

THE MUSLIM WORLD LEAGUE

Journal

**Ramadan: A Month
for Fasting,
Empathy and Charity**

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No.9

Cooperation agreement between MWL and Vatican to achieve common goals



Saudi adds Technology to the work against Terrorism



Letter From the Editor

Crescent of Guidance and Goodness

The holy month of Ramadan came and all Muslims are enjoying holy days of well guidance and goodness; and on this occasion, we offer the best congratulations and blessings to the Islamic Ummah all over the world, calling on Muslims to benefit from these great holy days.

The Prophet (peace be upon him) said when he saw the crescent of Ramadan: “O Allah, let it come with security and faith, safety and Islam, Allah is my Lord and the crescent Lord, a crescent of well guidance and goodness”. Narrated by Al-Tirmithi.

Ramadan is a month and a season of (*Rushd*), which means well guidance, because Allah made it a special month when Gabriel delivered the Holy Qur’an to Prophet Muhammad; on a continual basis.

(*Rushd*) here means rationality and well guidance by choosing the good way and the path of righteousness in the matter of religion, life, and good behavior and manner in dealing with everything.

It also means to stand in the face of falsehood regardless of its source, to carry out the duty of promotion of virtue and prevention of vice, which elevates and upgrades the human souls and reforms the community and this is a continuous and unceasing sequent.

(*Rushd*) or “well guiding” in Islam means the correct enlightened understanding of Islam and its teachings, from which Muslims derive and draw what helps them to pure of their “diseases”, so that they have the ability to withstand difficulties and challenges, and take a steady step towards their desired future. They are being assisted to do all of this by fasting, performing prayer and read-

ing Qur’an as possible as they can according to their spiritual upbringing and physical health.

Ramadan is the season of good because Qur’an was revealed on “Laylat Al-Qadr” – Night of Destiny, which is a night better than a thousand months”. Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said: (The month of Ramadan is coming, it is a holy month, Allah ordered you to fast it, the doors of Heaven are open the doors of Hell are closed on, - demons are shackled in it, “Laylat Al-Qadr” - which is a night better than a thousand months and whoever deprives himself of the goodness which is in this night has in fact deprived himself of all the goodness. (Sahih Al-Jame’a)

Ramadan is a season of goodness because of cooperation and solidarity among Muslims when they feel the pain of the poor and needy people. It is a chance for them in Ramadan to refine and renew the values of Islam, security and love among souls.

Minds of poor understanding are the ones who want to freeze the religion and pull it back to their backwardness and fossilization, and to their silly social customs and bad individual habits by changing this season of well guidance and goodness to a season of laziness, slacking, sleeping and silly useless entertainment.

Muslims must realize that if they want to get the benefits of this great holy Ramadan, they must choose the righteous path and behave as minds of real understanding not as minds of poor or weak understanding to gain the well guidance and goodness of this month.



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• Ramadan 1439/June 2018 •

Vol.46

CON



4

**Custodian of the Two Holy Mosques
Receives Pontifical Council President**



16

**Ramadan: A Month for Fasting,
Empathy and Charity**

Achieving Health by Observing the Fast

Dr. Huthaifa Kharrat.....20

The Other miracle of the Qur'an

Professor Mahmoud Dhaouadi..... 28

Visit to the Holy Qur'an Exhibition in Madinah

Dr. Osman Abu Zeid.....32

T E N T S

S



Cooperation agreement between MWL and Vatican to achieve common goals



Saudi adds Technology to the work against Terrorism



The West To Inspire the Saudi Experiment in Combatting Terrorism
Idris Elnaw.....36

After Anti-Muslims riots Sri Lanka returns to normalcy
Aftab Hussain Kola.....52

Importance Of Discipline For The Growth Of Nigerian Children
Dr. Busari K. K......56

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Custodian of the Two Holy Mosques Receives Pontifical Council President

Riyadh:

Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud received at Al-Yamamah palace the President of the Pontifical Council for Inter-religious Dialogue in the Vatican State,

Cardinal Jean-Louis Pierre Tauranand and his accompanying delegation.

During the meeting, the importance of the role of followers of religions and cultures in renouncing violence, extremism, terrorism and achieving security and stability in the world was empha-



sized.
The meeting was attended by Prince Abdulaziz bin Saud bin Naif bin Abdulaziz, Minister of Interior, Secretary General of the

Muslim World League Dr. Muhammad bin Abdulkareem Al-Issa; Minister of Foreign Affairs Adel bin Ahmed Al-Jubeir and a number of officials.





Cooperation agreement between MWL and Vatican to achieve common goals

Secretary General of Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa and His Eminence Cardinal Jean-Louis Tauran, Chairman of the Pontifical Council for Interfaith Dialogue at the Vatican, have signed a cooperation agreement to achieve the common goals, including the establishment of a permanent working committee between the Pontifical Council and MWL, headed by Cardinal Tauran and Dr. Al-Issa.

The agreement acts as a culmination of the previous cooperation between the Muslim World League and the Pontifical Council, following the MWL Secretary General's visit to the Vatican in September last year, when he met Pope Francis and Cardinal Tauran, besides the recent visit paid by Cardinal Tauran to the Kingdom of Saudi Arabia between the 13th and the 20th of April.

The agreement entails the two parties' concurrence to establish an annual coordinating committee, which includes two persons from each party, to prepare for the meetings. The Joint Committee shall then be convened once every two years and its sessions shall be alternately held in Rome and in a city to be chosen by MWL.

The agreement also stipulates that one of the parties shall issue a declaration at the end of each meeting of the permanent working committee, and that both of the opening and closing meetings shall be open to the media.

The memorandum stresses the need for engaging a dialogue in a multicultural and multi-ethnic and multi-faith world; and to believe in the special religious and spiritual ties existing between Christians and Muslims and to establish a fruitful, respectful and peaceful relationship between them.

The memorandum also highlighted the pivotal role played by the Pontifical Council in promoting constructive rela-

tions with believers of other religions, in addition to the outstanding role of the Muslim World League and in the field of interfaith dialogue.

His Excellency the SG of MWL Sheikh Dr. Muhammad bin Abdulkarim Al-Issa had a meeting with His Eminence Cardinal Jean-Louis Tauran, Chairman of the Pontifical Council for Interfaith Dialogue at the Vatican, where they discussed a number of issues of common concern.

His Eminence the Cardinal praised the great efforts that have been exerted by Dr. Al-Issa since he was appointed as the Secretary General of the Muslim World League and his role in leading initiatives to strengthen relations and build bridges with a sense of openness, enthusiasm and determination.

His Eminence Cardinal Jean-Louis Tauran pointed also that these efforts by His Excellency Dr. Al-Issa make the Muslim World League and its programs truly reflect what it means as a link, not only among Muslims, but also with the other religions, especially Christians, to achieve common goals.

His Eminence noted that the signing of this agreement between the Muslim World League and the Pontifical Council is an important step in the mutual relations of friendship and cooperation for which we are working on, and calls upon God to bless efforts to achieve the benefit of all humanity.

His Eminence added that the Care of God led Dr. Al-Issa to meet Pope Francis and the Pontifical Council in Rome and with the Care of God also we came here to meet His Excellency in the land of Islam, the land of the Two Holy Mosques and the Qibla for all Muslims where they come from all around the world to perform Hajj and Umrah.

The Cardinal Jean-Louis Tauran explained that all religions include moderate sages and it also includes fanatics extremists not realizing the correct understanding of their religions, refusing who disagree with them and embracing terrorist ideologies in the name of religions which distort the tolerant fact of their religions “So we must all here recognize the importance of cooperation to spread the right understanding.

His Eminence the Cardinal pointed out the need to achieve the principle of full citizenship of all citizens, which is the threshold for all countries in a world that is becoming increasingly intertwined in religions and cultures and follow the golden rule in Islam, Christianity and other religions that motivate us to treat people in the same way we want to be treated.

The Cardinal also urged religious leaders to abstain from serving narrow ideologies while seeking to spread education, proper religious

awareness, faith in pluralism, rejection of aggression, ignorance and attacks on followers of other religions, and the perpetration of terrorism as a perpetual enemy that rejects all these principles and cannot be justified by religious motives.

He added: “The threat to us is not the clash of civilizations, it is the confrontation of ignorance and radicalism, but the real threat to life entirely is the ignorance first, so meeting and talking to each other, knowing each other and working together to reach common goals is an invitation to confront any extreme negative ideologies and also to know the truth of ourselves.

His Eminence Cardinal Jean-Louis Tauran, the Chairman of the Pontifical Council, stressed the clear and great efforts made by the Muslim World League to promote positive and constructive relations with followers of other religions, especially Christians, stressing the Vatican’s support and encouragement for these efforts due to the bonds between Muslims and Christians and the great importance of the two religions as well as living together in most countries of the world. He added: “We have to choose between peaceful and close relations, or, God forbid, crisis relations, peace in the world depends so much on peace between Christians and Muslims,” he concluded.

Saudi Foreign Minister Receives Pontifical Council President



Riyadh

Adel bin Ahmad Al-Jubeir, Minister of Foreign Affairs of Saudi Arabia, received President of the Pontifical Council for Interreligious Dialogue in the Vatican State, Cardinal Jean-Louis Pierre Tauran and his accompanying delegation.

During the meeting, the two

sides affirmed the importance of interreligious and intercultural dialogue in order to promote tolerance, renounce violence, extremism, terrorism, and achieve security and peace for the peoples of the region and the world, stressing the Kingdom's pioneering role in this field.

The meeting was attended by a number of officials.



MWL SG gives directives for treating blind patients in the African continent

Makkah: The Muslim World League (MWL) has recently implemented an eye surgical treatment program where cataract surgeries were performed on many patients in the Republic of South Africa.

The program comes in line with MWL health care and relief programs, being implemented in the African continent, under the guidance of its Secretary Gen-

eral H.E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa.

The medical team of the International Islamic Relief Organization “IIROSA” (recently renamed International Organization for Relief, Welfare and Development “IORWD”, which is an MWL affiliate) received more than 1,500 patients in a week at the MWL Dispensary in Dur-

ban.

The team ran necessary medical checkups on patients, provided them with prescription eyeglasses and performed urgent cataract surgeries for another 500 persons with visual impairment at Jie Jah Croix Hospital.

“In his last visit to South Africa, H.E. Dr. Al-Issa ordered to intensify these programs and complete the MWL gigantic project aiming to treat the visually-impaired patients in Africa. MWL’s mission is to serve all human beings and alleviate the pain of the poor and those with special needs,” said Walid Alsaadi, MWL Director in the Republic of South Africa.

It is the third program MWL implements in the country in response to public requests sent to its regional office in South Africa. The healthcare programs which the MWL performed earlier proved to be very successful, Alsaadi added.

Provincial Prime Minister of the province of Kwazuluatala, H.E. Mr. Willis Amkonoa, praised the MWL efforts in Africa, particularly in the Republic of South Africa, expressing his country’s full support to such projects and programs.

He also spoke highly of MWL strenuous efforts to highlight the importance of tolerance and coexistence, commending the moderate discourse adopted by

H.E. Dr. Al-Issa in all his tours around the world, especially his historical visit to the Vatican State.

The Office of South African Prime Minister recognizes MWL great efforts to highlight moderation, tolerance and coexistence

Mr. Amkonoa expressed his deep gratitude to IORWD for its noble humanitarian activities in the country, describing it as the world’s largest international relief organizations that has implemented many aid projects and programs in the South African region such as potable water well-digging projects, emergency relief programs and seasonal as well as healthcare programs.

MWL implements a surgical and treatment eye program in South Africa.



Bill Gates Visits the Charitable Center of the MWL in Chad

N'Djamena: “MWL”

US businessman Bill Gates visited the Charitable Health Center of the Muslim World League (MWL) in the Chadian capital, N'Djamena.

During the visit, the founder of the Bill and Melinda Gates Charitable Society was briefed on the health and treatment efforts as well as family and child care programs offered by the said Center for the poor and the sick in the city. He expressed his admiration for the great efforts exerted by the Muslim World League around the world, and its humanitarian and charitable activity which does not differentiate among on the basis of religious, ethnic or other consideration.

The founder of Microsoft has indicated that he had benefited from the long experience of Muslim World League in the field of rural health development, noting that his Charitable Society would seriously seek to

transfer this experience to the projects being implemented by in the Federal State of Nigeria, especially in light of the fact that the Muslim World League, represented by the former International Islamic Relief Organization, whose name was changed to “International Organization for Relief, Welfare and Development”, is one of the best Islamic and Arab organizations that function in the field of rural development service, during a Conference, organized by the Chadian Government in cooperation with the World Bank, to assess the efforts of international organizations regarding serving rural development and their relevant policies. At the said event, the Muslim World League presented a working paper on “Activating the role of the citizen in the development of his country through the possibilities and potentials provided by international organizations”, in which the MWL shed light on the efforts of the MWL and its

role in creating employment opportunities for citizens through its charitable projects, citing evidence that it has created more than One hundred job opportunities for Chadian citizens.

The director of the Muslim World League's office in the Chadian capital, Mr. Mahmoud Omar Falata, indicated that Mr. Gates toured the facilities of the health center, which was established by the MWL approximately 30 years ago, and listened attentively to a detailed presentation by the medical team and the staff of the Center about the healthcare program and humanitarian work provided by the Center for the needy, poor patients.

This Charity Health Center has 16 rooms offering health, technical and administrative services, such as reception, pharmacy, laboratory, radiography. It also has 16 admission beds, half of them for men and the other half for women, as well as rooms for dental clinic, dressing, follow-up of pregnant women, delivery cases, vaccinations, in addition to the rooms of female technical supervisor, administrative official and accountant and general practitioner (physician).

Furthermore, the Center is adequately equipped with the most modern medical apparatus that include: X-ray set, dental unit, laboratory equipment, sound waves, ECG equipment, doctor's office equipment, delivery bed, delivery requirements. The Center's equipment is periodically modernized according to health need and medical advancement.

It is worth mentioning that the MWL has repeatedly affirmed that its charitable activities take into account the Islamic approach in the context of its great mercy for all mankind, without discrimination in regard to religion, ethnicity or any other criterion. Islam's mercy is not extended only to human beings, but also even to animals that - of course

-have souls in their bodies with wet livers that eventually perish with the bodies' death. The Islamic Shariah, with its broad mercy, encourages individuals to contribute to feeding even the captive or prisoner of war, after his fight against Islam. The Almighty says: "And they give food - despite their love for it- to the indigent, the orphan and the captive," (Surat Al-Insan, verse 8) and He also says, "And My mercy encompasses everything" (Surat Al-A'araf, verse 156). Therefore, based on the above, the MWL confirms that classifications in rendering these human services is an inhumane and unethical act; and that its disadvantages are double those of the advantages which are falsely envisaged by certain individuals. Thus, these good deeds are presented from Allah's charity and virtue; and that His mercy regarding these good deeds encompasses everything as Allah Almighty told us: "Of the bounties of your Lord, we bestow freely on all- these as well as those: the bounties of your Lord are not closed (to anyone)." (Surat Al-Insan, verse 9)

This strategy, which is followed by the MWL, expresses the reality of Islam in confronting the concepts of hatred, exclusion and classification in an act that represents Allah's infinite bounties that are crowned by His mercy that encompasses everything. Humanity is a single family; and that attracting the hearts of its members with due kindness and good behavior with them is considered one of the significant requirements and objectives of this noble, true religion which promotes the love for doing good deeds to all people irrespective of religion, ethnicity or color and without anticipating a reward except seeking the eventually desired pleasure of Allah. In affirming this notion, He says: "But we feed you for the sake of Allah alone: no reward do we desire from you, nor thanks." (Surat Al-Insan, verse 9)



Comoros's Minister of Foreign Affairs visits the IARCD

Jeddah

Comoros's Minister of State for Foreign Affairs, Dr. Hamid Karhila, hailed the tremendous developmental efforts exerted by the Muslim World League in his

country. He extended gratitude on behalf his government to the MWL for its great initiatives launched by Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa in Comoros.

During his visit paid to the headquarters of the International Association for Relief, Care and Development (IARCD) in Jeddah, Dr. Hamid Karhila said: "This relief support, carried out by the MWL, covered many areas in the Republic of the Comoros, foremost among them are health and social development, referring to the medical survey that has recently been conducted by the MWL in Comoros. It monitored all aspects of health and development, which had a positive impact and its results began to appear in the country.

The Comorian Foreign Minister stressed the desire of the new government in Comoros to continue this cooperation with the MWL, to carry out more development and humanitarian projects with a view to serving the Comorian people, pointing out his country's dire need for such projects that contribute to the progress of the state and provide development support to the people.

For his part, Secretary General of the IARCD Dr. Abdulaziz Sarhan during a meeting with the Comorian Minister at the headquarters of the association in Jeddah, made clear that the meeting discussed the implementation of several programs and humanitarian projects in the Republic of the Comoros, stressing that the MWL will continue to provide assistance and stand by the needy in all countries of the world without exception or a religious and ethnic discrimination. The Muslim man helps all people and even animals. According

to directives of the Secretary General of the MWL, the officials of the MWL paid more attention to some African countries that suffer from drought, famine and civil wars. This comes out of its pioneering global and humanitarian role, in serving communities and minorities in different parts of the world.

Dr. Abdulaziz Sarhan also pointed out that the MWL has implemented various humanitarian, health and relief projects in the Republic of the Comoros at a cost of SR 10,916,645 and more than 1,104,969 people benefited from such projects in the period from 1427 to 1438 AH. The MWL's medical assistance amounted to SR 6,948,032 from which more than 971,333 people benefited. This medical assistance comprised the establishment of three polyclinics including wishilypoly-clinic in the island of Moroni, Tsimboin Hunzuan Island and Neumacho Clinic on Moheli Island for the purpose of treating the Comorian patients. Those polyclinics provided all health services for men, women and children. Regarding the educational field, the MWL built six educational institutes than 30 years ago. Those institutes graduated thousands of students, who are currently occupying the highest positions in the Republic of the Comoros. Furthermore, the MWL is currently constructing a mosque at a cost of 200.000 SR, borehole at a cost of 130.000 SR and two surface wells at a cost of 20.000 SR in the Republic of the Comoros.

Ramadan: A Month for Fasting, Empathy and Charity

Ahmed Kamal El-Din Izzeddin

This will be a short account on Ramadan, the fasting month for Muslims . Ramadan is the ninth month in the lunar Hijri calendar which is named after the Hijra, the Arabic word for ‘migration’ in the year 622 AD of Prophet Muhammad from his birth- place city of Makkah to the city of Yathrib, which he later named Madinah. This migration marks the beginning of the Muslim calendar, some 13 lunar years after the first divine revelation to Prophet Muhammad in 610 AD.



By the time this article is published the month of Ramadan will have started, possibly on May 16, 2018. It is only 'possibly' so far since the beginning of the month depends on the sighting of the new moon on the eve of the first day of Ramadan. "They ask thee concerning the New Moons. Say: They are but signs to mark fixed periods of time in (the affairs of) men, and for Pilgrimage."

Fasting during the month of Ramadan is one of the five main pillars of the Muslim faith, together with the other four which include (1) testifying that there is no deity but God (or Allah in Arabic) and that Muhammad is His Messenger, (2) offering the five daily prayers, (3) payment of alms (or Zakat in Arabic), and (4) performance of grand pilgrimage (Hajj) to Makkah, where affordable, once in the lifetime.

Many cultural and social practices accompany the month of Ramadan, with different settings, postures and appearances depending on the specific societal groupings. But from the religious viewpoint, a Muslim is required to stop eating, drinking and sexual intercourse from dawn to dusk every day of Ramadan. She or he is also required to keep up to the highest moral standards of demeanour especially when interacting with other people, including non-Muslims. In fact the objective of fasting is to elevate

oneself through purification, refinement and self-restraint, or taqwa. The Muslim Holy Book, the Qur'an ordains fasting in surat Al Baqara as follows:

"O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint". (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew. Ramadhan is the (month) in which was sent down the Qur'an, as a guide to humankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. Allah intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful. When My servants ask thee concerning Me, I am indeed close (to them): I listen to the prayer of every suppliant when he calleth on Me: Let them also, with a will,

Listen to My call, and believe in Me: That they may walk in the right way. Permitted to you, on the night of the fasts, is the approach to your wives. They are your garments and ye are their garments. Allah knoweth what ye used to do secretly among yourselves; but He turned to you and forgave you; so now associate with them, and seek what Allah Hath ordained for you, and eat and drink, until the white thread of dawn appear to you distinct from its black thread; then complete your fast Till the night appears; but do not associate with your wives while ye are in retreat in the mosques. Those are Limits (set by) Allah. Approach not nigh thereto. Thus doth Allah make clear His Signs to men: that they may learn self-restraint.”(Surat Al-Baqarah, Verses 183 - 187) .

According to the aforesaid divine instructions, fasting in Ramadan has certain procedures and ethics. The month is defined by moon-sighting both as to its commencement and ending. Once the month is born at an evening of the eighth lunar month, Sha’ban, then the beginning of the next dawn will mark the starting point of time for Ramadan fasting. No foods or drinks or any sexual intercourse would be permis-

sible from that moment up until sunset (or Maghreb), which is also the time for sunset prayers. This, in the Muslim culture, is the beginning of the night: “then complete your fast till the night appears” .However, refraining from the said human practices does not suffice to perform fasting in full as ordained in the Qur’an and the teachings of the Prophet. Other obligations include abstaining from falsity and vain talk , as well as any harm doing against other people, of any form or shape. Indeed, any act which is forbidden by Islam should be avoided mandatorily, and all prescribed duties must be carried out during the month of Ramadan, most importantly is the performance of the five mandatory prayers during the dawn (fajr), mid-day (Zuhr), the afternoon (Asr), sunset and the night (Ishaa). Other prayers which are not mandatory should also be performed if enhanced reward is to be gained.

Upon sunset, when the call for sunset (Maghreb) prayers is pronounced, the time comes for breaking the fast, preferably by taking a little water and a few dates before offering the sunset prayers. Thereafter, one may eat and drink at will, but decorously. Approaching one’s wife or husband is also allowed, to-

gether with food and drinks up until the next dawn, when the fasting commences again for the second day. The same is to be repeated throughout the month of Ramadan, which ends upon sighting of the moon, heralding the eve of the Eid or post-Ramadan festive day on the first day of Shawwal, the tenth lunar month in the Muslim Hijri calendar.

One most rewarding activity during the month of Ramadan is charity. It is reported by Al-Bukhari that Ibn Abbas said: "The Prophet was the most generous of all people, and he was most generous during the month of Ramadan, because Archangel Gabriel used to meet with the Prophet every night in the month of Ramadan". Muslims are therefore enjoined to give generously during Ramadan, a month when the poor is supposed to feel better than during other times of the year, and the rich – through fasting – should have a taste of the suffering of the poor. It is a month where the sentiments of the community mix, resulting in the prevalence of a sense of commonality, if only at least in one month of the lunar year.

Ramadan also has other, rather collateral, benefits. It is good for one's health. For example, Johns Hopkins Health Review has published that "[ac-

ording to research conducted by neuroscientist Mark Mattson and others, cutting your energy intake by fasting several days a week might help your brain ward off neurodegenerative diseases like Alzheimer's and Parkinson's while at the same time improving memory and mood". This may be explored further in its original source . On whether or not by eating less one can reap the same benefits of fasting, Professor Mark Mattson of Johns Hopkins School of Medicine" explains that every time you eat, glucose is stored in your liver as glycogen, which takes about 10 to 12 hours to be depleted." It seems that fasting from dusk to dawn allows for such depletion to take place.

On the footsteps of the Prophet, the opulent among Muslims usually mark the month of Ramadan for the annual payment of their Zakat (or alms), at 2.5% of their wealth. Ramadan is therefore a month when the barriers between social strata in the Muslim community tend to be narrower and emotions more empathetic. It is true that not all Muslims abide in full by the teachings of the Prophet or the tenets of the Qur'an, but still Ramadan remains different from all other months of the year when it comes to charitable giving and empathy.

Achieving Health by Observing the Fast



Dr. Huthaifa Kharrat

When God created the days and the months He set aside the month of Ramadan and gave it preference over all the other months of the year. He decreed it to be a festive season of mercy, from which shines resplendent the light of Faith, and the fragrance of His Mercy.

Ramadan is the month in which the Qur'an was revealed to humankind, a clear and indisputable standard of guidance. It is also the month in which God enjoined all his faithful servants to observe the Fast, one of the five pillars of this Faith. With it He opened the doors to Paradise, locked the gates of hell-fire and shackled the demons in chains. Within it the Caller calls out: "Approach oh seekers of goodness, and depart from me oh you who desire evil".

The one who has knowledge of this month and who understands its noble objectives renounces the appetites of self. During this time he will cast off the darksome attachments to this material life and burst forth towards the horizon of consecration and a certitude.

The one who fasts submits himself to this discipline for a period of the time until these virtuous days of the Fast are complete. During this time he will abstain from food and drink, observe vigils and remembrances, and he will be obedient. He will conclude this period of time with his soul purified and blameless. He will find his sins forgiven.

Modern scholarship has confirmed that the laws of Islam, such as fasting lead to the health and well-being of the human body. God Almighty gave us these laws only for our own good, and only forbade those things that harm us. We gradually come to understand this great wisdom that unfolds from time to time, as we continue to study and read.

The Fast exerts its beneficial effects over all the organs of the body. No parts of the body, no tissues are excluded from this positive wave of well-being. This glorious form of annual worship brings about a sublime state of tranquility. The entire extent of the body derives healthfulness from its effects. Through it the body recovers after long bouts of exertion and prepares itself to undertake more activity with renewed vigor.

A surprising fact that scientists have uncovered about the process of fasting is that human beings are not the only living creatures who fast. Indeed all living creatures undertake a period of self-imposed abstinence despite having plentiful foodstuffs that exist all around them. Some animals remain in their lairs for days, even consecutive months without eating or moving. There are birds

that remain in their nests for an extended time each year without eating. There are some fishes that bury themselves in the sea bed or the river bed for long periods without any food. And yet it is apparent that after fasting all these creatures return to their normal activity with a renewed vitality, and increased vigor and health.

The entire body of a living being experiences chemical reactions while fasting. The most important of these, known as Catabolism, allows the body to eliminate sick or diseased cells whose tissues have decayed and decomposed due to storage of toxic wastes that accumulate from excessive eating. These dead cells can be the cause of infections and sores when they become breeding areas for microbes and other minute organisms that feed on the decaying matter. The Fast acts like a surgeon's blade that takes out dead and decaying cells from each sick organ thus restoring it to health and wholeness. Without the decaying matter of the dead cells the minute organisms are starved and die out thus removing their harmful effects from the body.

At the conclusion of the Fast, with renewed vigor and energy, the body begins the process of reconstruction with new and healthy cells. This is known as Anabolism. These new cells are more effective in their functionality. They perform an important role in the improvement of the body's metabolism and on the clarity of mind that accompanies the experience of the Fast.

Fasting is a most effective way to improve the health and well-being of the glands of the digestive system that work day and night throughout the year to secrete the enzymes and adjuvants that digest our foods. The Fast provides this system with a period of rest

during which it recuperates its strength. The Fast is also the best treatment for obesity, especially if it is accompanied by a regime of dietary moderation after breaking the fast in the evening and before dawn of the next day.

Those who are habitual followers of the Fast, whether by ordinance or voluntarily, will often attest that gastrointestinal problems that they suffered from before the Fast will be alleviated after fasting; such conditions as belching, excessive abdominal gas, impaired digestion and general dyspepsia are allayed and soothed.

Fasting will also provide marvelous benefits for the heart. It protects the heart from many ailments by lowering the levels of cholesterol and triglycerides thus reducing the incidents of blood clots. In addition the lower heart rate that occurs during the Fast also results in a lower blood pressure. All these effects contribute by offering a time of rest for the heart, and a respite from the everyday burdens that are common during the non-fasting times.

In a similar way the joints of the body, subject to a variety of ailments, also benefit from the healthful influence of the Fast. Lower levels of Uric Acid serve to protect the body from the condition known as Gout. It alleviates the suffering of the one who has this condition.

Fasting stimulates the Glands of the Body when abstaining from food and drinks, by lowering the blood glucose. This reduction causes the brain to signal the Adrenal, Thyroid, and Pancreas to secrete special hormones to address and counteract this abrupt change in the condition of the body. These hormones proceed to trans-

form the complex sugars that are stored in the muscles and the liver into simple sugars that are more easily absorbed into the blood stream and thereby supplying energy which the body needs. The depleted sugars of the body are thereby restored by metabolizing the latent energy stored within the fatty reservoirs of the body.

Fasting also carries within it the prevention of the onset of Diabetes by lowering blood sugar. Lower blood sugar levels reduce the amount of the hormone insulin that the Pancreas must produce, thus reducing the strain on this organ and giving it a respite from the burden it carries, allowing it to recuperate its strength and vigor. Without the recuperative period of the Fast the constant and continuously high blood sugar levels lead inevitably to an overburdened pancreas as it tries to produce the hormone insulin necessary to combat these constant high blood sugar levels. This overburden eventually leads to the total exhaustion of the pancreas. It stops pumping insulin into blood stream and consequently to the condition known as Diabetes.

Researches and studies have reported that fasting has an irrefutable effect on the health of the skin. Abstention from foods and drink diminishes the amount of fluid that reaches the skin thus reducing the moisture of the skin. This results in a long list of benefits among which are: cleansing the surface of the skin to avoid pimples and Acne; reduces the secretion of oily fluids; speeds up the healing of bruises and ulcers; alleviates the symptoms of skin allergies; increases the skins immunity to the growth and increase of bacteria. The result of all

this is that fasting produces a skin that is healthy bright and radiant. It offers a natural protection against many of the sicknesses and conditions that may occur.

As much as fasting benefits the body, it also brings psychological benefits. Many tangible benefits can be observed when fasting. One senses the increased awareness, the clarity of thought and improved memory. There are also elevated spiritual capacities and qualities of the soul such as empathy and compassion for ones fellow man, love and mercy.

In order for our body to derive the greatest benefit from the Fast and realize the hoped for well-being arising therefrom, it is necessary for us to adhere to certain maxims of decorum and propriety as recorded in the Sunnah when we break our Fast. There are precepts of excellent organizational obligations that have been granted to us by the teachings of Islam. Consider for instance - what benefit can we hope to achieve were we to transform this month of virtue into a month of lavish banquets, presenting to our families with all sorts of grand and extravagant cuisines of food and drinks to be attacked at the first sound of the starting gun as if off to a race to the dining table, filling a stuffing our stomachs to compensate for the hours of deprivation? Oh, would that the people be mindful of the seriousness of such a transgression against the health of their souls and their bodies. By God such a pitiful sight! Surely this is not one of the objectives of the Fast, nor one of the goals of such a noble endeavor.

Everything that has been mentioned so far - and there is much more that could be said which space could not accommodate -

all this has impelled the West to admit the limitless benefits of fasting. The knowledge of this enlightened practice has filled many books and spread among people far and wide. One such individual from classical times (Michelangelo) when asked about the secret to his health and longevity which he enjoyed into his sixties is reported to have said "I attribute my good health throughout the years into my old age to the practice of periodic fasting. I fast one month out of each year, then one week out of each month, and then one day out of each week".

The American doctor Penticott has clearly stated "Those who say the body does not receive nourishment during the Fast are mistaken. The body continues to be nourished despite not eating because the body can literally begin to consume itself. First of all it begins by consuming the stored reserves of fats and oils that are deposited around the heart and other internal organs. This is truly an amazing evidence of Divine Providence that the body, when it reverts to a self-sustaining mode of nutrition should begin first by consuming those deposits of toxin laden fatty tissue that are otherwise of no use to our health."

This presentation of ours around the benefits on our health of the Fast has no doubt been a long one, however this is a very important subject the full extent of whose scope cannot be confined to a few pages. I will conclude my essay by praising God Who bestowed upon us the blessing of Islam and has enjoined upon us such precepts and rites of devotion the adherence to which ensures our health in this world and the next.

Ramadan in History

Dr. Abdullah Hakim Quick



All praises to Allah, Lord of the worlds. He who revealed in His Glorious Qur'an, "O you who believe, fasting is prescribed for you as it was prescribed for those who came before you that you may keep your duty to your Lord (having taqwa)," And may blessings and peace of Allah be upon His last Messenger Muhammad bin Abdullah, forever.

O you who believe, Ramadan is a sacred month wherein Almighty Allah is constantly testing His creation and giving humanity the opportunity to achieve infinite, endless Bliss. Fasting is a complete purification and a means to developing the consciousness of Allah's presence. The consciousness of Allah (Taqwa) is a protection against the schemes of Shaitan, and the suffering of this world. Allah has informed us that, "Whoever keeps his duty to Allah (has taqwa), He ordains a way out for him and gives him sustenance from where he imagines not. And whoever trusts in Allah, He is sufficient for him. Surely Allah attains His purpose. Allah has appointed a measure for everything." (surat Al-Talaq, Verse 2)

Many Muslims today have a misconception about fasting and the activities of a fasting person. They go into a state of semi-hibernation, spending most of their daylight hours in bed. If they fear Allah, they wake up for prayer, but then return to sleep immediately. This unnatural sleep makes them become lazy, dull-witted and often cranky.

Ramadan is actually a time of increased activity wherein the believer, now lightened of the burdens of constant eating and drinking, should be more willing to strive and struggle for Allah. The Prophet, peace be upon him, passed through approximately nine Ramadans after the Hijrah. They were filled with decisive events and left us a shining example of sacrifice and submission to Al-

lah.

In the first year after the Hijrah, the Prophet, peace be upon him, sent Hamza bin Abdulmuttalib with thirty Muslim riders to Saif Al-Bahr to investigate three hundred riders from Quraish who had camped suspiciously in that area. The Muslims were about to engage the disbelievers, but they were separated by Majdy bin Amr Al-Juhani. The Hypocrites of Madinah, hoping to oppose the unity of the Muslims, built their own mosque (called Masjid Al-Dirar). The Prophet, peace be upon him, ordered this mosque to be destroyed in Ramadan.

On the seventeenth of Ramadan, 3 A.H., Almighty Allah separated truth from falsehood at the Great Battle of Badr. The Prophet, peace be upon him and 313 of his companions set out to intercept a caravan of their own goods that had been left in Makkah. It was led by Abu Sufyan himself, and estimated at 50,000 dinars. They were met, instead, by a well-equipped army of the nobility of Quraish, intend on putting out the light of Islam. Despite being outnumbered three to one and appearing weak and unseasoned, the Muslims defended their faith with a burning desire to protect the Prophet and meet their Lord through martyrdom. Allah gave them a decisive victory on this day of Ramadan, that would never be forgotten.

In 6 A.H., Zaid bin Haritha was sent to Wadi Al-Qura at the head of a detachment to confront Fatimah bint Rabiah, the queen of that area. Fatimah had pre-

viously attacked a caravan led by Zaid and had succeeded in plundering its wealth. She was known to be the most protected woman in Arabia, as she hung fifty swords of her close relatives in her home. Fatimah was equally renowned for showing open hostility to Islam. She was killed in a battle against these Muslims in the month of Ramadan.

By Ramadan of 8 A.H., the treaty of Hudaibiyah had been broken and the Muslim armies had engaged the Byzantines in the North. Muhammad (peace be upon him), felt the need to strike a fatal blow to disbelief in the Arabian Peninsula and conquer the city of Makkah. Allah has declared His Sanctuary a place of peace, security and religious sanctity. Now the time had come to purify the Ka'bah of nakedness and abomination. The Prophet (peace be upon him) set out with an army having more armed men than Al-Madinah had ever seen before. People were swelling the army's ranks as it moved toward Makkah. The determination of the believers, guided by the Will of Allah, became so awesome that the city of Makkah was conquered without a battle, on 20 Ramadan. This was one of the most important dates in Islamic history for after it, Islam was firmly entrenched in the Arabian Peninsula. During the same month and year, after smashing the idols of Makkah, detachments were sent to the other major centers of polytheism and Al-Lat, Manat and Suwa, some of the greatest idols of Arabia, were destroyed.

Such was the month of Ramadan in the

time of the Prophet (peace be upon him). It was a time of purification, enjoining the good, forbidding the evil, and striving hard with one's life and wealth. After the death of the Prophet (peace be upon him) Muslims carried on this tradition and Allah used the true believers to affect the course of history. Ramadan continued to be a time of great trials and crucial events.

Ninety-two years after the Hijrah, Islam had spread across North Africa, Iran, Afghanistan, Yemen and Syria. Spain was under the tyrannical rule of King Roderic of the Visigoths. Roderic had forced his six millions serfs and persecuted Jews to seek the aid of the Muslims of North Africa in order to be delivered. Musa bin Nusair, the Umayyad governor of North Africa, responded by sending his courageous general Tariq ibn Ziyad at the head of 12,000 Berber and Arab troops. In Ramadan of that year, they were confronted with a combined Visigoth army of 90,000 Christians led by Roderic himself, who was seated on a throne of ivory, silver, and precious gems and drawn by white mules. After burning his boats, Tariq preached to the Muslims warning them that victory and Paradise lay ahead of them and defeat and the sea lay to the rear. They burst forth with great enthusiasm and Allah manifested a clear victory over the forces of disbelief. Not only was Roderic killed and his forces completely annihilated, but also Tariq bin Ziyad and Musa succeeded in liberating the whole of Spain, Sicily and parts of France. This was the beginning of the Golden Age of Al-Andalus where

Muslims ruled for over 700 years.

In the year 582 A.H., Salahuddin Al-Ayyubi, after battling with the Crusaders for years, finally drove them out of Syria and the whole of their occupied lands in the month of Ramadan. The Muslim world was then destined to meet one of its most frightening challenges.

In the seventh century A.H. the Mongols were sweeping across Asia destroying everything that lay in their path. Genghis Khan called himself "the scourge of God sent to punish humanity for their sins". In 617 A.H., Samarkand, Ray and Hamdan were put to the sword causing more than 700,000 people to be killed or made captive. In 656 A.H., Hulagu, the grandson of Genghis Khan, continued this destruction. Even Baghdad, the leading city of the Muslim world, was sacked. Some estimates say that as many as 1,800,000 Muslims were killed in this awesome carnage. The Christians were asked to eat pork and drink wine openly while the surviving Muslims were forced to participate in drinking bouts. Wine was sprinkled in the Mosques and no Athan (call to prayer) was allowed. In the wake of such a horrible disaster and with the threat of the whole Muslim world and then Europe being subjected to the same fate, Allah raised up from the Mamluks of Egypt, Saifuddin Qutz, who united the Muslim army and met the Mongols at Ain Jalut on 25th of Ramadan, 458 A.H. Although they were under great pressure, the Muslims with the help of Allah, cunning strategy and unflinching bravery crushed the Mon-

gol army and reversed this tidal wave of horror. The whole of the civilized world sighed in relief and stood in awe at the remarkable achievement of these noble sons of Islam.

This was the spirit of Ramadan that enabled our righteous forefathers to face seemingly impossible challenges. It was a time of intense activity, spending the day in the saddle and the night in prayer while calling upon Allah for His mercy and forgiveness.

Today, the Muslim world is faced with drought, military aggression, widespread corruption and tempting materialism. Surely we are in need of believers who can walk in the footsteps of our beloved Prophet, peace be upon him, the illustrious Sahabah, Tariq bin Ziyad, Qutuz, Salahuddin and the countless heroes of Islam. Surely we are in need of believers who are unafraid of the threats of the disbelievers, yet kind and humble to the believing people; Muslims whose fast is complete and not just a source of hunger and thirst.

May Allah raise up a generation of Muslims who can carry Islam to all corners of the globe in a manner that befits our age, and may He give us the strength and the success to lay the proper foundations for them. May Allah make us of those who carry out our Islam during Ramadan and after it, and may He not make us of those who say what they do not do. Surely Allah and His Angels invoke blessings and peace upon our Prophet Muhammad. O you who believe, send blessings and peace to him forever.

The Other miracle of the Qur'an

Professor Mahmoud Dhaouadi

Language sign of humanity

Language in its spoken and written forms is a unique distinguishing feature of the human race. One can say in

a Cartesian formula: I use language, therefore, I am human. This ought to be loudly celebrated in the very last divine revelation to humanity. Ac-



According to social sciences perspective, without language humans cannot be cultural beings having minds, the skills for learning science and knowledge and the ability to develop them. Such distinctive features make the human race the only legitimate candidate for God's Caliphate on earth. Thus, language is the master piece for the special distinct status of humans among all creatures. It deserves rightly so to be applauded by the divine as well as by humans. This is fully found in the Quran's revelations. The Quran's use of Arabic could be interpreted as having two aspects of miracles (E'ajaz): the manifest and the latent: 1- the manifested traditional one is represented by its beautiful eloquence (Balaghah) of expressions styles in its verses throughout the Qur'an's 114 Surats/chapters and 2- the latent miraculous side is conveyed in considering language as the top human symbol per excellence for the making of the very humanity of the human species, as stressed above (I use language, therefore, I am a human).

The Qur'an's double purposes

Consequently, the Quran's use of Arabic appears to reach out for a double target: to challenge, on the one hand, the Arabic speaking population in the art of the Arabic language perfect eloquent use, and to show, on the other hand, that the hidden miracle of the Quran's Arabic is

folded and signaled in strongly drawing the full attention of humans to the highest importance of language as the most noble human symbol which legitimately offers humans their very unique humanity which distinguishes them from the rest of the living species and give them overwhelming superiority and control (Khilafa) on the rest of the creatures on earth. In other words, language is the first source for making Adam a full blown cultural being who is privileged to have knowledge and science which even the angels do not have as the Qur'anic verses explicitly state: "Behold, thy Lord said to the angels I will create a vicegerent on earth. They said: Will Thou place therein one who will make Mischief therein and shed blood? while we celebrate Thy praise and glorify Thy holy (name). He said: I know what ye know not. And He taught Adam the names of all things; then He placed them before the angels and said: Tell Me the names of these if ye are right. They said: Glory to Thee: of knowledge We have none, save what Thou Hast taught us: in truth it is Thou Who art perfect in knowledge and wisdom. He said: O Adam tell them their Names. When he had told them their names, Allah said: *"Did I not tell you that I know the secret of heavens and earth, and I know what ye reveal and what ye conceal. And behold, We said to the angels: bow down to Adam"*. (Al-Baqarah , verses 30-34)

The Concept of Cultural Symbols/CS

Language in its spoken and written forms is the key for knowledge acquisition and production among humans. In order to grasp the meaning of this we need to know the system of what I call Cultural Symbols/CS (language, thought, religion, knowledge/science, myths, laws cultural values and norms). My cultural thesis (humans are cultural symbolic beings by nature) is based on a set of five observations/concepts. To my knowledge, my demonstration of the centrality of CS in the human identity, as illustrated in the drawing below, is utterly new and innovative in contemporary social sciences. My conceptualization of culture and its place in Human's identity has practically no match in those social sciences. Here is how I have been led to develop this fresh conceptualization of culture:

1-The process of the human body growth and maturation is slow compared with those of other living beings. For instance, on average human babies begin walking at the age of one year, while animal babies may walk right away or within few hours or days after their birth.

2- In general, humans have longer lifespan than most animals.

3-The human race has an uncontest-

ed dominant role on this planet.

4-Humans are privileged by what I have already called CS.

5- In my own conceptualization, the human identity is made up of two parts: the body and CS. Thus, it is fully a dualistic identity which is often referred to in religions and philosophy as an identity made of body and soul.

CS Insightful Explanation

The slow human body growth and maturation could be accounted for by the fact that human global growth and maturation involve two fronts: The body front and that of CS. In short, the growth and maturation of non-human species are uni-dimensional (body) because of their lack of CS in the most complex human sense of the term. In contrast, the growth and maturation of humans are bi-dimensional. They involve two levels: the body level and the CS level. So, this process of two levels is seen to be behind the human slow body growth and maturation. That is, the process of the human body growth and maturation is slowed down, so to speak, among humans because humans are involved in a second process of growth and maturation represented by CS. This interpretation has an insightful quality and certainly a lot of novel spirit which are more likely to promote its scientific credibility. To my knowl-

edge, I have never encountered this idea in the literature of contemporary social sciences: why the walking of human babies is delayed compared with that of the animal babies and how CS/culture can offer a sound explanation to this phenomenon (Dhaouadi 2013). The following drawing describes the central position and role of CS in the making of the human identity.

Language the Mother of CS

Based on the concept of CS, it is quite legitimate to look for the origin of human culture which distinguishes the human race from the rest of the other species. The human spoken and written language appears to be the most likely human factor behind the emergence of the phenomenon of CS/culture. It is hard to imagine the existence of the remaining elements of the CS system like religion, science, thought without the presence of the spoken language at least. This is why I consider language as the Mother of all CS. Given the central role of spoken and written language in the birth as well as in the making of the CS system/culture as defined by anthropologists and sociologists in particular, it becomes strongly appropriate to endorse the widely cited description of philosophers and social thinkers who have seen Man as a speaking animal. As such, human language is not only

the source on which depends the emergence of human culture, but it is also at the origin of the human race's Khilafa/ domination over the rest of the living species through the human sophisticated and complex cultural system. The debate on the origin of culture is widely discussed today by social scientists. Though there are small differences between them, yet there is a consensus that language is the first determining factor for the emergence of human culture (Dortier: 2005-2006:26-94).

Language is Humanity sealing

As argued above, language in its spoken and written forms is a distinct human quality which is the very source for the origin of human culture which makes humans different from the rest of the species and gives them domination over them. As such, the second miracle (Ijaz) of Arabic the language of the Qur'an is not seen only in the Qur'anic Arabic per se, but especially in the use of language per se; the most noble sign of Man's Humanity in the last divine message to the human race. This is what I referred to earlier as the double purpose intended in the Qur'an's divine revelation in the Arabic language. One can claim that the second latent miracle of the Qur'an is superior to the first manifested miracle because language is the sealing privileged sign of Humanity.

Visit to the Holy Qur'an Exhibition in Madinah

Dr. Osman Abu Zeid

The intention in my last visit to Madinah was not to engage in anything other than prayers and prayers at the Prophet's Mosque. But when I came back from one of the prayers, I thought that there were two long rows: one for men and one for women. I did not pay attention to this building, which is located south of the Prophet's Mosque in the direction of the Qibla, although I passed by it before.





One of them called out loudly: Welcome to the Holy Qur'an Exhibition, I was overcome by the sense of journalism, I stood in the row to visit this exhibition, especially as it appeared to me from the new facilities that I have not seen before in the vicinity of the Prophet's Mosque.

Reception hall.

We were soon distributed into groups, to be welcomed in the reception hall. Visitors are divided by language and sex (men and women). Speaking after the welcome and a short talk about the Holy Qur'an and the care of it, the guide talked about the exhibition, its collections, its halls and the techniques used in it, as well as instructions on how to deal with the information and content of the exhibition.

I felt that the speaker was overflowing with words. In such situations, the signs are easy enough, especially since the exhibition is very rich, and it is enough for you to reflect on its possessions, read the eloquent

signs written under the pictures and with the ancient Qur'an. This reminds us of some of the television hosts who are distracted in the commentary, although the television is visual rather than audio.

Objectives of the exhibition

The exhibition of the Holy Qur'an was established two years ago in the year 2015. We know from the explanation and from the first paintings that the main objective of the exhibition is: to introduce people to the book of God through a system of modern techniques according to the method of presentation museum. It also aims to invite people to learn and teach the Holy Qur'an and to highlight the greatness of the Book of Allah and the importance of its magnificence, in addition to knowing the history of the Great Qur'an and highlighting the efforts of the Saudi State in caring for the Holy Qur'an.

The preparation of the content was considered a set of determinants, the most

prominent of which are:

- The general goal of the exhibition is to introduce people to the words of God.-
- The exhibition is general and not for specialists. -
- The language of the exhibition content is easy and uncomplicated. -
- Content accessibility for other languages. -
- Not to expand the explanation to take into account the speed of the passage of the visitor as in the international museums.

Participating in the preparation of the contents of the Holy Qur'an team, a specialized academic team, who collected the scientific material and then confirmed its reliability and then drafted and edited to be suitable for the audience and visitors of the exhibition. After the preparation of the article was transmitted to three specialized bodies in the Qur'an and its sciences for review and legal and legal review, and taking notes which affected the article and raised it towards further recitation.

The challenge was to create a visual identity that blends originality with modernity. The kufic line was used as an authentic Islamic art, with its development to express modernity. The identity was built according

to the latest international definitions to reflect an independent personality of the exhibition, so it invented geometric motifs to express the Islamic style, while adapting distinctive Arabic and English calligraphies.

Accompanying events

Through partnership with King Fahd Complex for the printing of the Holy Qur'an;

exhibition at the time.

Models of exhibits

There are many examples of the Qur'an that have been written in different places in the Islamic world, and in different times. For example, this is a rare old manuscript in the handwriting of the investigator, written by the famous calligrapher Abdullah Al-Sirafi in 743 AH /



some events are held within the exhibition, including:

The workshop of the Holy Qur'an, where the calligrapher of the Holy Qur'an to gives a workshop to highlighting the method of writing and the font of the Qur'an: King Fahd Complex to prints the Holy Qur'an distributed some copies of its publications in a specific order announced by the management of the

1342 AD (measured by 22 x 16 cm). This manuscript is distinguished by its beautiful handwriting and beautiful ornaments. Al-Sirafi took a line from a student of Yaqout Al-Mustansi. The Qur'an.

We have stopped the Qur'an very large size, and perhaps the largest Qur'an in the world, it is said that the transfer to the city of the Prophet peace be upon



him took a long time, for the size and weight. The folders are placed in manuscripts specially made for the exhibition at one of the most important factories in the world, and these folders protect the manuscripts from natural factors that may be damaged or affected by heat and air, in addition to protecting them from theft and assault, God forbid.

Specialized companies that manage the artwork in the exhibition

The exhibition is managed by a holding company, the owner of the idea of the exhibition and the organizer and executor under the auspices of the Ministry of Islamic Affairs, Endow-

ments, Call and Guidance. The company executes the exhibition project through five companies under it, and integrated with each other to provide the visitor an integrated media model in the world of exhibitions and museums, containing the following:

- Creativity of content and museums: the museum's script and the knowledge content of the exhibition.
- Graphite: the identity of the exhibition and its design.
- Panel and exhibition technology: Engineering design of exhibition and installation.
- Film materials by a company specialized in me-

dia production.

And finally

The exhibition of the Holy Qur'an, a pioneering idea, offers an educational message. There is no doubt that the visitor of Madinah who has the opportunity of this visit is due to experience very good memory by passing the exhibition. The management of the exhibition designs brochures and makes souvenirs, to remain a tangible physical memory in the hands of the visitor, as well as souvenirs to the friends and parents who are eager to retain some valuable material reminding them of the City of Prophet Muhammad (peace be upon him).



The West To Inspire the Saudi Experiment in Combatting Terrorism

The Saudi experiment in combatting terrorism at all levels, has inspired some western countries to adopt the Saudi model and benefit from such successful experience. Such countries offer to cooperate with the Kingdom in combatting terrorism. They admire the efforts of the Kingdom's strategy of rehabilitation of the misguided youth. They are thinking about the rehabilitation of ordinary criminals, and correcting the concepts of those who have a misinterpretation of Islam. "The work done by Saudi scholars, is a good and valuable work", some western figures admitted.

Comprehensive Program

They start to prepare a comprehensive program that includes combating terrorism, training the police to combat terrorism, rehabilitating prisoners, and educating young people about true Islam in order to keep them safe from brainwashing.

Broadly speaking, Saudi Arabia's efforts in combatting terrorism are of interest to all agencies concerned with countering terrorist acts, and some western countries have benefited from the Saudi experience in dealing

with the threat of terrorism.

Intellectual Confrontation

The Kingdom is adopting a comprehensive strategy that depends on intellectual confrontation and advice, with the same degree of attention to security handling and legal procedures in the trial of those accused of committing terrorist crimes. On many occasions, the Kingdom has affirmed its strong rejection and explicit condemnation of terrorism in all its forms and manifestations and denouncing all evil acts that are contrary to the teachings of Islam and its provisions that deny the killing of innocent people and renounce all forms of violence and terrorism, and calls for the protection of human rights.

Cooperation of all Nations

In this context, Saudi Arabia has signed many agreements related to the fight against terrorism and committed to implementing the international resolutions issued by the Security Council in this regard, and ratified a number of relevant international conventions and treaties.

The International Conference on Combating Terrorism, convened by Saudi Arabia and held in Riyadh in February 2005, highlights one of Saudi Arabia's great efforts to combat this global scourge in an international context, based on the conviction of events that terrorism is not confined to particular religion or country, Success in confronting it requires the cooperation of all nations. The declaration issued at the end of the conference, which was known as the Riyadh Declaration, affirms that terrorism represents a threat to international peace and security and renews the Kingdom's rejection of any ideology that calls for hatred, incitement to violence and justification of terrorist crimes.

The Riyadh Declaration stressed that

the United Nations is the legal umbrella for strengthening international cooperation against terrorism and that the relevant Security Council resolutions are the basis and reference for all counter-terrorism efforts.

At the invitation of the Custodian of the Two Holy Mosques King Abdullah bin Abdulaziz to establish an international center for the exchange of information and experience between countries and the creation of a database and information security and intelligence to benefit the parties involved in combating terrorism, the Kingdom submitted a draft resolution to the General Assembly of the United Nations calls for the formation of a working group to study the recommendations of the Conference, including the establishment of an international counterterrorism center.

Efforts of the Scholars

At the local level, the Kingdom has adopted a comprehensive strategy to combat terrorism and has endeavored to involve all institutions of society in the implementation of this strategy, each in its field of competence. The Kingdom's scholars have succeeded in clarifying the contradiction between terrorism and the teachings of Islam, and to refute the claims of the misguided group, promoted by terrorist organizations to justify their crimes or gain any sympathy with them.

Saudi scholars urged all citizens and residents of the country to cooperate with the security authorities in dealing with the misguided class and to report those involved in terrorist acts. They also played a major role in supporting some of those affected by the misguided lawsuits. The group involved in committing terrorist crimes and directing a large number of pre-emptive operations that have achieved great success in thwarting terrorist schemes in a number of areas of the Kingdom.

The Saudi leadership, in the midst of its



fight against terrorism, has been keen to honor the martyrs of the security officers, to console their families and families, and to imitate them with honor and dignity, in recognition of their great sacrifices.

Adoption of a multi Mechanisms

At the level of legislation and the judiciary, a special court has been set up to deal with terrorism cases under the name of the Specialized Criminal Court, as well as the creation of a special department of the Public Prosecution and Public Prosecution Department to deal with such cases and provide all the guarantees provided to defendants in terrorism cases, and intensifying rehabilitation and training programs for the concerned security authorities. In addition to the adoption of a number of mechanisms to combat terrorism financing.

In the preventive direction, the Kingdom's efforts in the fight against terrorism have increased, starting with awareness programs for

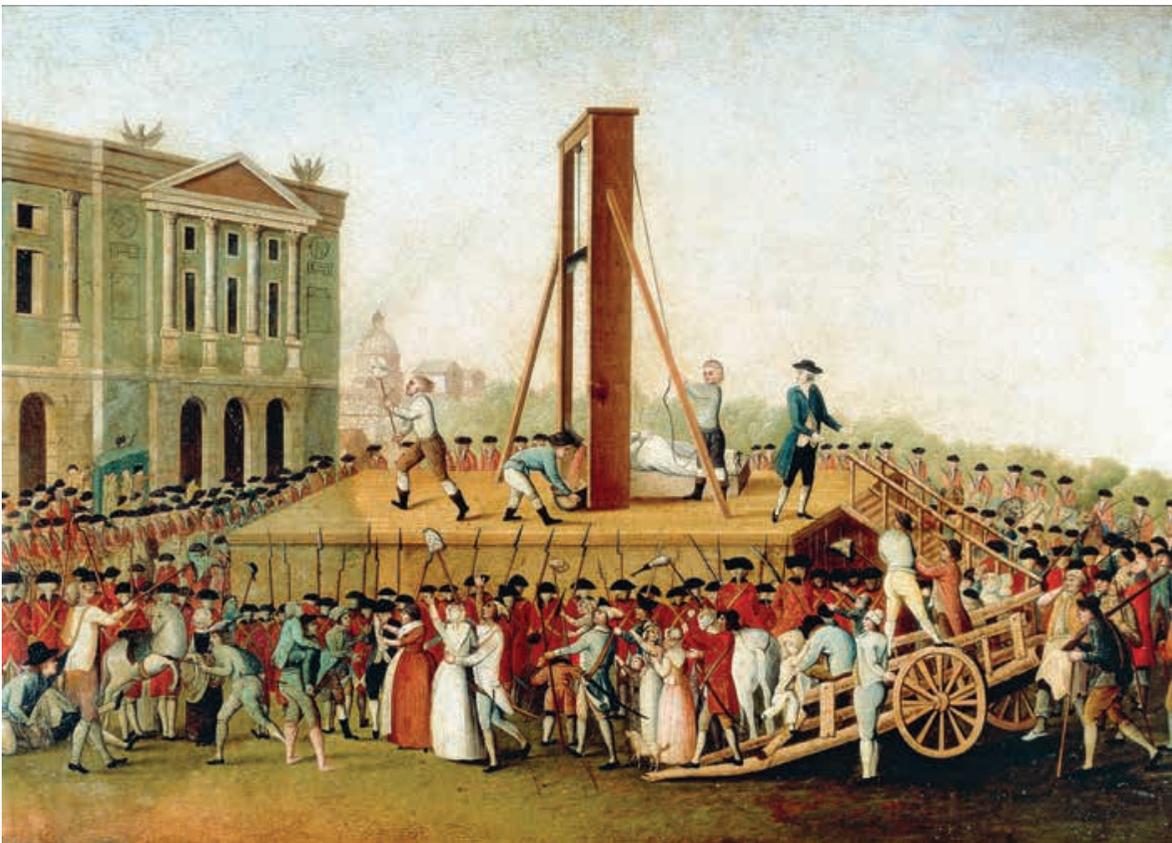
school and university students.

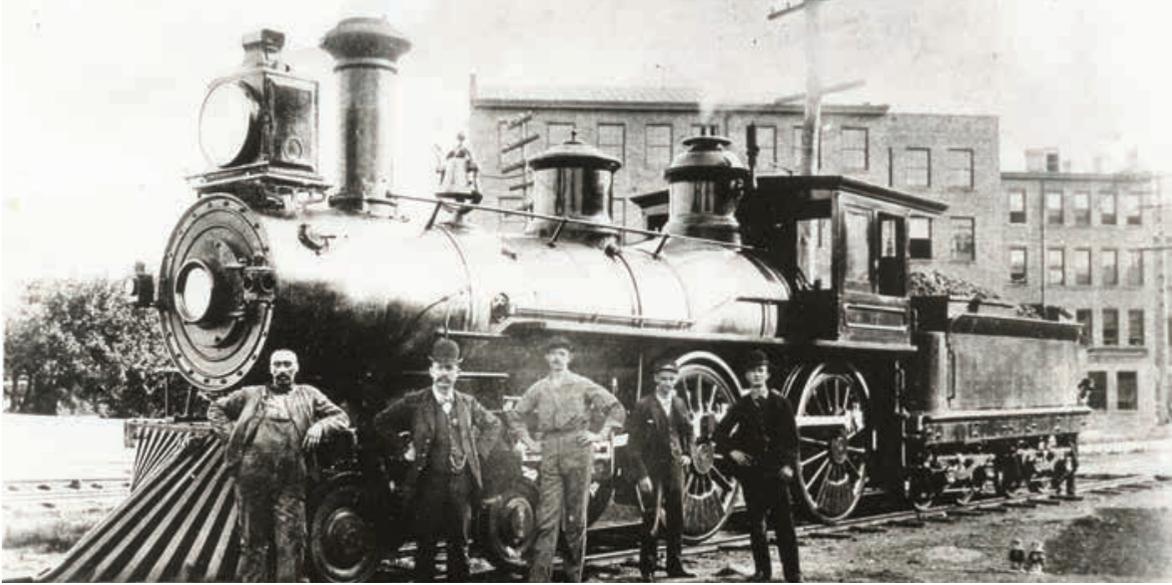
Unprecedented Threat

To sum up this, it is significant to refer to the Advisory Board Meeting of the United Nations Counter-Terrorism Centre held recently in Riyadh in the presence of the UN Secretary-General Antonio Guterres. The objective of the 16th Advisory Board meeting is to review the accomplishments of UNCCT and see how it should continue to best respond to the growing demand of Member States in their efforts to counter terrorism through the delivery of impactful capacity-building projects at the global, regional and national levels, in coordination with other relevant United Nations entities. During the meeting, the UN Secretary-General affirmed that, terrorism remains an unprecedented threat to international peace, security and development, stressing the need for the offices to continue for supporting the Member States to counter the growing threat of terrorism.

A Tale of Two Realities

The material and moral progress made possible by the Enlightenment is evident across a wide range of metrics, from human rights to life expectancy. But today's political leaders seem inadequate to the task of managing the Enlightenment's more troubling legacies. The opening line of Charles Dickens's A Tale of Two Cities retains its universality to this day. "It was the best of times, it was the worst of times," Dickens writes, "it was the age of wisdom, it was the age of foolishness, ... it was the spring of hope, it was the winter of despair."





Dickens's classic novel, set in London and Paris during the French Revolution, decries both the social injustices of the despotic ancien régime and the excesses of the French revolutionaries. When asked his opinion of the French Revolution almost two centuries later, former Chinese Premier Zhou Enlai reportedly answered that it was "too early to say." That quip – though possibly the result of a misunderstanding – perfectly captures Dickens's own ambivalence about the period of which he wrote.

The Enlightenment ideals that inspired the French to rise up against Louis XVI also drove the American Revolution. And both were set against the backdrop of another sea change: the onset of industrialization. The combination of more liberal political regimes and transformational scientific advances inaugurated the most prosperous period in the history of humankind.

The late British economist Angus Maddison once estimated that whereas global per capita GDP did not even double between 1 AD and 1820, it increased more than tenfold between 1820 and 2008. And this spectacu-

lar growth has been accompanied by equally extraordinary improvements in a wide range of socioeconomic indicators. Global average life expectancy, for example, has risen from 31 to almost 73 years in just two centuries.

Two centuries ago, the science and medical communities had not yet accepted the germ theory of disease, and the smell of beef was commonly thought to cause obesity. Today, such beliefs seem grotesque, owing to rapid progress in our scientific understanding. Not only can we now read the human genome; we are also learning how to edit and write it.

For Harvard psychology professor Steven Pinker, such achievements are signs that "the Enlightenment is working." Moreover, Pinker argues that more moral progress has been achieved in the last few centuries than most macroeconomic measurements can reflect. For example, he points to the expansion – both geographic and substantive – of protections for individual and collective rights, as well as an overall reduction in violence.

The sheer magnitude of the Enlightenment's achievements tends to be underval-

ued, because we are prone to remembering and normalizing catastrophes rather than quotidian improvements. But while this bias is detrimental to decision-making, so, too, is excessive complacency. After all, there are plenty of reasons – many of which are secondary effects of the Enlightenment – for people to feel uneasy about the future.

In his 2013 book, *The Great Escape*, Nobel laureate economist Angus Deaton shows how progress in reducing aggregate privation, famine, and premature death over the past 250 years has left many social groups behind. While inequality at the global level has recently been mitigated by the economic rise of countries like China, numerous studies find that inequality within countries has been increasing. In countries such as the United States, broad segments of the population lack access to adequate medical treatments, and even democracy seems to be eroding.¹

Today's conventional wisdom links the emergence of populist movements around the world, including the election of President Donald Trump in the US, to the people who have missed out on the benefits of globalization. The result of Trump's "America First" approach and fear mongering about all things foreign has been to undermine global cooperation. Nationalism, one of the potentially harmful legacies of the late-eighteenth-century social revolutions, has made a comeback on the heels of rising nativist and xenophobic fears.

Likewise, the Enlightenment's scientific and technological legacy has not been wholly positive. The theories of Albert Einstein and the discovery of fission in 1938 made nuclear power possible, but also led to the bombings of Hiroshima and Nagasaki, and to the disasters at Chernobyl and Fukushima. Similarly, technological progress has left



critical national infrastructure potentially vulnerable to cyberattacks. And, as the 2008 crisis revealed, financial engineering carries many risks of its own.

All of these dangers are accompanied by what is perhaps the greatest threat humanity has ever faced: climate change. The peculiarity of this threat lies in the fact that it has not manifested in the form of a single, sudden shock. Rather, it is a cumulative phenomenon, which we might still be able to mitigate. Just as technological advances got us into this predicament, so might they rescue us from it. After all, technological innovation, along with an international effort to adopt the 1987 Montreal Protocol, is how the world put a stop to the erosion of the ozone layer.

Fortunately, scientific rationality is capable of creating tools to remedy its own excesses. Unfortunately, however, the state of political leadership today may mean that these tools remain unused. The world is in desperate need of leaders who are willing to maximize the benefits of science and technology through collective management and international cooperation. Without such leadership, what is quantifiably the best of times could very well become the worst.

The Effects of Using Chemical Weapons on the International Relations

Before Syria, the last large-scale use of chemical weapons was the Iraqi attacks against the Kurds in 1988, in which some 8,000 people died and many more were injured. It was another 25 years, in August 2013, before a nerve agent, Sarin, was used in Syria—killing over 1,400 people in the Ghouta, and in April 2017, killing perhaps over 100 people in Khan Sheikhoun. Unknown agents appear to have killed many people on April 7, 2018, in Douma. Sandwiched between these at-

tacks were many more using chlorine.

Smaller-scale, but isolated, attacks with nerve agents have also taken place. Sarin was used to kill 20 people, while injuring hundreds, in Japan in 1994 and 1995. VX was used in the assassination of Kim Jong-nam, the half-brother of North Korean leader Kim Jaong-un, in Kuala Lumpur in 2017. And a Novichok-type agent was used in the attempted murder of the Skripals in the United Kingdom in March 2018. Most of Syria's chemi-





cal weapons have been destroyed under the 1997 Chemical Weapons Convention, but clearly not all. Worldwide, over 96 percent of declared chemical weapons have been destroyed, with 192 countries and much of the chemical industry supporting these moves. In the longer term the outlook is positive, even if current events suggest otherwise.

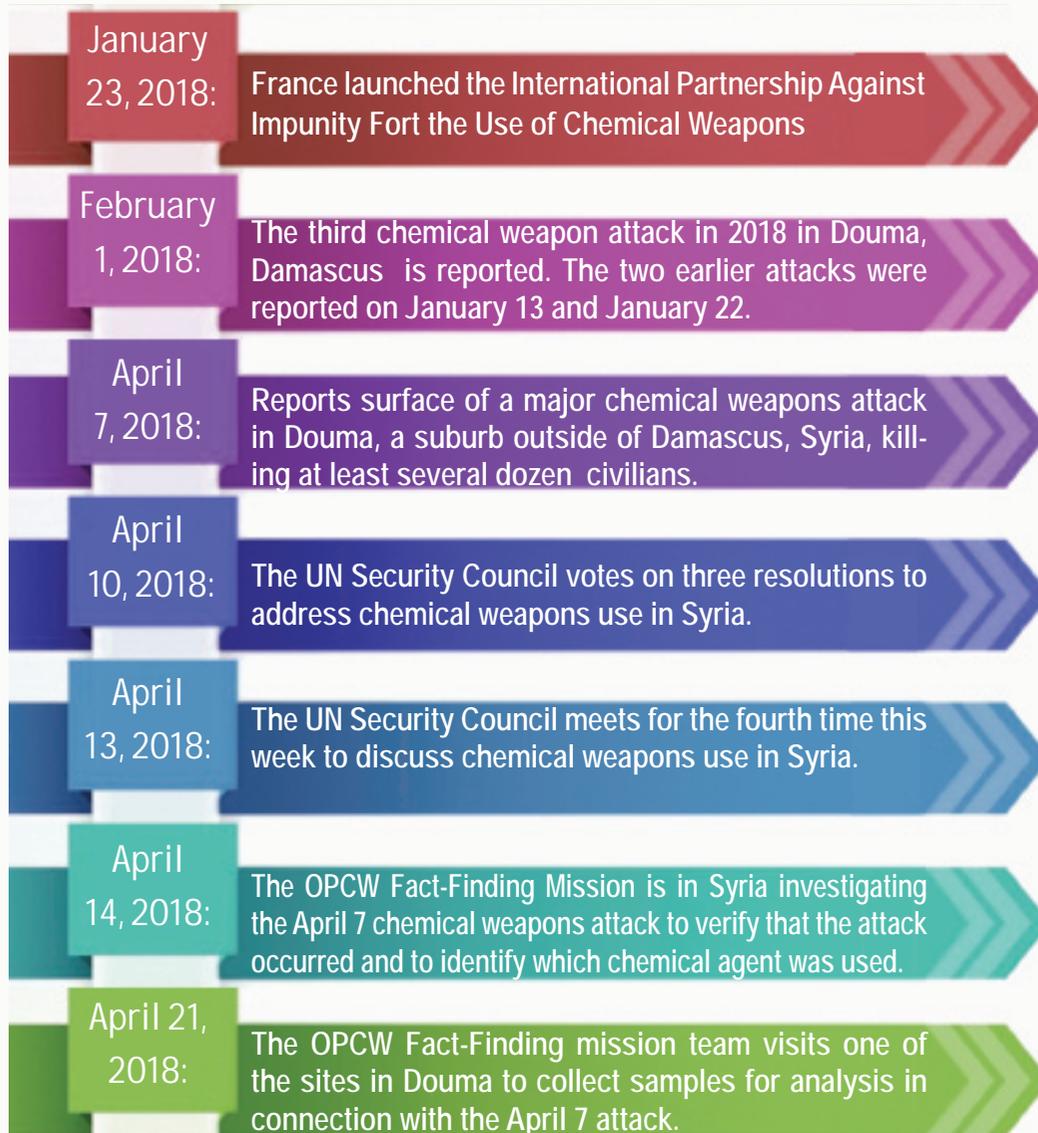
Chemical attack in Douma

The recent chemical attack in Douma was not an aberration. Despite concerted international efforts over the past several decades to ban chemical weapons, such weapons have been used in recent years by Syria, the Daesh (ISIS), North Korea, and even Russia. The lack of concrete measures to hold perpetrators of chemical attacks responsible creates a dangerous shift that treats chemical weap-

ons as tacitly accepted weapons of war. The United States, many of its European allies, and the European Union have levied sanctions against Syrians and Russians in response to such attacks. Some have expelled Russian diplomats from their countries. The United Nations Security Council holds meetings in response to chemical weapons use, but meetings alone do not produce results.

Military options have been employed against Syria in retaliation for chemical attacks—as recently as April 14, 2018—but sustained military action may be politically unpalatable. At a minimum, likeminded allies must sustain public condemnation of such attacks and continue to levy sanctions. They should also consider releasing more information to disprove narratives put out by Russia that Syrian and Russian forays into

Timeline of Syrian Chemical Weapons Activity, 2018



chemical weapons use are false.

Taboo against the chemical weapons

No, on the contrary, the latest U.S., British, and French military strikes in Syria showed that the taboo against the use of chemi-

cal weapons still carried enough symbolic weight to trigger a response by actors who had, otherwise, abandoned most pretense of caring about Syrians. It is remarkable, however, to note the degree to which this prohibi-



tion has lost the consensual, commonsensical support it enjoyed as of the 1990s. Today, a power as mainstream as Russia stops short of denouncing repeated chemical weapons use, opting instead for an incoherent mix of denials, false flag theories, and flimsy accusations against rebel groups.

This devaluation belongs to a broader post-2001 drift away from concepts that helped structure the late-20th century, as Western societies turn inward and a paranoid “war on terror” eats away at the notion of a rules-based international order. Norms such as the right to asylum and prohibitions on chemical weapons use and torture were never inviolate, but they at least enjoyed broad Western consensus. Today it is only moderately controversial that European nations turn back refugees facing death or enslavement in Africa. Washington bears considerable blame for this erosion, which George W. Bush helped catalyze, Barack Obama did nothing to arrest, and Donald Trump prom-

ises to accelerate.

Strikes against Syria’s infrastructure

With the pinprick strikes against Syria’s chemical weapons infrastructure by the United States, the United Kingdom, and France, the number of countries using chemical weapons against their own citizens seems likely to decline, at least for the time being, from one to zero.

But this development is small relief for the 600,000 Rohingya in Myanmar who have been driven with impunity from their homes in Rakhine State by the ruling junta. So, too, for the citizens of restive areas of Syria, whose government will continue to kill them in far greater numbers with crude barrel bombs filled with gasoline and scrap metal. The reestablishment of prohibitions against the use of chemical weapons is in and of itself certainly welcome news. But it is hardly a cause for celebration in a world gone mad.

100 Saudi initiatives to promote Human Rights



The Kingdom of Saudi Arabia stressed that many legal and institutional frameworks have been developed in various areas related to human rights, including justice, criminal judiciary, combating corruption and racial discrimination, women and children, persons with disabilities, older persons and expatriate labors, and to promote regional and international cooperation in the field of human rights, stressing that a national human rights strategy is being drafted, covering more

than 100 initiatives of all areas of human rights.

This came in a speech delivered before the meeting by Dr. Nasser bin Rajeh Al-Shahrani, Vice President of Human Rights Commission of the Kingdom, who heads the Saudi delegation to the 59th Session of the Committee on the Elimination of Racial Discrimination (CERD).

He said that, under the leadership of the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud and

His Royal Highness the Crown Prince, the Kingdom of Saudi Arabia is undergoing comprehensive reforms and continuous development within the framework of the implementation of the “Vision of the Kingdom 2030”.

Dr. Al-Shahrani pointed to the issuance and amendment of several regulations, citing the anti-trafficking law, protection against abuse, associations and civil institutions system, the list of domestic workers and the like. The procedures of women and the provision of services to them without the consent of any person, as well as the amendment of the judicial system and the system of the Board of Grievances, the Code of Criminal Procedure, the system of legal proceedings and the system of work were conducted to go in line with international standards of human rights.

The Kingdom of Saudi Arabia reiterated its commitment to promote and protect human rights and its continued cooperation with international human rights measures, in particular, the universal periodic review mechanism, special procedures and international treaties.

The Kingdom’s speeches before the Human Rights Council in Geneva, keeps to stress that the people of Palestine deserve freedom, to live like other people of the world and exercise their rights in their state away from the Israeli occupation. So it called on the international community to assume its responsibilities and take necessary measures to alleviate the suffering of Palestinians.

Secretary-General of the United Na-

tions Antonio Guterres has lauded the Kingdom of Saudi Arabia’s great humanitarian and relief efforts represented by King Salman Humanitarian Aid and Relief Center (KSRelief).

In a statement, the UN Secretary-General said: “the KSRelief is one of the most important factors in dozens of the countries. It has been developed and worked very professionally. The center today gives hope to so many people who are suffering of disasters, conflicts and events around the world. This is a noble act and the UN may benefit from following that experience,” the UN Secretary-General said, affirming that the center is one of the strongest institutions collaborating with the UN humanitarian organizations. He pointed out that this is the third visit he paid to the center.

“We are very grateful for the Kingdom’s generous support and historical partnership. We appreciate the initiative announced by the Custodian of the Two Holy Mosques King Salman bin Abdulaziz Al Saud to provide \$50 million to UNRWA in order to support the Palestinian people.

It is important to mention that, during the last six months, Saudi Arabia has received two special rapporteurs, coordinated and cooperated with them. The Kingdom also dedicated all efforts to assure that their mission is successful. In fact the Kingdom of is witnessing rapid positive developments in various economic, social and cultural fields, particularly with regard to women.



Saudi adds Technology to the work against Terrorism

Nizar Abdulbagi

Abha:

Different scholars and experts in the terror organizations, argue that the thought is one of important tools to resist terrorism inside societies, indicated that this strategy comes with military actions in the same side. They said that the leaders of terrorism use the strategy of changing the recruiter's mind before they send them to war areas. They argue that wrong explanations of Islam and Qur'an has lead people to throw themselves in these terror organizations.



Saudi Arabia realized this threat from early time and took important steps to resist it, such as establish intellectual centers, promote moderate Islamic strategies in media outlets and publish thousands of specialized religious books written by reputed scholars. Furthermore, it established specialized centers to follow the terrorism resources, and enlighten youth thoughts. Saudi Arabia also established a new center specialized in fighting terrorism intellectually under the name of “Intellectual Warfare Center (IWC)”, headed by HRH the Crown Prince Muhammad bin Salman, and supervised by His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa. The center also contributes in revealing the negative and wrong aspects, and promotes the real picture of Islamic Shari’ah, and the importance of Islamic military coalition to fight the terrorism.

Fighting radicalism

The center aims to follow the radical ideology via social media networks, after the huge

spread of these ideologies electronically. It focuses on resisting the terrorism by publishing the books and researches which demolish the radical ideology. The efforts of the center do not focus only inside the Saudi society, but to promote that locally and internationally through multi languages.

Several methods

One of (IWC) goals is to establish and develop several plans to fight terrorism, including supporting the tolerance and respect the others culture, which Islam claimed them before centuries.

The center is benefiting in its studies from the research and studies related to its work, scientific forums and several related conferences. Furthermore, the center publish several campaigns to test the public opinion in its studies, in order to make a view respects all the categories of societies.

New strategies

The center follows in his work new strategies

Correcting images by professional materials

The Intellectual Warfare Center (IWC) presented professional experience aims to fight the radical ideologies and changed them with new moderate ones. Furthermore, the center is aiming to resist all the negative stereotyped thoughts about Islam and its recommendations via new and professional techniques.

The center's missions:

- ◆ Reveal the real image of terrorists
- ◆ Provide intellectual initiatives locally and internationally
- ◆ Increase awareness about real picture of Islam
- ◆ Protect the youth from radical ideologies
- ◆ Giving idol methods to deal with terrorists
- ◆ Promote moderation ideologies
- ◆ Reply to negative thoughts about Islam

Messages and tools

- ◆ Send several messages via social media networks
- ◆ Organize several forums and conferences
- ◆ Organize different workshops
- ◆ Organize efforts to fight terrorism
- ◆ Establish different scientific and scholar platforms
- ◆ Attract specialized elites
- ◆ Organize searchable platforms in university
- ◆ Use specific searchable and analytical tools
- ◆ Cooperate with the influential centers





to reach to the public as much as can. It uses new technologies in promoting its publishing versions, by specialized experts in this area. The experts are publishing professional techniques able to reach easily to the public, in order to fight radicalism and terrorism. The strategies also focus on organizing efforts to improve the national understand the real picture of Islam and its recommendations, including the strategies of reveal the reasons behind radical ideology to fight them. And cooperate with local and international organizations.

Reveling the Secret

The center revealed the real image of Muslim brotherhood group, which has categorized in the terror groups by many countries including Saudi Arabia. The center asserted that this group is aiming to pass its terror agendas via different materials, such as cheating and

lying the societies to reach to its goals.

The center presented via its social media accounts on social networks, important ideas to its followers, asserted that the Muslim brotherhood thoughts are danger to the societies, regarding the radical ideologies they hold in their books and actions on the ground. It mentioned that the public opinion has revealed clearly the secret agendas of this terror group, which went to work in secret to cover its real image.



After Anti-Muslims riots Sri Lanka returns to normalcy

Aftab Hussain Kola

Trouble has been brewing in the picturesque Island of Sri Lanka for past several decades but the recent relative calm erupted into a ball of fire. Yet again, Muslim-majority town of Ampara in the eastern province, about 360 km from the capital city of Colombo and Kandy, witnessed a string of anti-Muslim attacks, carried out at a mosque and several Muslim-run businesses resulting in a declaration of a nationwide state of emergency for 10 days on March 6, 2018.



It was claimed that it was aimed at stopping the spread of communal violence unleashed on Muslims. At the time of writing, though calm has been restored and curfew and emergency lifted, yet fear was lurking in the minds of Muslims in the central district of Kandy, where arm-wielding mobs from the Buddhist Sinhala majority attacked a mosque, Muslim-owned shops and homes injuring several in the arson.

The curfew was necessitated in the wake of violent incidents that followed the death of a 41-year-old man, who succumbed to injuries sustained during a clash some days ago. It was to ensure that the implementation of the law proceeds sans any hindrance and the situation does not spiral into an inter-communal conflagration.

Rauff Hakeem , the Minister of City Planning and Water Supply in Sri Lanka's national unity government and the leader of the Sri Lanka Muslim Congress, a prominent Muslim political party, said to the Media in an interview, "Minority or any other community, it is the bounden duty of the government to ensure their safety, particularly when it is quite apparent that something sinister was brewing. A lot of people have a lot of explaining to do."

Sri Lanka's government also restored the use of social media which was banned for a week because of concerns that it was being used to provoke anti-Muslim violence in the country's central region. President Maithripala Sirisena said he ordered an immediate lifting of a ban on Facebook after his secretary met with company representatives. He said they pledged they would not allow the service to be used to incite disharmony.

Declaration of emergency

The government announced its decision



to declare Emergency Rule after a Cabinet meeting. The emergency for 10 days from March 6, 2018 was to redress the unsatisfactory security situation prevailing in certain parts of the country. The Police and Armed Forces were suitably empowered to deal with criminal elements in the society and urgently restore normalcy. Under the state of emergency, first time in seven years, the authorities can arrest and detain suspects for long periods, and deploy forces where needed.

Emergency lifted

But on March 18, the emergency was lifted as ethnic tensions subsided. Sri Lanka's president announced on March 18 that he is lifting a nationwide state of emergency imposed 12 days ago to quell anti-Muslim riots in which three people died and hundreds of shops were destroyed.

President Maithripala Sirisena said improvements in the security situation prompted him to end the emergency, under which security forces and the police had sweeping powers to detain suspects. The lifting of the emergency takes away the powers granted to the military to make arrests; and the police will no longer have the authority to hold suspects under detention orders for up to 14 days. The police could, however, carry out arrests under provisions of normal law.

Police said the situation in the picturesque central district of Kandy, 115km northeast of



the capital Colombo where much of the anti-Muslim violence was concentrated, has returned to normal. Security forces have been deployed to help rebuild damaged homes and businesses, officials said. Over 300 people, including a hardline Buddhist organization leader they suspect of inciting the violence, have been arrested in connection with the riots, and they have been remanded in custody till the end of this month.

Prime Minister Ranil Wickremesinghe, who recently assumed additional charge as Law and Order Minister, took time off to visit Ampara and has ordered a fair probe into the incident.

World bodies condemn violence

A senior United Nations official who visited Sri Lanka after the violence has condemned the recent anti-Muslim attacks in the country, pointing to a “breakdown in law and order.”

Concluding his three-day visit, United

Nations Under-Secretary-General for Political Affairs Jeffrey Feltman urged swift and full implementation of the government’s commitment to bring the perpetrators of the violence and hate speech to justice, to take measures to prevent recurrence, and to enforce non-discriminatory rule of law.

The Organization of Islamic Cooperation (OIC), world’s main pan-Islamic body, has expressed deep concern over the volatile situation in Sri Lanka which has affected the island’s Muslim community and its businesses. The Jeddah-based OIC emphasized the need to safeguard the rights of the Muslim minority, foremost of which is the sanctity of places of worship. It said Muslims should be able to perform their religious duties without fear or harassment and there should not be any direct or indirect attacks. It further said Muslims should have the liberty to earn their livelihoods and conduct business under the full protection of the law.

Yousuf Al-Othaimeen, the OIC Secretary-General, appealed to the government of Sri Lanka to proceed expeditiously with an investigation of such abuses and to ensure the safety and security of the Muslim minority while practicing their religious rights in accordance with all relevant international human rights conventions and instruments.

Religious hatred

Notwithstanding hundreds of commandos from the police Special Task Force had been deployed in Kandy and affected places to restore order and enforce the curfew, yet the fear continues to lurk among the Muslims. Muslims believe the police has been slow in responding to violence perpetrated against them but the government had vowed that all perpetrators of the violence would be brought to justice.

Muslims account for over nine percent of the country's population of 21 million people. Buddhists make up about 70 percent and ethnic Tamils, most of whom are Hindus, about 13 percent. Around 3,600 mosques are spread throughout the country. Sri Lanka has long-standing excellent bilateral relations with GCC countries with trade volumes aggregating more than billions of dollars. Several lakhs of Sri Lankans are employed in GCC resulting in flow of big volume of remittances from GCC into Sri Lanka.

A particular group within the Buddhist Sinhala majority has successfully drummed up anti-Muslim sentiments for years. A series of incidents at regular intervals has triggered fear among the country's minority Muslims that they are being targeted by a resurgent Buddhist nationalism. In 2017, Sri Lanka reported about 20 violent incidents targeting the minority community.

The growing religious hatred which was

visible in 2013 when hard-line Sinhala-Buddhist groups openly engaged in hate speech, triggering violent clashes has been a matter of concern. Anti-Muslim sentiment is closely tied to nationalism and the dominant Buddhist religion in Sri Lanka. Though by and large, the Sinhala-Buddhist community is for peace and good relations with the minorities, some fringe elements are hell-bent upon harassing the Muslims and causing animosity.

Analysts say despite the good trade volume between Sri Lanka and Muslim countries, regular flow of NRI remittances, and livelihood opportunities for Lankans in Muslim countries, the local Sinhala's hatred towards Muslims is uncalled for. Through the decades of Tamil militancy, terrorism, and the call for a separate Tamil state, the Muslims kept out of the conflict and its leaders focused on weaving up political alliances with the ruling party. Muslims believe that only a small section of the Buddhists are trouble-makers while the majority are for peace.

Notwithstanding being native Tamil speakers, Muslims have — at least since their en masse expulsion from Jaffna peninsula in 1990 by the LTTE — sought recognition as a separate ethnic group. Mercantile in nature, they have driven a good part of Sri Lanka's economic trajectory over the years.

Though Muslims are trying their best to achieve for themselves a respectable place as an integral part of Sri Lanka yet such incidents take them backwards and keep them alienated for no fault of theirs. Now, they are banking on the support of the Government who they believe only can help them to come out of this crisis.

President Maithripala Sirisena and Prime Minister Ranil Wickremesinghe should redouble efforts to ensure that the authorities on the ground act with decisiveness and impartiality.



Importance Of Discipline And Parents' Attitude For The Growth Of Nigerian Children

Dr. Busari K. K.

Being a parent is probably the most important job we can do in our lives. To parent and discipline a child positively, we need to understand what it takes to do the job well. The more we understand a child's development and his/her needs, the more we create more stable and healthier environments for the child to survive. Throughout human history, people have lived in small, close-knit communities, but today not all parents have relatives nearby to support them and give guidance in child raising. The national ethos and values that bound families and communities together have broken and communities have fallen apart. In some ways, we intuitively know how to make good and wise decisions about parenting, but sometimes the stresses and mixed messages of the world can make it difficult. We need, therefore, to utilize all opportunities to be responsible parents.

Principle Of Parenting

'Parenting' may be defined as purposive activities aimed at ensuring the survival and development of children. It is derived from the Latin verb 'parere' 'to bring forth, develop or educate'. The word 'parenting', from its root, is more concerned with the activity of developing and educating, no matter who does it. Parenting can be simply defined as "the process or the state of being a parent". Once you have a child, you are involved in the process of parenting. However, it is not that simple, parenting is also "the process of developing and utilizing the knowledge and skills appropriate to planning for, creating, giving birth to, and rearing and/or providing care for offspring". The implication of this definition is that parenting starts when we plan for it and involves not only upbringing of the child but also the provision of care.

Parenting is the process of actively providing a safe, secure, nurturing environment for our children. It requires flexibility to meet the unique needs of individual children, the firmness to set needed limits and the maturity to sometimes set aside your needs and desires for the benefit of your children. The best school and the best teachers are parents. Parents are expected to provide a better stable religious environment in the family expressing the creation of Allah like the sun, the moon, and rain. In Islam, the role of fatherhood begins even at the point of choosing a wife – you should choose a spouse who can guide your children rightly. As parents, you are the first role models and your children will cultivate your habits. In the Noble Qur'an (Sura Al-Tahrim: Verse 6); Allah says:

"O you who have believed, protect yourselves and your families from a fire whose

fuel is people and stones, over which are (appointed) angels, harsh and severe; they do not disobey Allah in what He commands them but do what they are commanded".

The Prophet also says that you are all shepherds' and you will be asked about your flocks.

Therefore, parents are expected to instill a strong belief in the existence of Allah and His Oneness in the children's minds. The children should be taught the reality of death, the existence of Day of Judgment and the life in Paradise and Hellfire. Children must also be taught all these by parents.

- i. The right to learn the attributes of God.
- ii. The right to be listened to.
- iii. The right to be praised.
- iv. The right to be loved.
- v. The right to education.
- vi. The right to having a home.

Islam is a religion of peace and unity in which the rights of each soul are granted. Islam also stipulates the honorable status to both parents and children.

Types Of Parenting

1. Uninvolved Parenting (Neglectful/Careless)

An uninvolved parenting style is characterized by few demands, low responsiveness and little communication. While these parents fulfill the child's basic needs, they are generally detached from their child's life. In extreme cases, these parents may even reject or neglect the basic needs of their children.

Specific characteristics:

- * Money spending is badly organized.
- * Home and children are neglected.

- * Child maltreatment.
 - * Children generally don't go to school regularly.
 - * Children take the risk despite the environmental danger.
 - * Parents don't seem to notice or care what's happening to their family and with their children.
 - * It aids the learning process of the child by the use of effective discipline; not much organization, planning for the future.
- Refer back to the Prophet's saying that you are all shepherds' and you will be asked about your flocks.

2. Permissive Parenting (Lenient)

Permissive parents, sometimes referred to as indulgent parents, have very few demands of their children. Parents, in this category, hardly discipline their wards because they are of relatively low expectations on maturity and self-control of their children. Permissive parents are more responsive than they are demanding. They are nontraditional and lenient, do not require mature behavior, allow considerable self-regulation and avoid confrontation. Permissive parents are generally nurturing and communicative with their children, often taking on the status of a friend more than that of a parent. In the Noble Qur'an Surat Al-Munafiqoon: Verse 9; Allah says:

"O ye who have believed, let not your wealth and your children divert you from remembrance of Allah. And whoever does that – then those are the losers".

Specific characteristics of Lenient Parenting:

- * May give tokens such as toys, gifts and food to reinforce a child's behavior.
- * Parents are more of friends, than parents.

- * Parents are usually very nurturing and loving towards their children.
- * When there are rules, they are often very inconsistent.
- * Have few rules or standards of behavior.

3. Authoritative Parenting (Responsible/Caring)

Authoritative parents establish rules and guidelines that their children are expected to follow, like authoritarian parents. However, this parenting style is much more democratic and provides explanations for the rules and demands put upon the children. Authoritative parents are responsive to their children and willing to listen to questions. When children fail to meet the expectations, these parents are more nurturing, forgiving and encouraging rather than punishing. These parents "monitor and impart clear standards for their children's conduct. They are assertive, but not intrusive and restrictive. Their disciplinary methods are supportive, rather than punitive".

Specific characteristics:

- * They all work together as a team.
- * Children are proud of their family.
- * They encourage children to stay at school or stick at work.
- * They involve children in household chores.
- * They notice, encourage and reward good behavior of their children.
- * They give helpful advice/guidance and are good role models so that their children grow up in the same way.
- * Parents discuss important family issues with the children.
- * Parents listen to what children say and ask.

4. Authoritarian Parenting (Harsh/Strict)

In this style of parenting, children are expected to follow the strict rules established by their parents. Failure to follow such rules usually results in punishment. Authoritarian parents act without explaining the reasons behind these rules. If asked to explain, the parent might simply reply, "Because I said so". These parents have high demands but are not responsive to their children. These parents "are obedience-status-oriented, and expect their orders to be obeyed without explanation".

Specific characteristics of Authoritarian Parenting:

- * Children cannot ask questions.
- * Important discussions like illness, family business is not within the purview of the children.
- * There is in-fighting and disagreement among children on many issues.
- * Home may be well organized and children not physically neglected – but not many warm feelings.
- * Parents are self-centered and very busy.
- * Lots of Dos and Don'ts and hard punishments.

Good Parenting

Good parenting is a process of helping the child to grow and develop in an atmosphere of love and understanding. It is not permissive. It is based on acceptance and effective discipline. It takes time and effort to be a good parent. It is too easy to fall back on the way each of us was disciplined. As a good parent, we would respect the child and learn to understand the child in relation to the child's age and emotional development. Good parenting is a challenge. The result of being a good parent is to have a

child that has a greater capability of becoming an effective, independent, and capable adult. In the Noble Qur'an Surat Al-Ahzab: Verse 21; Allah says:

"There has certainly been for you in the Messenger of Allah an excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often".

Principle Of Discipline

Discipline is defined as the process in which an individual is taught the behavior that corrects, molds, perfects the ability to think, and creates a moral character. The term discipline is actually derived from an old English word meaning instruction. The short term goal of discipline is to control a child's behavior while explaining the appropriate behavior on a daily basis. However, the long term goal is to teach self-discipline and to help children take responsibility for their own behavior. The goal of self-disciplined assist individuals creates a harmonious society. When the important aspects of a child's life and behavior are regulated by other societal families, the parents need less control since others do it for them. There are five essential reasons, among other reasons, for discipline in families. They are:

- i. All discipline should be geared to the child's particular abilities and developmental level.
- ii. As a parent we must take time and effort to understand our children, their special needs, and the problems they encounter and need instruction for.
- iii. Discipline assists children in controlling their impulses thus allowing for the acquisition of social skills that enhance family and other interpersonal interactions.
- iv. Effective discipline must be positive,



reasonable, and temperate in nature.

v. Discipline teaches children to behave in ways that fit the appropriate expectations of the culture and ensures those becoming effective individuals as adults.

Discipline Styles For Young Children Quality Time-In

Time-in is the process of demonstrating to the child that he or she is loved and accepted. Its purpose is to enforce the concept that the child is loved even though what the child does may not be liked. Newborns and young infants require a lot of physical contact with their parents. As the children get older, parents' physical contact with them usually gets much less. By the time children are four years old, they are usually toilet trained and can dress and undress them-

selves, feed and bathe themselves. Thus, if the parent doesn't put forth an effort to maintain a great deal of physical contact with their child, he or she will be touched much less than they were at an earlier age. There are several things that parents can do to help offset these natural changes:

***Verbal Reprimands**

Always keep in mind the old expression, "if you don't have anything nice to say, don't say anything at all"

*** Isolate Play**

Children need to have time to themselves: Give the children enough freedom to explore their environment on their own. They will learn skills through this activity that they can use the rest of their lives.

*** Non-Verbal Contact**

Try to make most of your physical contact with the child non-verbal (without using any words). With young children, physical contact usually has a calming effect.

*** Physical Proximity**

Keep younger ones near you to reduce the physical contact, try and put additional effort when you are in a place where children will be bored or overactive.

*** Physical Contact**

Frequent and brief one or two second non-verbal physical contacts will do more to teach your child that you love him/her than any other thing that you can do. Touch your child at least 50 times a day, especially when he/she is not doing something wrong or something of which you disapprove.

Time-Out Techniques

Time-out is a way to enforce expected behavior. Time-out involves placing your child on a chair for a short period of time following the occurrence of an unacceptable behavior. This procedure has been effective in reducing problem behaviors such as tantrums, hitting, biting, failure to follow directions, leaving the chair without permission and other behaviors. It is most appropriate for children from 18 months to 10 years of age to adolescence.

Positive Discipline

Schools and parents adopt the positive discipline model that focuses on the positive points of behavior, based on the idea that children are not necessarily bad but we can only have good and bad behaviors. You can teach and reinforce the good behaviors while weaning the bad behaviors without hurting the child verbally or physically. People engaging in a positive discipline are not ignoring problems. Parents make their children stable by being actively involved

in assisting them to learn how to handle situations more properly in a calm, friendly and polite manner. Positive discipline includes a number of different techniques used in combination that can lead to a more effective way for parents to manage their kids' behavior, or for teachers to manage groups of students. Some of the combinations are listed below the following:

Positive discipline contrasts with negative discipline. Negative discipline may involve anger, destruction, or violent responses to unruly act. In the terms used by psychology research, positive discipline uses the full range of reinforcement and punishment options:

* Negative enforcement of behavior may come to fore by ignoring requests made in an inappropriate tone of voice;

* Positive punishment may be introduced. This includes instructing a child to clean up a mess she/he made;

* Negative punishment, such as removing a privilege in response to poor behavior; and positive reinforcement, such as complimenting a good effort.

However, unlike negative discipline, positive does all negativities in a kind, encouraging and firm manner. Positive discipline model denotes reasonable limits and guides children to take responsibility and learn to remediate or solve the problem.

Responsibilities Of The Parents

Nobody ever said that children were easy to raise. They don't come with guidelines or instructions, and they certainly don't come with a 'pause' button. What they do come with is a crucial set of physical and emotional needs that must be met. Failure of the parents to meet these specific needs can have wide-ranging and long-lasting



negative effects.

The following points are important duties of parents towards the child's mental, physical and socio-emotional well-being.

- i. Develop mutual respect for your child.
- ii. Provide effective and appropriate discipline.
- iii. Get to know your child.
- iv. Provide an environment that is safe.
- v. Teach your child morals and values.
- vi. Provide your child with self-esteem needs.

The following is a list of responsibilities that no parent should be expected to meet.

- i. Cleaning your child's room.
- ii. Satisfying the child at your own expense.
- iii. Providing your child with media gadget.

iv. Welcoming all-comers brought by your child.

v. Supplying your entire child's need.

Replacing all lost or misplaced items.

vii. Pampering the child.

viii. Always watching your child's back in terms of trouble.

Conclusion/Recommendations

The stand of Islam is clear when it comes to parenting and discipline and we have the best sources to rely on, i.e. the Noble Qur'an and Hadith. We should also learn from our Prophet (peace be upon him) as recommended by the Noble Qur'an, (Surat Al-Imran: Verse 159);

“So by mercy from Allah, (O Muhammad), you were lenient with them. And if you had been rude (in speech) and harsh in heart,

they would have disbanded from about you. So pardon them and ask forgiveness for them and consult them in the matter. And when you have decided, then rely upon Allah. Indeed, Allah loves those who rely (upon Him)”.

Based on our discussion so far on issues of positive/good parenting, discipline, and responsibilities, the following are recommended:

- * Parents are advised to have good interactions with the child via showing positive affection.
- * Children should be motivated and encouraged when given an assignment.
- *The authoritative parenting is hereby recommended as the best type for the Nigerian society because it makes parents responsible, caring accommodating, consistent and most importantly parents in this category give helpful advice/guidance to their children.
- *Parents should collaborate with other stakeholders in the child development process.
- * Monitoring and supervision of abstaining from media, substance abuse, weapons, peer pressure, bad neighborhood, intolerance/ignorance, maltreatment should be maintained.
- * Parents should develop positive involvement among family members
- * Challenges from children should be identified and children should be encouraged to manage crises while parents should do the follow-up.
- *Parents should state clear and calm instructions, and implement appropriate discipline when necessary.
- * Parents are advised to impart good teachings and accepted behavior in the child so

as to be able to interact positively in the community.

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Muslim community hosts open iftar for British public



London, (UNA-OIC):

The Ramadan Tent Project (RTP) held its annual Open Iftar event which offered members of the British public a free warm meal as well as a chance to converse with Muslims and non-Muslims from all walks of life.

The project's founder, Omar Salha, kicked off the event by thanking the guests.

"It is a real pleasure to have you all here with us tonight. It is also an honor to host such an event, one that is able to bring us all together in this holy month of Ramadan."

Attending the event was Harun Khan, secretary general of the Muslim Council of Britain.

"It is my first time here at RTP, and I have heard many wonderful stories. They are doing great work. It is a real opportunity for me to be here and to join you guys for iftar tonight. I really

hope you enjoy it," he said.

The Ramadan Tent Project, founded in the UK in 2013, is a social enterprise dedicated to serving the youth and wider community through creating spaces of spirituality, dialogue and empowerment, according to a statement on its website.

RTP began as a community initiative inviting people of all faiths to break their fasts together during the month of Ramadan, the statement said, adding that it "envisages a world in which communities are brought together through the spirit of Ramadan all year round."

The Open Iftar initiative is a flagship of the Ramadhan Tent Project and is the first global community-led iftar campaign that has hosted similar events for Muslims and non-Muslims alike in seven cities and four continents.

The initiative was shortlisted in 2016 as one of the 50 most innovative Global Muslim Startups and has attracted figures from a plethora of professional backgrounds.

The Open Iftar initiative will also be held in cities across the UK such as Bradford, Manchester, Birmingham and Leicester. It has also been featured in Portland in the US and Istanbul, Turkey.

