecting all imams to state oversight and scrutiny.

The concept of water in Islam

By Tasnuva Jahan

Water is one of the fundamental human rights. It is crucial for life existence as well as the survival of all plants on the earth. Nowadays, the water crisis is a worldwide issue. As water is vital to every aspect of life, the water crisis affects everything from 'health issue to human rights, the environment to the economy, poverty to politics, culture to conflict' (J. W. Cosgrove).





According to the WHO report 2017, half of the global population will be living in water-stressed regions by 2025. Recent population growth and climate changes have complicated the water security issue. It raises serious concerns for the growing demand for water. Water resources, like groundwater, are being depleted due to overpopulation and increased agricultural and industrial activity. However, human's irresponsible activities are also responsible for the pollution of surface and underground water resources. This article will discuss the concept of water in Islamic viewpoint. The Qur'anic texts and Islamic teachings highlight the importance of water in life.

The importance of water in Islam:

Islamic values and principles that were founded over 1400 years ago may serve as a foundation for life. Islam has its own distinctive ethical system about the notion and conservation of the natural environment. Islamic instructions emphasize the importance of water to life and living. The Arabic term for water, 'ma'aa' was mentioned more than

sixty times throughout the Noble Qur'an. Several Qur'anic and Prophetic texts relating to the role of water in human life. The Noble Qur'an specifically points out that every living being and animal was created from water. Surat An-Nur, Verse 45, states that 'Allah has created every [living] creature from water....' According to the Surat Al-Anbiya, Verse 30, 'By means of water, we give life to everything.' These verses are fundamental to consider water as a source of life.

Allah says in the Noble Qur'an, '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? If We willed, We could make it bitter, so why are you not grateful?' (Surat Al-Waqi'ah, Verses 58-70). The above verses reflected a comprehensible characteristic of the Creator's blessings. Muslims are encouraged to be pious and aware of Allah's creation. The Prophet Muhammad (peace be upon him) explains water as one of the three wonders of nature, 'Muslims have common share in three (things) grass, water, and fire' (Abu Dawod).



Furthermore, rain, rivers, fountains, and seas are mentioned throughout the Noble Qur'an as the main features of water. These symbolize Allah's benevolence to humankind. Surat Qaf, Verse 9, identified that 'And We have sent down blessed rain from the sky and made grow thereby gardens and grain from the harvest.' Surat Al-Furqan, Verse 48, says, 'And it is He who sends the winds as good tidings before His mercy, and We send down from the sky pure water.'

References to water and other satisfying liquids appear many times in the Noble Qur'an as a divine gift. Allah declares in the Surat Al-Imran, Verse 15, 'Shall I inform you of [something] better than that? For those who fear Allah will be gardens in the presence of their Lord beneath which rivers flow,

wherein they abide eternally, and purified spouses and approval from Allah. And Allah is Seeing of [His] servants.' Likewise, Surat Al-Baqarah, Verse 25, states, 'And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow...' To those who believe and do good deeds, there are repeated promises in the Noble Qur'an to provide them gardens with rivers flow in the Paradise.

In Islamic tradition, giving water is considered the finest form of charity. The Prophet Muhammad (peace be upon him) once narrated, 'the best form of charity is to give someone water.' In another Hadith the Prophet Muhammad (peace be upon him) said, 'Receiving your friend with a simple

smile is sadaqah (charity), aiding people to load their animals is a charity, similarly pouring some water in your neighbor's bucket is also a charity' (At-Tirmidhi). The Prophet Muhammad (peace be upon him) always motivated his followers to do good activities and help to others. He said 'Who-soever digs a well will get rewarded for that by Allah on the Day of Judgment, when anyone amongst jinn, men and birds drink water from it' (Sahih Al-Bukhari). The caliph Uthman bin Affan bought a well for the Muslims in Madinah. The well water was endowed for all. The first priority was to quench the thirst of the people. The second priority is the animals and the third the crops. Digging well is considered a 'sadaqah jariyah' (continuous charity). Muslim religion also teaches to give water to animals. The Prophet Muhammad (peace be upon him) said, "While a man was walking he felt thirsty. Then he went down to a well and drank water from it. On coming out of it, he observed a dog gasping and eating mud because of excessive thirstiness. The man said, 'This (dog) is suffering from the same problem as that of mine.' Thus, he went down to the well. He filled his shoe with well water, climbed up and watered the dog. Allah thanked him for this simple good deed and forgave him." The people asked, 'O Allah's Messenger! Is there any reward for us in helping animals?' The Prophet Muhammad (peace be upon him) replied, 'Yes, there is a reward for helping any living being' (Sahih Al-Bukhari). According to Abu Huraira, the Prophet Muhammad (peace be upon him) said, 'Do not withhold the Superfluous water, for that will prevent people from grazing their cattle' (Sahih Al-Bukhari). Hence, the simple act of giving water to another is a way for a Muslim to be closer to the Creator. It is an appreciated virtuous deed in Islamic

principles.

In Islam, water management systems include spiritual and cultural approaches. Narrated by Abdullah bin Az-Zubair, An Ansari man clashed with Az-Zubair about the Harra canals that were used for irrigating the date-palms. The Ansari man said to Az-Zubair, let the water pass. But Az-Zubair refused to do so. Thus, the case was brought before the Prophet Muhammad (peace be upon him). He said to Az-Zubair, 'O Zubair! Irrigate (your land) and then let the water pass to your neighbor.' Hearing that, the Ansari became angry and replied to the Prophet Muhammad (peace be upon him), 'Is it because Zubair is your aunt's son?' Again He said, 'O Zubair! Irrigate your land and then withhold the water till it reaches the walls surrounding the trees (in other words, let the water go to the other's land)' (Sahih Al-Bukhari). This example explores the Islamic approaches to water management.

According to Abu Hurayrah, the Messenger of Allah said, 'Do not withhold spare water so as to prevent therewith the (growth of) additional herbage' (Sahih Al-Bukhari). On the Day of Resurrection Allah will neither talk, nor look at three types of people. One of them who withholds his surplus water (Sahih Al-Bukhari). It should be noted that Islamic tradition requires Muslims to share the surplus of Allah's bounty with others to meet their essentials.

One of the Hadiths further complements the divine directives of water. The Prophet Muhammad (peace be upon him) once passed by Sa'd when he was performing ablutions, 'What is this excess?' He asked. Sa'd said, 'Is there excess with water in ablutions?' The Prophet Muhammad (peace be upon him) said, 'Yes, even if you were on the banks of a flowing river' (Sunan Ibn Majah). Islamic



teachings and traditions explicitly encourage water conservation even when water is taken from a large river.

Islam clearly prohibits water wastage. According to Surat Al-A'raf, Verse 31, '...eat and drink, but be not excessive. Indeed, He likes not those who commit excess.' Surat Al-An'am, Verse 141, states '...But waste not by excess: for Allah loveth not the wasteful.' Therefore, natural resources should be used cautiously and must not be wasted as well. Similarly, Surat Al-Israa, Verses 26-27, indicated 'And give the relative his right, and [also] the poor and the traveler, and do not spend wastefully. Indeed, the wasteful are brothers of the devils, and ever has Satan been to his Lord ungrateful.' These verses clearly demonstrate that Muslim religion allows people to use natural resources, but certainly the religion is against abuse and over-use of anything.

Shari'ah sets punishments for those who do mischief like polluting the water. For example, the Prophet Muhammad (peace be upon him) said, 'Avoid the three actions that bring people's curses: defecating in water sources, on roads, and in the shade' (Ibn Majah). It is apparent that the Prophet Muhammad (peace be upon him) advised against water pollu-

tion. Islam does not permit conquering the nature that permanently degrades any creation. Even Muslims are instructed to cover water containers and to use several containers for different purposes.

Notably in Islam, the source of water is associated with the sacred history of Zamzam water in Makkah. It is linked with Hajar (the wife of Prophet Ibrahim) and her son Isma'il. Hajar's courage and trust in Allah became apparent when the Prophet Ibrahim left Hajar and his son Isma'il in a place that the Noble Qur'an defines as an 'uncultivated valley' (Surat Ibrahim, Verse 37). Hajar's search for water to quench the thirst of her younger son caused her to rush between the mountains of Safa and Marwah. To honor her, this action is imitated by pilgrims during the Hajj and Umrah. Even to this day, pilgrims drink Zamzam water coming out of this well on their visit. They also take that water back home with them, considered as a blessing. However, all of these examples of Islam emphasize the importance of water. Muslims need to follow the Shari'ah guidelines in daily life and the usage of natural resources.

Conclusion and Recommendations:

We can say that water scarcity is one of the major issues in the modern world and it aspects

countries differently. There are many parts of the earth experiencing the water crisis; several countries are facing growing concerns regarding pure drinking water availability because of the increase in population, direct and indirect water consumption and global warming. Further, freshwater resources as well as underground resources are getting scarce. Internationally, we need to address the water crisis issue and how to manage it. Importantly, states may take several steps based on their wealth or ability to conserve and recycle water. They can play an important role to save this globe by reducing the usage of water waste. It is necessary to manage water, as it is a precious resource. Basically, we consume water at a very unsustainable rate. We are getting fresh water from a finite resource. It is impossible to recharge the groundwater by technology. However, water-saving technology has the potential to reduce water usage. Firstly, developed countries can install water-saving devices and water recycling instruments. Secondly, rainwater harvesting is one of the fewer costly systems. Anyone can easily collect rainwater by making a simple rooftop reservoir or tank.

Trees play a vital part in water conservation efforts. Trees help absorbing rainwater, preventing soil erosion, besides keeping soil fertile. Very significantly, we depend on trees as a source of life, such as for food, fuel, and so on. Many countries throughout the world face a deforestation problem. Planting trees can be a solution to the balance of ecological stability. In Islamic belief, tree plantation is considered a charity. The Prophet Muhammad (peace be upon him) stated that, "There is none among the Muslims who plants a tree or sows seeds, and then a bird, or a person or an animal eats from it but is regarded as a charitable gift for him." (Sahih al-Bukhari).



As a Muslim, it is our responsibility to protect and preserve every creation. Consequently, water preservation and purity protection are examples, particularly with the water crisis on the earth. The Prophet Muhammad (peace be upon him) warned against waste in numerous Hadiths. He advised using a small amount of water while making ablutions. It is essential for the Muslim to enliven the Sunnah of the Prophet Muhammad (peace be upon him).

In general, human beings should use water wisely to save this precious resource. We should not contaminate valuable water. Conserving water can be helpful to reduce drought. Even reducing the waste of water will protect the aquatic environment. Water is a blessing of Allah. The issue of water waste needs to be managed carefully.



Unveiling the secrets of Number One in the Qur'an

Prof. Mahmoud Dhaouadi

Ways of reading the Qur'an

We can say that the state of the art of reading, learning by heart, and understanding the verses of the Qur'an could be summarized in three ways at least. First, simple reading and learning by heart the Qur'an's verses without attempting to understand them. This approach is widespread among illiterate and semi-illiterate Muslims. Second, as to the educated Muslim people of various degrees ranging from primary school to university levels, it is possible for

them to read and learn by heart some verses of the Qur'an or all of it and try to understand the short, the middle and the long chapters. Those rely basically on the various old and modern books of the Qur'an's interpretations. Third, there is an educated group different from the two previous ones in the reading as well as the understanding of some verses of the Qur'an. This group offers new intellectual interpretations, which go beyond the close direct meanings of those verses. Thus, this group offers new

dimensions to the meanings of the sacred revealed text of the Qur'an. The remaining of this article focuses on some features of the third group.

The Qur'an's view of the universe

The Qur'an has a clear epistemological view of the universe: Allah is the unique creator of the whole universe: the skies, the earth and what is between them and what is in them. He is The Number One source of all those diverse natural phenomena and countless living creatures in the universe. The idea of number one means here having the greatest importance in the entire universe. As such, Allah is the first most important cause of what is in this expanding universe and He is also the force unifying all multiple kinds of features that exist in it. These divine attributes of being the most important number one and unifying force are also found among some living creatures as well as among natural phenomena on earth and in space. We have identified a number of them: the sun, the earth, water, man, language, culture, the prophet Mohammad, the Qur'an and the holy mosque of Makkah. Few examples can make the point on being Number One, we leave the rest to the reader to think and speculate on the reasons (the whys) which make them Number One with support from the Qur'an's verses as we have done the following three cases.

Man, Earth and Water as Number One

The Qur'an states very firmly and loudly that the human species is Number One in importance on this planet "Behold your Lord said to the angels: I will create a vicegerent on earth " (Surat Al-Baqarah, Verse: 30). Giving Man the status of Allah's vicegerent is an obvious sign of high prestige.

Moreover, the planet earth is the only single Number One planet, among all planets, which fosters life of all kinds. There are more than 350 Qur'an's verse mentioning the word earth as a sign of Allah's greatness and His generosity to humankind and the rest of the species. The human species number one is the leading species to be welcomed by the earth "He said: get you down (to earth), both of you – all together – from the Garden, with enmity one to another, but if, as is sure, there comes to Guidance from Me, whoever follows My guidance, will not lose his way, not fall into misery" (Surat Taha, Verse:123). "And We have set on the earth mountains standing firm, lest it should shake with them, and We have made therein broad highways (between them) for them to pass through: that they may receive guidance" (Surat Al-Anbiya, Verse: 31) , " And the earth We have spread it out , and set thereon mountains standing firm and produced therein every kind of beautiful growth(in pairs)" (Surat Qaf, Verses:7-8). Furthermore, the Qur'an describes also water as the Number One, among earth's countless earthy elements, which gives life to everything on this planet "Do not the unbelievers see the heavens and the earth were joined together (as one unit of Creation) before We clove them asunder? We made from water every living thing. Will they not then believe?" (Surat Al-Anbiya, Verse:30). So, Water is also Number One as a unifying force of what exists on earth. The Number One in these three examples appears to be a reminder of Allah's Great Oneness Who is behind the Big Bang of the universe. As such the Qur'an's perspective holds a speaking view of the firm unity of the universe's features and creatures on the earth and in the skies because their origin is one: Allah.

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

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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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Service to Islam

وثيقة مكة المكرمة
The Makkah Charter



Omar Mosque in Dumat Al-Jandal

