

THE MUSLIM WORLD LEAGUE *Journal*

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No.6

**MWL signs an
agreement with
World Council of
Religious Leaders**

**Al-Issa: The ideas of exclusion
generate terrorism**



**The Washington Conference on the
Alliance of Religions and Initiatives of
Peace-loving individuals**

**Debate and Discussion on Rohingya
Crisis in the British Parliament**



Letter From the Editor

Greater efforts needed to promote peace and coexistence

Religious leaders and faith-based organizations have played vital roles as mediators in conflict scenarios all over the world, with some religious figures managing to use their positions of authority and their ideas to work toward peace and justice.

In this context came the speech delivered by the Secretary-General of the Muslim World League, H.E. Dr. Muhammad bin Abdulkarim Al-Issa, at the Washington International Conference on the Alliance of Religions and Initiatives of Peace-Loving Individuals, organized by the Peace Enhancement Forum in Muslim Communities in the U.S capital.

The Secretary-General called for contempt for followers of religions to be tackled and for a prudent response to the phobia of religions. He called for effective dialogue, and a distinction between understanding and conviction, with the former recognizing diversity and plurality of human beings, and the latter recognizing that beliefs and convictions are not to be imposed by force and that their non-acceptance should not lead to confrontation.

Similarly, there should be warnings against the exploitation of religion for material purposes and against the abuse of religious feelings, which might divert some people away from their natural course. Periodical meetings, His Excellency said, should be held to remind people of the common features in religions and cultures and consequently bring about openness, cooperation and coexistence along with continuous improvement in the means that promote the understanding of others.

His Excellency likened religious texts to legal and constitutional ones, in that the malicious can manipulate interpretations and arbitrarily misrepresent mean-

ings to serve their own ambitions. The voice of truth, justice and freedom, however, will show the courage and strength to stand up to them, he said.

His Excellency said awareness was needed that violence committed in the name of religion is due to negligence on the part of religious scholars in their rigid interpretations of texts and in their activities. The resolve of senior figures, he said, will inform actions and deeds, and the edifices of love and peace will be built.

Finally, His Excellency Dr. Al-Issa said religious and educational programs needed to place greater focus on instilling ethical and behavioral values, respect for others, and on the understanding that multiplicity and diversity of religions are divinely willed, and on enhancing the values of peace and human love, calling for cooperation under the terms of those values and their various shared aspects.

The conference concluded with the adoption of a number of recommendations and proposals, the most significant being a call to establish an institution to develop and put into action the principles and objectives of the Washington Declaration; a proposal for a humanitarian campaign to feed one billion hungry people worldwide, and a proposal for an international multi-religious council of prominent religious leaders, inspired by the common values upon which efforts for world peace are founded, in order to support mediation, reconciliation and rapid intervention to quell wars and civil conflict.

The conference was attended by a large number of government and public figures, prominent leaders of various religions and sects, and thought leaders and media representatives from around the world.



The Muslim World League Journal

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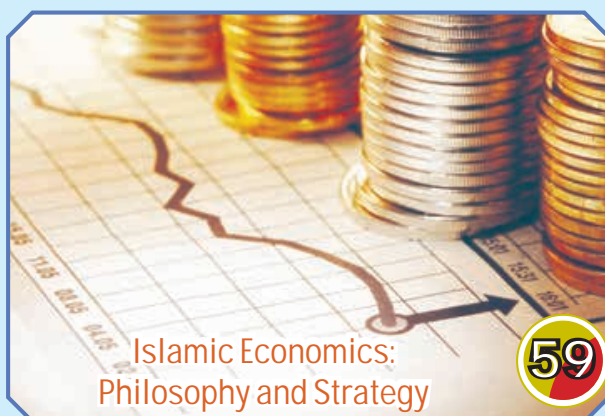
The Washington Conference on the
Alliance of Religions and Initiatives of
Peace-loving Individuals



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The Washington Conference on the Alliance of Religions and Initiatives of Peace-loving individuals

The Conference, with its religious, political and intellectual figures, establishes an International Council of Prominent Religious Leaders to support international mediation and reconciliation endeavors



The main platform displaying: Dr. Al-Issa, Sheikh Bin Bayyah, Finland's Foreign Minister Timo Soini and US Ambassador for International Religious Freedom Mr. Sam Brownback

Muhammad Zakir Hossain

Secretary-General of the Muslim World League- H. E. Sheikh Dr. Muhammed bin Abdulkarim Al-Issa said it is everyone's duty to initiate and engage in effective dialogue that promotes harmony and peace among all people in different societies of the world.

This was conveyed in the speech delivered by H.E. Dr. Al-Issa at the Washington

International Conference on the Alliance of Religions and Initiatives of Peace-loving Individuals, organized in Washington by the Peace Enhancement Forum in Muslim Communities, and attended by 400 religious, political, social, intellectual, and governmental figures from around the world.

H.E. Dr. Al-Issa said today's world does not comprehend the divine reasons why there are several religions and diverse cultures and



Dr. Al-Issa delivers his speech at the conference

civilizations nor does the world realize the importance of coexistence, which is essential for achieving human peace and harmony.

However, His Excellency recalled the human history, which is replete with events and important lessons, through giving a brief review of his interpretation of religions, doctrines, sects, and philosophies, as well as the resulting political and non-political entities. He observed that no enlightened person can ignore the fact that religious, doctrinal, and sectarian competition, leading to clash and conflict, and that is associated with hatred, maliciousness and ridicule, were not in any way in the benefit of one party at the expense of the other. Thus, the apparent winning party is not the real victor, but it just dominates with only material power, whereas in fact it is losing its values and harming its issue; as one observes that in the dispute of mutual hatred and maliciousness, there is absolutely no winner; all are losing.

H.E. Sheikh Al-Issa pointed to the danger of the lack of logic of dialogue and wisdom, as

well as the increase of the gloominess of history which is due to its dark chapters, as a result of the human craziness that exploited religions for the interest of its special project, which unfortunately made religions its fuel and victim.

His Excellency remarked that personal passions, whims and ambitions led to the continuation of yesterday's scene in a painful historical context, coupled by the impact of political interests, the lack of integration of the qualification capacities of a number of religious references, absence of effective and fruitful dialogue and contact, and failure to investment communalities, especially those pertaining to the system of values and coexistence, an act that had a tangible impact on our reality today.

Dr. Al-Issa drew the attention to the ongoing religious and intellectual conflict and the resultant extremism and counter-extremism, whose responsibility is not solely shouldered by those who were intellectually hijacked, because they are like a flock of sheep or goats left by their owners for the care of a herd of hungry wolves



Individuals attending the conference

that won't spare their lives. The bearing of such responsibility should equally be shared with these individuals by those who laid the ground of these conflicts and confrontations and established the theories of hatred, animosity, and maliciousness for anyone who is at variance

***Secretary General of the Muslim
World League: Those embracing
conscious thoughts do respect
the right of others to exist and
live in dignity***

with them in religion, thought and culture.

His Excellency emphasized that religious, intellectual and cultural diversity should not exceed the level of mere conviction to the state of imposition, coercion, exclusion, and clash. For, everything can be imposed by force except

ideas and beliefs.

His Excellency considered that the logical consideration reveals that opinions become closer to consciousness and civilization when they respect the right of others to exist and live in dignity, together with the love of benevolence for all, and cooperation with them for the common good, and for the benefit of humanity as a whole.

He said that in contrast to the above desirable situation, there was unfortunately the barbarism that prevailed for a long time and which is still fueled in today's world in other formats, from time to time, by the neo-Nazis, who were abetted in inflaming animosity and conflict by certain individuals, who hold the banner of religions without due jurisprudence, and awareness and wisdom. It is easier to collect and memorize texts, but it is rare to properly understand them and to find those with such a singular ability.

His Excellency pointed out that religions throughout history have suffered greatly from



The US Ambassador for Religious Freedom addresses the conference

those who merely memorize texts and take the lead in their academic and intellectual arenas without due assimilation and awareness. Those really represented a burden on themselves and religions before harming others.

His Excellency indicated that the Creator has a universal arrangement that everyone must understand and act on its light, but certain individuals failed to observe this due to the problem of ignorance and inattentiveness. However, there emerged a problem bigger than the above and represented in the deliberate ignorance and obstinacy in denying this law and adopting an adverse course in a manner that is in sharp conflict with the condition of our world peace.

This was followed by the address given at the Conference by H.E. Sheikh Abdullah Bin Bayyah, president of Peace Enhancement Forum in the Muslim Communities. He emphasized the necessity of transforming all positive results in similar events to permanent work that should be a model for all the followers of reli-

gions and philosophies. This will project religion in its real shape as a force for peace and a factor for attraction among those who are in disagreement; and not a cause for waging war and spreading hatred.

Bin Bayyah calls for consolidating the principle of acquaintance and friendship among all and for encouraging humanitarian initiatives

His Excellency Bin Bayyah called for inculcating the principle of acquaintance and friendship among all, as well as for encouraging the adoption of initiatives of humanitarian work and help of the sick and needy, as this is dictated by religious heritage and necessitated by human morality.

The Secretary General of the Muslim World League meets US officials



Dr. Al-Issa during his meeting with the US State Department's top advisor on combating extremism and violence

Washington

The Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa met in Washington with Mr. Douglas Padgett, the US State Department's Senior Advisor on Countering Extremism and Violence, the special advisor of Freedoms at the US State Department and Mrs. Maryam Semintwala the Advisor of Freedoms policies at the US Department of State. During the meeting, they discussed many issues related to combating extremism, violence and hatred in the name of religions along with the phenomenon of Islamophobia.

Dr. Al-Issa indicated that the MWL is concerned with clarifying the true image of Islam that is free from the concepts of extremism and terrorism along with its call for peaceful coexistence, tolerance and peace. The MWL is also concerned with explaining Allah's laws on diversity and pluralism in His universe. The MWL also clarifies the truth on some suspicions and errors raised by

some concepts about Islam, whether attributed to Islam or not.

Dr. Al-Issa also stressed that Islam has guaranteed the legitimate freedoms that must respect the constitutional and legal texts; otherwise they will violate the freedom of nations and entities on the selection of their constitutions and organizing laws. Religious, intellectual, cultural and civilizational diversity is from the universal laws of Allah Almighty that must be absorbed and understood by all and this understanding reflects the level of awareness from one hand and reflects the level of respecting legal rights and freedoms guaranteed to all on the other hand.

Dr. Al-Issa also pointed out the importance of understanding religion in a right way. Scholars and religious leaders should shoulder their responsibility on clarifying the right and accurate image of Islam. He pointed out that today's world lacks awareness, neutrality, initiative and cooperation.

Al-Issa: The ideas of exclusion generate terrorism .. And the people with sound minds accept difference and diversity



The MWL seeks to partner with the symbols of global religious influence to spread the culture of coexistence and peace

Rome: “the League”

The Secretary General of the Muslim World League H. E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa stressed that exclusionary ideas, laden with hatred are the ones that generate violence because they refuse to share life with those

• The political ambitions of certain religious parties have created extremism ... and sectarian provocation destroys peace

who disagree with them; and that he called for the acceptance of differences and diversity among human beings.

This was conveyed in His Excellency’s address at the Conference on “Addressing Violence Committed in the Name of Religion” organized by the British Foreign Office in the Italian capital, Rome, in the presence of a number of religious, political and intellectual leaders from around the world.

The Secretary General of the MWL delivered at the Conference a keynote speech, in which he pointed out that the world today complains about the continuation of its historic pain caused by violence perpetrated in the name of religion and the low profile position adopted by a number of

influential religious and intellectual leaders, upon whom we greatly rely in addressing the intellectual deviations that take religion as an umbrella for them. Thus we observe that such deviations exclude, hate and fight everyone conflicting with their ideas, without giving any weight or consideration to others. Allah says: “let there be no compulsion in religion.” Surat Al-Baqarah and “We have honored the sons of Adam (mankind)” Surat Al-Isra.

His Excellency Dr. Al-Issa stressed that the Muslim World League is convinced that the responsibility for violence committed in the name of religion is not only borne by those who are intellectually kidnapped. But, it should also be borne by the religious institutions that fail to confront extremism, as well as by curricula, which should focus on the skills of cultural contact among peoples. In fact, throughout human history, there were religious wars waged for political ambitions, sectarian cleansing or cultural domination that hate the followers of other religions, cultures, and civilizations. However, it is noted that many sagacious religious, intellectual and political leaders, either remained far away from playing any role or rather played a shy, weak one.

His Excellency added that “Unless we face the cycles of violence perpetrated in the name of religion, with religious and intellectual ideas, which are considered the most cable force for defeating such cycles, they will grow in the minds of those targeted with due polarization, like parasites that grow and multiply and their infection spreads out. The greater portion of this violence was based on the ideology of exclusion and hatred of others, as it doesn’t want anyone to share with them life only if he believes in its creed and ideas. This is -of course- a mental imbalance, which has unhealthy, social, educational, intellectual and political reasons.

The Secretary General said that we have to adopt a transparent and courageous attitude and ask ourselves, as leaders of religions and holders of the message of peace, about the reason that makes others embrace any intellectual imbalance that misuses religion and raises in an exploitive manner its slogan. Furthermore, we have to acknowledge

• Soft power is the weapon of the wise. The confrontation of thought with thought is capable of up-rooting extremism

that acceptance of difference, diversity, and comprehension of the values of religions, with which Allah has sent the Apostles, is properly assimilated only by those with sound minds. The more we are sincere, determined and competent, the more we will be able to vanquish extremism and help peace and harmony prevail our world.

His Excellency said, “We all believe that no religion is basically terrorist, whereas and at the same time there is no religion which has no terrorist followers. However, certain relevant question is to be legitimately raised. Why did extremism evolve? How does it grow? Who does benefit from it? Who is responsible for it? How is it addressed? Who does undertake such addressing? What is the addressing plan and how is it evaluated? “.

His Excellency said he believed that religious texts are like legal and constitutional texts (ones); that any corrupt one or a dictator can manipulate their interpretation and arbitrarily misrepresent their meanings in favor of his own ambitions, but the voice of truth, justice and freedom will stand to his inclination with due bravery and might.

Regarding the political responsibility for the current situation, H.E. Dr. Al-Issa said: “We recall with great pain that certain policies have throughout history practices that served as reason for in-

• The usage of solid power in the struggle of ideas and cultures further deepens and complicates religious and civilizational clash

citing violence in the name of religion, because individuals and groups, whose freedoms and dignity have been violated by arbitrariness and political oppression, tend to resort to spiritual tranquility. However, some of them attempt through their misinterpretation to counter-violence practices in the name of his spiritual resort. Furthermore, we have to acknowledge that the deliberate involvement of religion in matters irrelevant to it, will consequently lead in most cases to delusive material and moral ambitions that unfortunately resulted in violence, confrontations and even wars and terrorist activities which were recorded by the human history in its dark chapters. “

In regard to the social issue, His Excellency the Secretary General of the League referred to the danger of the racial incitement expressions and the provocation of religious, sectarian and cultural sentiment which have inherent factors that would stimulate the undertaking violence in the name of religion. Furthermore, we remark that a number of religious parties with political objectives and ambitions and which promote certain terrorist thoughts have encouraged some of their adherents to adopt instigation of violence and phobia of the others.

His Excellency added: “We also recognize that the usage of the language of hard power language in the struggle of ideas and cultures doesn’t only in most cases result in a material and moral loss, but it also deepens and complicates the clash and conflict. However, it is observed that the usage of soft power language by the sagacious individuals, who believe that ideas are only faced with ideas, is indeed rewarding because such soft power language can uproot the corrupt seeds of the ideas promoted by such hard power language. On the contrary, the role of other confrontational tendencies will not exceed the level of superficial eradication that allows them to surface and perhaps in a stronger and established manner. Additionally, we should not forget that history has provided us with a relevant, unforgettable exhortation”

H.E. Dr. Al-Issa pointed out that violence in the name of religion has spread only in the area that is either devoid of confrontation of violence or there is some sort of easiness towards dealing with it

under any pretext for negligence. In fact, extremist ideas sometimes lead to violence, which in turn lead to terrorism in continuous episodes that either be short or long from one time to another. Thus sheer denunciation or declaration of disowning from violence or even terrorism is not sufficient. But, what have we done towards these social, fatal maladies that have most often practiced deceptive methods and expedients, towards which we should be vigilant? For example, Terrorism- for instance - tried in its desperate and intensive campaigns to target the countries that allow more freedom and tolerance to Muslim minorities in order to drag them to a confrontation with these minorities. However, the determination of these countries on applying their constitutional values directed strong blows of rejection to terrorism, frustrated with due awareness and competency its plans as well as diffused the power of its intellectual bombs.

Regarding the common responsibility for the phenomenon of extremism, he said: “We recognize that whenever we find - throughout history - that there was a violence Dr. Al-Issa emphasized that for any violence perpetrated in the name of religion, we discover that it is due to negligence and recklessness of the judicious individuals of the religion, whether in their religious localization (strength & impact) or in their activity (awareness & protection). However, religious programs should be focused more on inculcating behavioral and ethical values, respecting the others, comprehending the law of Allah indifference, diversity, and pluralism as well as enhancing the values of peace and human love and cooperation in the light of these values and on the various communalities.”

Following his speech, His Excellency the Secretary General said, “The Muslim World League - an International Islamic organization, representing the reference of the Islamic peoples as it takes its Holy headquarters in Makkah Al-Mukarramah, which embraces the Qibla (a place Muslims face in prayer) of Muslims, their hearts’ love, and spiritual reference and which is supported by its international and academic organizations- has played a pivotal role in countering all extremist ideas. This is represented in the adoption of a number of initia-

tives and programs as well as in collaboration with a group of religious institutions around the world, the most recent of which was the Pontifical Council for Interreligious Dialogue through the Permanent Coordinating Committee of the said Council and the League”.

His Excellency added that the League has achieved- through its contact tools represented in its comprehensive programs and initiatives- a significant progress in raising awareness among Muslim communities in non-Muslim countries. It also emphasized for them the importance of respecting the laws, culture, and constitutions of the countries in which they live, and that they must abide by the legal methods in every application concerning their religious specialties. With due respect to the awareness of most portion of them, the League demanded from them to eventually respect the decision of the local and competent constitutional bodies. His Excellency also said,” Based on the difference of opinion between the League and some of these organizations, a meeting was arranged with the latter in the Holy Makkah. After a lengthy dialogue, all agreed with the League on its sagacious and enlightened Islamic vision”

H.E. Dr. Al-Issa stressed that extremism, through the history of religions and doctrines, has distorted the interpretations of religious texts and historical facts, in an attempt to justify its intellectual deviation. Likewise, the remarkable political infiltrations, with their material objectives, have had an alliance with the selfish individuals trading with religion. The evidence is that the religion’s card is considered the strongest and the most rapid in its impact on the masses. His Excellency emphasized that , according to conservative statistical estimates, we find that approximately 35 percent of people around the world (accumulative grade) believe (emotionally) in the religious influence on the public behavior and on societal and political decisions, whereas it is observed that about 80 percent of the people believe in the influence of religion on these matters, including - of course- both those who emotionally believe in it , as mentioned above, and those who actually believe in the reality of the impact. However, with the exclusion

of the wars imposed on religions due to injustice and oppression, we remark that the brutal fighting in the name of religion represents 70% of the human wars. His Excellency pointed out that the confrontation with religious extremism in today’s world differs radically from yesterday’s one. The reason for this is that extremism is spreading today through a virtual world that enabled it to surpass traditional geographical boundaries without visas. It has also opened branches in all countries without requiring work permits. Furthermore, for instance, every single message via “ social media” individuals’ accounts has now indeed equated in its might and speed countless numbers of traditional religious platforms. Then His Excellency asked a question: can we imagine the difference in the magnitude of the impact between a word said by a speaker or a preacher before scores of the present audience and a tweet published via a hundred accounts, with hundred million followers and those promoting circulation via “ social media”?

His Excellency added “The latest strategy of the terrorist extremism does no longer depend on substantial funding in implementing its terrorist operations, as it has now become capable of shaking the world’s conscience with “zero- cost” operations. For, such procedure costs it only possession of a light weapon or a knife or a car stolen by a criminal, who was penetrated by terrorist extremism and brainwashed via the platforms of the virtual world. However, despite the above, we should neither show dilatoriness in performing our duty in this connection nor underestimate the significance of terrorist financing.

His Excellency concluded by saying,” We must realize the magnitude of the dangers facing our world, which carry with pretention, lie or ignorance the umbrella of religions and sects. We must work together to spread the culture of civilizational contact, the culture of exchange for love and human as well as moral respect, the culture of the belief in the human difference and diversity, and the culture of tolerance and coexistence. We must also confront with due decisiveness and determination the voices that promote the clash of civilization and the calls for adopting hatred and racism “.

The Prime Minister of the Holy See (Vatican) receives the Secretary General of the Muslim World League



The Prime Minister of Vatican City State receives the Secretary General of the Muslim World League

Rome: “the League”

Dr. Al-Issa discusses with the Secretary of State of His Holiness The Pope (Vatican) Secretary the files of coordinative cooperation and the enhancement of common values

The Prime Minister of the Holy See (Vatican) His Excellency Cardinal Pietro Parolin received at his office the Secretary

General of the Muslim World League H.E. Sheikh Dr. Muhammad bin Abdulkarim Al-Issa.

At the beginning of the meeting, His Excellency the Prime Minister of the Holy See (Vatican) welcomed the visit of His Excellency the Secretary-General, commanding the Muslim World League, which is an umbrella organization representing

the peoples of the Islamic Ummah and occupies a special place in the Islamic conscience, especially its headquarters is in the Holy Makkah.

His Excellency the Cardinal praised the efforts of His Excellency the Secretary General towards the enhancement of cooperation means with Vatican City State (Holy See), particularly after the historic meeting between His Holiness Pope Francis and the His Excellency the Secretary General of the League last September. During the two the two sides stressed their commitment to open dialogue between Islam and Christianity, which has become essential in the context of the suffering of many peoples from the extremist groups that practice violence in the name of religions. This led the Vatican and the British government to adopt “Addressing the Violence Committed in the Name of Religion” as the title of the conference to which His Excellency the Secretary General was invited to deliver a keynote speech at the inaugural session.

His Excellency the Cardinal lauded the importance of the positive relations between the League and Vatican State and the commitment of the two parties to pursue a fruitful and constructive dialogue. However, His Excellency the Cardinal drew the attention to the fact that the difference is the law of the Creator in his creation, and that it is not possible to impose convictions on individuals, but he maintains that the respect of difference is the essence of dialogue within the context of a single space, and according to common factors among people.

The Prime Minister stressed the need to learn from the experiences of the past

and to educate the present and future generations by positive presenting and reading of lessons extracted from the past as well as focusing on the fact that acceptance of the other and respect for his difference with us are the solution. He also indicated that religions were in the past linked to certain geographical regions and communities, whereas today the geographical boundaries have disappeared; the world has become a small universal village, in which it is essential and inevitable to accept the difference, which the law of the Creator. However, he drew the attention to fact that the alternative to dialogue and acceptance of the other is to open the way to extremism, terrorism, and suffering of the peoples.

His Excellency the Prime Minister emphasized that His Holiness the Pope is committed to the idea that differences should not be a cause of division. Failure to respect such difference will eventually lead to the creation of a situation in which each side will logically defend itself and attack the other. Therefore, the purpose of dialogue is to respect the other and co-exist with him in peace and security.

His Excellency the Cardinal pointed out that 80% of the Vatican’s diplomatic work is mainly focused on the field of carrying out dialogue, dissemination of peace, and alleviation of the suffering of humanity. He added that many young people today have generally lost their interest in religion, expressing the pain of the Church for this. Thus, it is attempting to review certain things, that include the role of clergymen should be a good example for others to follow in their practice, not merely just teachers who give



Exchange of souvenirs

theoretical sermons that they don't apply themselves. He pointed out that the clergyman, around whom people assemble for teaching, should be the one who sets for them the good example in the daily life and practical things; and doesn't suffice himself by mere preaching and ignore practical aspects. He concluded by indicating that it is significant to concentrate on instilling the values of love and peace in the emerging generations, and teaching them how to accept the other.

His Excellency Sheikh Dr. Muhammad bin Abdulkarim Al-Issa expressed his singular pleasure with visiting the Vatican and the kind, warm good reception accorded to him in the framework of deepening contact and interaction with Vatican City State, which represents an important axis in enhancing the efforts of world peace.

During the audience, His Excellency the

Secretary General expressed his profound regret over the fact that approximately 70% of the wars throughout history had a religious background. However, the wars imposed on religions because of injustice and oppression must be excepted. Furthermore, he stressed that the confrontation of extremism and counter-extremism must come at the top of the responsibility of religious leaders.

His Excellency stressed that the League is committed to the values of dialogue; and that it is keen to communicate with the Vatican; and at the same time it reiterates anew its applaud for the just and impartial attitudes of His Holiness the Pope of Vatican, which are represented in his famous expression that "Islam has nothing to do with terrorism", an expression that will undoubtedly be registered in the record of equity and impartiality.

Secretary General of the League met with a delegation from the Institute in Rome

The Pontifical Institute invites Al-Issa to lecture on Islamic thought and its theories



The Secretary-General met with the delegation of the Pontifical Institute for Studies

Rome: “the League”

His Excellency the Secretary General of the Muslim World League Sheikh Dr. Muhammad bin Abdulkarim Al-Issa met with in Rome, Italy, a delegation comprising the professors of the Pontifical Institute for Studies.

The delegation included Professor Zannini Francesco, Professor Mokrani Adnane, Professor Samir Khalil Samir, Professor Shehrazad Hoshmand Zadi, and Professor Rosanna Charbo.

They discussed a number of issues of com-

mon interest, especially those concerning inter-religious and intercultural contact. The two sides also discussed means of cooperation between the League and the Institute, which is considered as one of the oldest centers of expertise and research at the international level.

The Institute invited His Excellency Sheikh Dr. Al-Issa to give a lecture at the Institute on the Islamic thought, its rules, general theories, and its vision on a number of topics that are generally debated and circulated.

Meeting between the SG of the MWL with the President of Faculty (members) of the Florence School for Cultural and Religious Communication



The Secretary General meets the president of Florence School

Rome: “the League”

The Secretary General of the Muslim World League H. E. Sheikh Dr. Mohammad Ibn Abdulkarim Al-Issa met with in Italian capital , Rome, a delegation. from the Florence School for Cultural and Religious and cultural contact as well as interaction, headed by the President of the Institute Joseph Levy, and comprising other members including his two Vice-Presidents Andrea El-Anadi and Sheikh Ezzeddine El-Zair, as well as Dr. Osama Rashid, Secretary-General of the University, Joseph Nathan, Financial Officer at the College.

They all held a meeting on a number of issues of common interest. The delegation, which lauded the international message of the League, expressed its appreciation for the efforts of the League and for the mutual cooperation with their



The MWL's SG with the Administrative Staff of the College

educational institution.

For his part, His Excellency Sheikh Dr. Al-Issa appreciated the cultural efforts of the college and the skills of its diplomatic training in cultural and religious interaction courses that characterize it. This College is considered one of the academies of training and cultural interaction; and focused for a long time on the training of diplomats.

Rabita Roundup



HE the MWL's SG received at his Riyadh office HE the Italian Ambassador to the Kingdom, Mr. Luca Ferrari where they talked about topics of common interest.

HE Dr. Muhammad Al-Issa, MWL SG receives HE Mr. Nasir Hamdi, Ambassador of the Arab Republic of Egypt to Kingdom of Saudi Arabia. During reception, issues of mutual concern were discussed.



HE the MWL's SG meets in his office in Riyadh Mr. Richard Murphy, the former American diplomat and political studies expert. A number of topics of common interest were discussed.

The Muslim World League is restructuring the management of Halal

- *With applying its strict supervisory system, the League has received European and Asian government invitations to accredit it as a source of Halal*

- *The MWL has established the largest Halal center in the world in Makkah Almukarramah*



Holy Makkah - "the League"

Before some months, Muslim World League (MWL) concluded the restructuring of Halal Department by attracting a number of experts and Islamic jurists. The strives MWL to be the first brand for Halal in the World.

The MWL has sent a number of experts and Islamic jurists to many countries such as Brazil, Australia, and Canada etc. to carry out their duty represented in sudden tours for direct supervision of Halal actions, and register observation with a view to taking statutory procedures against violators.

The MWL emphasized that it usually takes all precautions to apply Islamic and legal measures for Halal, whether it is exported to the Kingdom of Saudi Arabia or to countries with whom the League signed agreements to export Halal. The League always assures there is a precisely high supervision degree for applying required Halal Standards.

The MWL stressed that it is the first organization internationally in applying Halal conditions. This is due to supervising all stages till the export stage (one) to the Kingdom of Saudi Arabia and other countries so as to secure the League's institutionalized work and its firm, minute supervision.

The MWL disclosed that it will soon launch an international website for Halal in more than 20 languages. The site is anticipated to serve as an international reference for whatever concerns all types of Halal in

the world.

For its strict procedure for General Halal Supervision, the League was invited by many Asian and European Governments to be the accredited body to export Halal to the Governments of these countries. Relevant agreements have been concluded with some of them; and that it is now at the final stage for signing relevant agreements with the remaining ones.

Halal Commission at Muslim World League (MWL) is the only body in Brazil that applies legal and Islamic standards. Furthermore, the League doesn't issue export certificates to products intended to send, whether to the Kingdom of Saudi Arabia or to any other country only after ensuring totally that all conditions are fully met and firmly complied with.

The Muslim World League (the League) has established the biggest Halal Center in the World (with its headquarters in Holy Makkah). The Center will be an international reference to whatever concerns Halal, whether meat, food, medicines or other things.

In conclusion, it is worthy of mention that the Muslim World League (MWL) has recently held many Halal conferences and workshop, the last one of which was an International Congress that passed significant recommendations and discussed Halal food as well as the deceptive ways that are mainly intended to mislead certain consumers with the usage of false stamps accreditations on Halal products or with ignoring the application of criteria.



MWL signs an agreement with World Council of Religious Leaders

Rome: “the League”

The Secretary General of the Muslim World League (MWL) Sheikh Dr. Muhammad bin Abdulkarim Al-Issa signed an agreement of cooperation with the Secretary General of the World Council of Religious Leaders Dr. Bawa Jain. This agreement includes the organization of an international conference at the UN in the presence of a number of religious, intellectual and political leaders.

According to the Supervisor General for Media Affairs Department in the Muslim World League Mr. Adel bin Zamil Al-Harbi, this step, as stated by the SG of the MWL, represents an important change within the framework of enhancing the MWL’s global communication programs. He described the MWL to be in the vanguard of the civilizational, cultural and religious institutions around the world thanks to its capacity as the umbrella for the Muslim nations under its main statute, global hub and strong influential bonds. The MWL represents the Muslim World in a number of international forums, east and west. It speaks on behalf of all Muslim nations that come within. It also delivers a civilizational speech that maintains the values of identity and Islamic constants, gets along with the modern time and its positive influential frame.

Al-Harbi added that: “The MWL has brought out a unique model in this field as it has received everyone’s appreciation and respect in the international forums that the MWL evaluates them or take part in them.” Al-Harbi voiced his hope that the conference would have a great international presence, as it has been

primarily coordinated to focus on the environmental peace, purifying atmospheres from all materialistic and spiritual defects, including the confrontation of the extremist and terrorist thoughts that have spoiled the atmospheres and tried to have an effect on the intellectual moderation contexts. This is in addition to the healthy environment that should be provided with requirements for healthy living free of any pollutants, especially the intellectual ones that unfortunately have produced extremism and terrorism that take hold of some Muslim youth from around the world. He also said that this agreement will provide this conference with an annual perpetuation.

The Secretary General of the World Council of Religious Leaders Dr. Bawa Jain described the MWL as having strong global influence and that everyone devotes attention to it and its presence and it has become on the focus of world’s consideration. He added that the coexistence theories that MWL introduces along with their Islamic heaviness have clearly become of concern and lobby. Dr. Bawa Jain also described the MWL as the inspirer and positive energy for everyone and its call for coexistence, tolerance and peace holds incredible, beautiful and influential meanings. He also expressed his extreme happiness for visiting the Kingdom of Saudi Arabia KSA and praised its advance and adoption of intellectual moderation approach in the face of extremism and terrorism.

The discussions and signing of the agreement witnessed the presence of the Council’s Secretary General and a number of the MWL’s leaderships, followed by a ceremony attended by a number of public figures.



Al-Issa heads the meeting of the Kitab and Sunnah International Organization



The Secretary General of the Muslim World league, who is also the Chairman of the Board of Directors of the Kitab and Sunnah International Organization, Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, chaired the meeting of the board of directors of HQ-MIO at the headquarters of the Muslim World League in Makkah at the presence of former president of the Islamic Development Bank Dr. Ahmad Muhammad Ali, the Secretary General of the Holy Qura'n Memorization International Organization Dr. Abdullah Basfar and the members of the board of directors.

The meeting started with a statement given by Dr. Muhammad bin Abdulkarem Al-Issa in which he welcomed the members of the board of directors and thanked them for their attendance and participation. Dr. Al-Issa recommended giving more interest to pro-

viding the best services to the Qur'anic work.

After that the participants reviewed the agenda which includes the most important issues of the previous meeting and what had been accomplished about them, in addition to a request to approve the budget for the year 2018, discussing the new basic system of the organization and approving the plan of the Holy Qura'n Memorization International Organization after merging the organizations under one authority.

Sheikh Al-Issa explained that serving the Holy Qur'an and the immaculate Sunnah is an honor for the Muslim World League, a matter which is quite clear according to the Qur'anic verse "We have only sent you as mercy to the whole world" for Islam enjoys moderate guidance especially in confronting extremism that tried to pervert the texts of Shariah.

Launch of MWL's new website



Makkah: “the League”

The Secretary General of the Muslim World League (MWL), Sheikh Dr. Muhammad bin Abdulkarim Al-Issa, inaugurated the portal of the MWL on the internet (www.themwl.org). The new website has new extensive information and services in more than one language, aiming to convey the League's activities at Islamic and global levels. It also contains a number of sections to highlight the objectives of the MWL and

the conferences held since its inception alongside the initiatives and publications issued by the MWL and the photos it produces, including photographs and documentaries of all the contents.

Dr. Al-Issa also inaugurated the new website of the Muslim World League newspaper (*Me'ad*), which contains sections on scientific and intellectual theses and the international news alongside highlighting the tolerant image of Islam incarnated in moderation.

Me'ad newspaper highlights many reports and researches in various Islamic and humanitarian fields, as well as the issues and affairs of Muslim minorities. This newspaper also follows up the interests of these minorities worldwide and provides them with scientific and intellectual awareness.

The SG of the MWL pointed out that the total number of visitors who surf the website of the Muslim World League and *Me'ad* newspaper exceeded 94 million, which shows the volume of the global turnout and interest in this new website.



MWL Launches Health and Community Projects in Comoros



MWL Journal Desk Report

“The Kingdom of Saudi Arabia supported our development projects after the expulsion of the Iranian and Qatari institutions from the Comoros”

The Muslim World League (MWL), represented by the International Islamic Relief Organization Saudi Arabia (IIROSA), launched a developmental relief program titled “Health and Community Projects in Comoros” at a local dispensary in Maroni, Comoros.

The Advisor to the President of the Union Republic and Minister of Foreign Affairs along with several senior Comorian officials welcome the developmental relief program of IIROSA, an affiliate of the MWL.

H. E. Mr. Yahia Muhammad Elias, Advisor to the President of the Union for Arab Affairs, said,

“The people of Comoros extend their sincere gratitude to the MWL, for its continuous support to Comoros for many years. The Kingdom of Saudi Arabia has always extended its hand to help the Comorians even before the colonization period, through the independence era and till date. However, all this was possible because of the sagacious leadership of the Custodian of the Two Holy Mosques, King Salman bin Abdulaziz Al-Saud, His Royal Highness Crown Prince Muhammad bin Salman, and His Excellency Colonel AZALI Assoumani, President of Comoros.”

“Moreover, the Muslim World League have undertaken many activities, which included the running of a renowned institute that trains teachers, preachers, and Imams DELTE IT well as gradu-



ate many Comorian, who are now assuming different occupations at the state apparatus”, added Elias.

He even drew the attention that the Muslim World League launched the developmental relief project during the time when Comoros are in need of financial aids as well as stressed on the support of the Sunni Muslims to this Archipelago Island, especially after the leadership of Comoros had decided to expel Iranian Shite and Qatari institutions.

Elias said, “We always expect the best support from the Kingdom of Saudi Arabia, which is either given directly by the government or through the Saudi charitable institutions, the topmost of which is the Muslim World League, whose main aim is to implement a number of health, relief and community development project in Comoros.”

He concluded by saying that the Comorian people would like to thank the Kingdom of Saudi Arabia and its sagacious leaders for their kind support.

H. E. Dr. Hamed Karheilla, Acting Minister of Foreign Affairs of the Comoros and in charge of the Arab-Islamic world, on behalf of the Government and the people of the Comoros expressed his appreciation to the member delegation of the Muslim World League represented by the International Islamic Relief Organization, Saudi Arabia (IIROSA) for their ten-day visit in Comoros.

The team consisted of more than 40 Saudi individuals that are consultants, medical cadres, technical and administrative team, in addition to representatives of IIROSA Programs and Welfares

Department.

H. E. Dr. Karheilla added, “We do appreciate the activities and projects implemented by the League in Comoros, as our country is in dire need of such humanitarian projects that contribute to the country’s progress and provide support to the people of Comoros in the field of health, which lacks many health projects. This clearly affirms the Saudi interest in the development of Comoros. Our relationship with the Kingdom of Saudi Arabia is not a result of only today, it is an eternal one that dates back to many years in history.”

Likewise, H.E. Mr. Hassan Shahbar, Secretary General of the IIROSA, said, “The entire program has been directed under His Excellency, Dr. Muhammad bin Abdulkarim Al-Issa, the Secretary General of MWL and Chairman of the IIROSA Board of Directors who emphasized on the importance of developing communities as one of MWL main visions”. However, in compliance with the said directives, IIROSA has, therefore, decided to implement its vital program consisting of the health and community projects in the three Islands of Comoros during the period between 10-20 January 2018.

Mr. Shahbar added that the working plan includes the implementation of the medical survey in collaboration with the Ministry of Health in Comoros the participation of the World Health Organization and international organizations in the region of Washli. The program targets 5000 people in the state of Comoros to identify the health situation in the community, also the common dis-



eases and the urgent needs of the medications and medical supplies. Moreover, most importantly the priority will be given to a final medical survey on breast cancer.

The program will also provide very first aid training program that is CPR, male circumcision and how to use its device.

Likewise, the program includes health awareness, operating a number of clinics in collaboration of Ministry of Health in Comoros in the field of dental help, internal medicine, chronic diseases, pediatrics and breast cancer.

The Secretary-General of IIROSA also pointed out that this medical survey is one of the specialized surveys that provide data and indications on different aspects related to health variations. "It's first of a kind in Comoros and the most important output to establish a database in the medical field," he added.

The medical team exerted great efforts to activate the program of medical and therapeutic medical clinics, where more than 130 cases of diseases had been examined and treated among children and women.

Dr. Adel Turkistani, an epidemiologist, and member of the medical team said that the field surveys happened regularly in more than 16 villages that included 450 families, as well as investigations, was conducted to examine the health and community needs of these poor areas.

Turkistani pointed out that this scientific survey took place after a careful preparation, followed by a thorough analysis according to international

standards and finally conclusions were made from it.

The members of the medical team expressed their gratitude and appreciation to the government officials and the People of Comoros for understanding the medical survey and cooperating with the team in collecting the required information and visiting families in different villages.

The cost of the project amounted to 6,948,032 riyals, benefiting 971,333 people. It included the establishment of three dispensaries: Oichili a dispensary in Moroni sub-division in Grande Comore (Ngazidiat) Island, Tsembekhou dispensary in Anjouan (Nzwani) Island and Niyoumachioi dispensary in Moheli (Nzwani) Island

The clinics have a general medical clinic, laboratories, delivery rooms, children's rooms, sound waves and emergency departments. It provides all health services for men, women, and children, and pays special attention to children suffering from malnutrition.

Moreover, the Mufti of Comoros received His Eminence Sheikh Tahir Sayed Ahmed Maulana Jmal Al-Lail, on the island of Moroni, along with the delegation of the Muslim World League. He expressed his happiness while meeting the delegation and to see the implementation of health and community services project in the islands.

His Eminence conveyed to the delegation the greetings of His Excellency President Osman Ghazali and members of the government, in addition to praising them for their efforts in achieving the goals.

Debate and Discussion on

Rohingya

Crisis in the British Parliament



Dr. Mozammel Haque

Last month in January 2018 there were some significant debates, discussions and events on the Rohingya in London, the first one was a discussion at the internationally well-known Think-Tank The Chatham House, London, on Rohingya Crisis: Past Present and Future held on 23 January 2018. The second one was Labour parliamentary briefing on Rohingya Refugees held at Palace of Westminster, Houses of Parliament on 29 January 2018 and the third was a debate on Refugees and Human Rights moved by Opposition Labour Party MP Emily Thornberry (Islington South and Finsbury) (Lab) in the House of Commons on 24 January 2018.

Debate on Refugees and Human

Rights: Some Excerpts

Emily Thornberry (Islington South and Finsbury) (Lab)

This motion on Refugees and Human Rights were

moved by Labour MP Emily Thornberry for Islington South and Finsbury on 24 January 2018. She spoke about the terrible impacts of crisis and conflict in Myanmar. Many Members of the House participated in this debate and expressed their viewpoints on this topic. Many others who have spoken in the debate are united in desiring an end to the death, suffering and sexual violence, and end to the lost generation of refugees unable to leave the camps.

Significant issues were discussed, such as horrors and hardships that the Rohingya have faced; dangers of the proposed repatriation of Rohingya; 1982 Citizenship Act of Myanmar – the Fundamental problem; ethnic cleansing and textbook crimes of rape and crimes against humanity; Rohingya crisis be raised in the UN Security Council; imposition of sanctions on Myanmar and Rohingya voice must be heard in the debate and at the negotiating table.

Horrors and Hardships

that Rohingya have faced

Speaking about the horrors and hardships that the Rohingya have faced, Emily Thornberry, MP, said: “No one present needs any reminding of the horrors and hardship that the Rohingya have faced ever since the attacks in August. No one needs any telling of the desperate humanitarian situation in the camps on the Bangladesh border. No one needs any warning of the dangers of the proposed repatriation of the Rohingya. What we need to know is what action our Government are actually taking—not just to alleviate the situation, but to resolve it.”

Speaking about Repatriation, she mentioned: “We know that Myanmar simply will not act without external pressure—not on consent for repatriation, and not on the guarantees the Rohingya need regarding their future security, citizenship and economic viability. Will the Minister, finally, use our role as the UN penholder on this issue to submit a Security Council resolution to ensure legally binding guarantees on and international monitoring of all these issues? Until we get those guarantees, will he urge India and Japan to withdraw their offer to fund the planned repatriation?”

“Emily Thornberry MP also said, “As we work for the future protection of the Rohingya, we cannot forget those who have already suffered and died, so let me ask the Minister this as well: is it still the case that only two of the Government’s 70 experts on international sexual violence have so far been deployed in the region, despite the vast scale of crimes that have occurred? Will he make it clear that Myanmar must allow the UN special rapporteur on human rights to carry out her investigation unobstructed or Myanmar risks once more being a pariah state and being pushed out into the cold?”

Long history of oppression, sufferings and persecution

Conservative MP Mrs. Anne Main (St. Albans) as chair of the All-Party Group on Bangladesh observed on the experience of those fleeing persecution in Burma and living in Cox’s Bazaar. Mrs. Anne Main Conservative Member for St. Albans said, “I think the House needs a little history lesson. The first major push against the Rohingya was in 1978. Then the Burma Citizenship Act of 1982 left them out of the list of 135 ethnic minority communities, thus denying them their state—so this has been going on for a very long time. In 1992, their political party was also outlawed. I understand

that by that point 47 individuals—four of them women—from the Rohingya community had served as MPs in the Burmese Parliament.”

She also mentioned, “This process has, then, been going on for an extremely long time. Those of us who have visited the sites and camps—the right hon. and hon. Members from both sides of the House—have seen the atrocious conditions these people are being forced to live in. We would all accept that a basic human right is a freedom to worship as we see fit. The one thing that joins the Rohingya in solidarity with their brothers and sisters in Bangladesh is their religion. Unfortunately—it is a sad story to tell—the Buddhist community is complicit in and accepting of the driving out of the Muslim population that is the Rohingya.”

Minister for the Middle East, Alistair Burt, mentioned about the sufferings. He said that the International Development Secretary travelled to Cox’s Bazaar. He mentioned, “There she met a young mother—one of more than 650,000 Rohingya refugees who has arrived in Bangladesh since August. Her name is Yasmin. Yasmin had fled Burma with her new-born baby after her village was burned down and her brother murdered. On their journey, she and her baby were thrown over the side of a smuggler’s boat so that her son’s crying did not alert the Burmese soldiers. They arrived in a giant, crowded camp only for her son to contract cholera. Yasmin is just one of the 65 million people around the world—the right hon. Lady mentioned them—who have been forcibly displaced.”

Anna McMorris said, “The Bangladesh Welfare Association Cardiff and friends of the Rohingya in Wales are in Cox’s Bazaar refugee camps, unloading trucks full of food parcels, blankets, baby food and medicines. They have encountered devastating scenes of hardship and heartbreak and have heard first-hand accounts that no one should experience: people losing loved ones, suffering violence and experiencing squalor, overcrowding and deprivation. Some 48,000 babies are due to be born in the refugee camps this year. Does the Minister agree.”

Ethnic cleansing

Conservative MP Michelle Donelan of Chippenham said, “Today, I will concentrate on the situation that has been endured for five harrowing months by the Rohingya people in Burma.

She mentioned, “I can only begin to imagine what life is like for those who have been forced to flee their



home with nothing and for those who have been left behind to continue living out the nightmare in Burma. Ten thousand people have been confirmed dead, but the actual figure could be immeasurably higher. Some 830,000 refugees are estimated to have crossed over to Bangladesh, which is 11 times the number of people in my constituency. Those refugees must be allowed to return to Burma, but only when it is safe, which is far from the current situation.”

Talking about the Rohingya crisis in Myanmar, Minister Alistair Burt said, “We remain deeply concerned by the Rohingya crisis, where people are still crossing the border every day with stories of unimaginable trauma. This is a major humanitarian crisis created by Burma’s military. There has been ethnic cleansing and those responsible must be held accountable.

Repatriation

Labour MP for Tooting, Rosena Allin-Khan, said, “Forcibly repatriating the Rohingya to Myanmar would be tantamount to sending them back to their deaths. Who will ensure their protection—the very military who killed their babies, tortured their menfolk, and who have systematically raped the women?

The military who forced parents to make the decision whether to go and rescue their children from burning fires or—the ones who are still alive—to run and flee? We cannot once again turn a blind eye to human suffering—to people living in an apartheid state where citizenship is unattainable and where religious persecution has long been the status quo.”

“The challenge to the international community and to us is clear: how do we create the conditions, not just for the Rohingya, but for all stateless and persecuted minorities, to rebuild their homes without fear of persecution? This country’s response to that challenge goes to the essence of who we are as a people. I believe—I know—that British people are kind, courageous, brave and compassionate. Our Government should be acting to live up to that idea of the very best of Britain, but too often they have failed in the courage of their political convictions. Too often they have turned a blind eye,” she mentioned.

Labour MP Rosena Allin-Khan said, “Creating the conditions for refugees to return to their homes will have been achieved only once the fear they have in their hearts has gone. We can really lead the way through fierce, active diplomacy, and our Government must use all their leverage to bring about peaceful



resolutions.”

“I hope that hon. Members across the House will join me in calling on the Government to take a much more active role in bringing the international community together, to provide those across the world fleeing war, facing danger and suffering in squalid camps not fit for the inhabitation of insects with the dignity and humanity they deserve,” she emphasized.

The proposed repatriation scheme has now been suspended, as announced on Monday. Conservative MP Mrs. Anne Main welcomed the suspension of the proposed repatriation scheme. She said, “I am pleased that repatriation is no longer being considered because the memorandum of understanding did not mention the word ‘Rohingya’.”

Labour MP for St. Helen South and Whiston, Ms Marie Rimmer, said, “The Rohingya face forced repatriation and a return to state-sponsored violence in Myanmar. Thank goodness that a pause has been put on that—for now.”

No Quick Return

Speaking about the agreement between the Government of Bangladesh and Burma on repatriation, Minister for Middle East Alistair Burt said, “The honest

truth is that people are having to recognise that we are talking about a long-term, protracted refugee stay in Bangladesh. There is no quick return. We cannot ask people to return to a situation after they were expelled with maximum force, violence and horror. Although the agreement between the Governments of Myanmar and Bangladesh to return people over a two-year period is a welcome sign of intent, it cannot possibly have any serious basis unless we know that people are going to be safe. People cannot be returned on any other basis. The honest truth is that we have to be prepared for this to take time. We are pushing not only for the work that we do in Cox’s Bazaar itself, but for a role for the international community in monitoring any return, with the UNHCR taking the lead.”

Importance of Rohingya voice being heard at the debate

Conservative MP Mrs. Anne Main said, “How can there be no voice for the Rohingya at the negotiating table? It is totally unacceptable that the oppressors, who are land-mining the border and driving people out with machine guns, and who have denied these people their rights since 1982, should be divvying up the role of the Rohingya and their future. It is no surprise that there have been marches and resistance in the camps to any talk of repatriation. How can anyone accept being asked to go back to a country where their existence has been denied since 1982? That needs to be dealt with as much as anything.”

Mrs Anne Main pleaded that somehow the Rohingya be given a voice. She said, “I understand that Ata Ullah is not an acceptable voice, as he is leading a resistance group, but there must be someone who can speak up for the Rohingya.” “We must keep driving forward to find someone who will sit at the table and say what the Rohingya want to happen, otherwise the rioting and unrest in the camps will continue. The worst thing we can do is insist that people go back to a country where they are denied even their existence.”

International Development Committee Report

Stephen Twigg (Liverpool West Derby) (Labour Cop) mentioned about the Report. He said, As the International Development Committee report, which we published last week, pointed out, the Rohingya crisis has tested these commitments to destruction. I echo what others have said today about the Rohingya crisis. One lesson we must surely learn, which is relevant to

the excellent motion before us, is that prevention is always best. As the hon. Lady reminded us, this did not come from nowhere: we have known for years about the threat to the Rohingya people. In recent years, there have been early warnings from Human Rights Watch and the Holocaust museum in Washington. I also echo what others have said about repatriation. It cannot be on the agenda in the foreseeable future, and I hope that the Minister will reaffirm that in his closing remarks.”

Concluding Remarks

The Minister for Asia and Pacific said, “Throughout, we have heard moving testimony about the situation facing many hundreds of thousands of Rohingya refugees fleeing violence in Burma in recent months. Since 28 December, the UK’s pledge of some £59 million has helped to fund an emergency medical team of 40 doctors, nurses and midwives, paramedics and fire-fighters, who have been deployed to the frontline of the refugee camps in Cox’s Bazaar in Bangladesh, to help to combat the diphtheria outbreak.

“In my role as FCO Minister for Asia, I remain persistent in our lobbying the Government of Burma to allow the Rohingya back to their homeland with sufficient guarantees on security and, importantly, on citizenship that they will be able to rebuild their lives. As I have said before, that can begin only when conditions allow for a safe, voluntary and dignified return,” the Minister for Asia said.

Referring to the question of return raised by Members for Tooting (Dr Allin-Khan) and for Liverpool, West Derby (Stephen Twigg), Minister for Asia said, “If the returns are to be genuinely voluntary, there must a consultative process to establish the refugees’ intentions and concerns. We are encouraging the UNHCR to develop a more systematic process for consultation with refugees, and we will call on Governments to incorporate the refugees’ views in repatriation processes as they develop. I assure the House that I am also working within the international community to develop a coherent strategy that will begin to hold to account those who have committed what independent observers regard as crimes against humanity.”

Labour Party Briefing on Rohingya In the UK Parliament

Labour Parliamentarians invited press at the Palace of Westminster, Houses of Parliament, on Monday, 29 January 2018, to brief the position of Labour party

and parliamentarians on the Rohingya situations both in Cox’s Bazaar Bangladesh and in Rakhine state Myanmar. They said: “We would like to invite you to come and hear about our work and what we want the British Government to do to resolve this crisis.”

The Labour Parliamentarians who were present and talked about the situations and their works were: Helen Goodman MP, Shadow FCO Minister with responsibility for East Asia and Myanmar, who has been leading for Her Majesty’s Opposition on debates in Parliament. Stephen Twigg MP, Labour Chair of the International Development Committee, which published a fantastic report last week that highlights the Government’s slow response and Rushanara Ali MP, who has been championing the Rohingya’s cause in Parliament and who sent a letter, signed by over 150 MPs, to the Foreign Secretary in September calling for government action.

Helen Goodman MP

The first speaker was Helen Goodman who gave a brief activity which the Labour Parliamentarians are doing. She mentioned: “Ever since the Rohingya people started to cross the border in August and the first urgent question was raised by Yasmin Qureshi on the 5th of September 2017 and then Rushanara Ali co-ordinated a letter which 150 Members of Parliament signed to the Foreign Secretary and then she initiated backbench business community to debate which is a debate in the main chamber on the 17th of October 2017. Some Labour MPs went to Cox’s Bazaar and one of those was Dr. Roberta Blackman-Woods, Labour MP and she initiated another debate at Westminster Hall on 28th of November 2017 and then as well as raising at Foreign Office questions Emily Thornberry spoke in the opposition debate last Wednesday, the 24th of January 2018. So you can see all the time we have been pushing pushing and pushing to get the government to be more energetic in their policy.”

Summary of briefings

During the parliamentary briefing, Labour parliamentarians touched on the issues of return to Rakhine state, repatriation of Rohingyas, oppression, appalling evidence of crimes of rape and sexual violence.

Parliamentarian Stephen Twigg mentioned about the All Party Parliamentary Select Committee Report into the International Development into Bangladesh and Burma of which he was the chairman and the report was published two weeks ago. He also mentioned

we made it very clear that the conditions are not in place for any repatriation. He also said any return should certainly be voluntary. He emphasized Rohingya voice should be heard. Stephen MP mentioned the oppression of the Rohingya goes back decades. There is a big failure of policy. He also mentioned about the appalling evidence of crimes of rape and sexual violence against women and children.

Parliamentarian Helen Goodman mentioned about the debate in the main chambers by Emily Thornberry on 24 January 2018. She described the points Labour Party agreed with the government and the points on which Labour party wants the strong response. Speaking about the five-point plan about which the Labour is in an agreement is an end to violence; guarantee humanitarian aid access; and any return must be safe, voluntary and dignified; implement the recommendations of the Kofi Annan Commission and have access for the UN Human Rights Commission for Fact-finding mission.

As regards the points of difference, Goodman MP mentioned, the first point of difference is protecting the reputation of Aung San Suu Kyi for which Rohingya has to pay the price which is not acceptable. The second point of difference relates to terrible gender-based violence. The third point of difference is on repatriation. No repatriation without the involvement of the UN High Commissioner for Refugees. The fourth point of difference is on sanctions. The fifth point of difference is: "we think the government which is penholder in the UN should take the initiative on this."

Parliamentarian Rushanara mentioned about her visit and the conditions of refugees. She said, 'absolutely horrified, essentially like prison camps; apartheid.' She also mentioned about the response of the international community: "the international community was very slow to catch off at what's been happening in spite of the warnings."

Goodman mentioned about the Emily Thornberry's debate on 24th of January, 2018. I thought it is important to add some of the excerpts from that debate at the end of this report.

Stephen Twigg, MP

Labour MP Stephen Twigg echoed what his colleague parliamentarian Helen Goodman has said. He mentioned, "I think the number of Labour colleagues including those Helen referred to have taken the lead on these both on the front bench and on the back bench. I am slightly different because I chair across party I did

when we fought in the autumn to have an enquiry into the work of International Development was doing in Bangladesh and Burma but to start by looking specifically at the Rohingya crisis. We published our report two weeks ago."

He said, "We set a number of things. Our report publication coincided with suggestions. He mentioned about repatriation. He said, "that the government of Burma and Bangladesh have agreed around repatriation of some of the Rohingya refugees; we made very very clear that we do not believe that the conditions are in place for any repatriation that even be considered to be seen massive changing in Burma itself that any return should certainly be voluntary. Connected to that and something that came across the debate Emily Thornberry led last week is that very often in debates on the Rohingya the voices of the Rohingya themselves are not heard."

He also mentioned about the voices of the Rohingya themselves are not heard. He said, "We think one of the priorities and the UK can play a positive role on this is amongst those who are living refugees in Cox's Bazaar and elsewhere. Let us identify leaders that can speak for their communities so that the Rohingya voice is heard and that is relevant to today's discussion; because of course, we do have Rohingya community here in the UK who live as refugees and number of our colleagues, for example, some of the Bradford MPs where there is a very significant Rohingya community have made the point that we need to listen to the Rohingya Diaspora in our own country and we certainly gather evidence from British Rohingya as an important part of our enquiry that we did that."

Parliamentarian Twigg then talked about the history of the Rohingya people. He mentioned, "We looked at some of the histories because Rohingya is really important to make the point that this is not something that had happened unexpectedly. There were many early warnings that something like this could happen; the oppression of the Rohingya goes back decades; this is not something that simply emerged in recent years. And I think there is a big failure of policy more often done to try to prevent this from happening."

He also mentioned the other aspects which they have focussed on the Report. He said, "We focussed a lot in our Report is the appalling evidence of crimes of rape and sexual violence against women and children in particular and they need from the UK office to do a lot more to collect evidence and also to give support to

those who have suffered appalling violence including sexual violence. That is a very brief summary of quite a long report probably the key headlines happened.”

Helen Goodman, MP

As said earlier, parliamentarian Helen Goodman started to describe at which points they agreed and at which points they need the stronger response. She said, “The House has put 59 million pounds aid we support that and we really pleased that they have done that. And they have a five-point plan and that is: an end to violence; guarantee humanitarian aid access; and any return must be safe, voluntary and dignified; implement the recommendations of the Kofi Annan Commission and have access for the UN Human Rights Commission for Fact-finding mission. So we agreed with all these things but we felt as well as willing ends we have to the means and this is where we would like a stronger response because we now got 680,000 refugees; many many people have suffered horrendous crimes.”

Goodman said: “Many people have suffered horrendous crimes and the scale of problems just emerged. So our first point of difference is that we think the government was too slow. This is being, as Stephen has described, a long-running problem so they should have been more alert when it really blew up in August-September, 2017. We think they should have acknowledged the ethnic cleansing much faster; it took us in November to get the Minister to say that and we feel that they have been too interested in protecting the reputation of Aung San Suu Kyi. They have been very anxious to protect her position within Burma; that is important; of course, that is important. But the suffering by the Rohingya people cannot be a price who are paying for critical development in Burma; that’s not acceptable. That is our first point of difference.”

Parliamentarian Goodman then mentioned the second point of difference which is related to terrible gender-based violence. She mentioned: “Our second point of difference relates to the terrible gender-based violence. That the British government has 71 people trained and able to do counselling and support people who suffered sex crimes, rape and that so far they only sent two out of those 71 people. Well, there cannot be a greater need for that support than they need in Cox’s Bazaar at the moment. We just cannot understand why they only sent two of the 71 people.”

Goodman MP also mentioned her third point of difference on the issue of repatriation. She said, “Thirdly we believe there should be no repatriation without the involvement of the UN High Commissioner for Refugees. We think the idea we rely on the Red Cross or some of the voluntary organisation, however good they are, it’s not the same of having the UN; because the UN has a legal responsibility and legal powers and legal duties that nobody else has. We want the UN to be there to see the situation is in Rakhine state and for that to be no question of people going back without that UN presence being permanent; it’s not possible; it’s clearly not possible.”

Then Parliamentarian Goodman mentioned another point of difference on sanctions. She explained, “We have the difference with on sanctions. Now you will probably remember we had full investment trade sanction between 1996 and 2012; Last September the Prime Minister announced the re-imposition of arms sanction which is good; but we don’t think these sanctions covered broad enough spread the relationship that we have with Myanmar. The sanctions come to an end in March. So we would like to have the statement now from the government that they will roll these sanctions over in April unless we have succeeded in getting UN in and proved the conditions are safe. My personal view is that incredibly unlikely. I don’t think that thing is going to happen. I think that sanctions should be rolled over but you know; if there is a miracle.”

Parliamentarian Goodman then maintained, “But now we would like these sanctions extended to two areas: one is to all the economic sectors controlled by the military of the Myanmar. In Myanmar the economy got two parts; it has got big big parts of industrial corporations controlled by the military and they don’t just control the army; they control weapons manufacturing; they control some of the mineral extractions and we would like to see sanctions extended to that part of the economy. And we would also like to see sanctions extended to individuals who we know have been responsible for the abuses and we now in the situations where we are even behind the Americans because the Americans have used the law to put sanctions on the man called Maung Maung Soe who ran the campaign in the Rakhine state.”

Talking about taking initiative to raise the Rohingya issue in the UN, MP Goodman said, “We think the government which is the penholder in the UN should take the initiative on this. Now we know that there

would be pushed back from China and Russia. We are not naïve about this; but we think the government should take the initiative. We also think that we should use the opportunity which we have to collaborate with our EU colleagues because we could have EU sanctions. We could do that even before we get agreement in the UN.”

“For Labour, this crisis is a priority which is why Emily spoke and I can give you what she said last Wednesday,” mentioned Goodman MP and said, “Boris Johnson went to Myanmar and all we saw he was doing; that’s not acceptable; because this is a very big crisis; and we need the top of the government to be putting it weight behind pressing for resolutions.”

Rushanara Ali MP

Then Parliamentarian Rushanara Ali spoke on the Rohingya situation. She visited Rakhine state in 2013 after the violence. Rushanara MP said, “When I went to Burma with refugees international Burma campaign; she was absolutely horrified; situation was essentially like prison camps; apartheid. You can’t get access to help; you cannot move around; and the daily battle of survival was horrific; humanitarian agency in the north were not allowed to go as much and the NGOs were really concerned because they had very limited access for medical staff; if there is any emergency they phoned life-threatening situation particularly for women during child birth with unprecedented.”

Speaking about the response of the international community, Rushanara said, “The international community being very slow to catch off at what’s been happening despite the warnings and there are still number of countries selling arms not just usual suspects I understand countries like Pakistan; so we do need much more assertive action and leadership in government both at UN level. So along side with the debates in parliament which is very well attended; numbers of colleagues have visited Rakhine as well as delegations.”

She also mentioned about the Holocaust Memorial day during the Second World War and “There have been subsequent genocide UN has stated, as Helen has already said, this is a textbook of crime against humanity,” she mentioned.

Speaking about sending back Rohingyas to Myanmar, Rushanara said, “Without security sending people back is equivalent back to the perpetrated army.” She said that the idea of repatriation should be under the international protection. That’s the first step.”

Questions & Answers Session

In the Questions & Answers Session, I raised some of the questions such as the 1982 Citizenship Act which makes the Rohingya community stateless and the Myanmar authority does not treat them as Rohingyas. Both the parliamentarians Stephen and Helen agreed and said, “Exactly; that’s fundamental. Absolutely; that’s the fundamental problem. That’s why we want to see the amendments that Kofi Annan made - everyone has the right to citizenship share.”

I also raised the question about the role of the international community to raise the Rohingya crisis in the UN Security Council. Replying to that, Parliamentarian Goodman said, “We want the government to take the initiative. When we ask them they said to us China and Russia will say that is probably the realistic assessment. We could go for a resolution in the UN but my point is we can also work through the EU; we don’t need to get involved in worrying about China and Russia; should we think the EU. We could make strong sanctions.”

According to the press release: The Labour MPs stated that they will continue to use all available fora to press the government on all these issues. On sanctions, in particular, the Labour MPs stated that they will urge the Government to consider the reintroduction of sanctions on economic sectors controlled by the military and to have new, targeted sanctions on individuals that have played a role in the abuse of the Rohingya. The Labour MPs stressed that the Government must now take more initiative in the EU and at the UN.”

Conclusion

On the basis of the debate and discussions, it seems that the following actions should be taken immediately to resolve the crisis:

1. Sanctions should be imposed on economic sectors controlled by the military of Myanmar and to have new, targeted sanctions on individuals that have played a role in the abuse of the Rohingya.

2. The international community must take more initiative to raise Rohingya issue in the United Nations. Security Council resolutions are passed to ensure legally binding guarantees on and international monitoring of all these issues such as Rohingya needs their future security, citizenship and economic viability.

Muslim Civilization and Scientific Development: A Glimpse of its Past and present

Muhammad Dawood Sofi

It is an established fact that science and technology and later on its advancement took place during the period of Abbasids, ruling the then Muslim World from Baghdad, and the Umayyad reign in Spain (Al-Andalus). This period, besides witnessing the cementing of Muslim Civilization, also experienced the unprecedented developments in the field of science and technology. The development in almost every known field was indubitably

unmatched in its creativeness, originality, and universality in the entire world. The overall contribution of the Muslims in the field of science is, without any suspicion, countless. The same has been acknowledged and verified by George Sarton (Introduction to the History of Science, 1931) and a number of other writers as well. For instance, Sart on while highlighting the invaluable contributions of the Muslims to the field of science admits:



It will suffice here to evoke a few glorious names without contemporary equivalents in the West: Jabir ibn Haiyan, Al-Kindi, Al-Khawarizmi ... If anyone tells you that the middle ages were scientifically sterile, just quote these men to him, all of whom flourished within a short period, 750-1100 AD.

In the same vein, R. Briffault acknowledges the Muslim contribution as:

Science is the most momentous contribution of Arab civilization to the modern world ... which constitutes the permanent distinctive force of the modern world, and supreme source of its victory, natural science and the scientific spirit.

This reveals the grandeur of the Muslim civilization marked by the intellectual, scientific, philosophical, and religious accomplishments of the medieval Muslim world. The contribution of Muslims to the various fields of learning like mathematics, geography, astronomy, medicine, physics, Fiqh, Hadith. and the establishment of the institutions such as Bayt Al-Hikmah (The House of Wisdom) enlighten the prodigious achievements of the Muslim civilization. It will not be an exaggeration at all to claim that human history witnessed for the first time the intellectual, scientific, philosophical and cultural development at such a large scale. This era, therefore, could be considered as the period of rapid intellectual and scientific expansion to the new frontiers. Famously known as the Golden Age in the history of Islam, the period according to Firas Al-Khateeb "not only served as a bridge between the knowledge of the ancients and Renaissance Europe but also laid the foundation for today's modern scientific world." Moreover, this period designates scientific and technological mastery of the Muslims.

The religious, intellectual, and economic development in the Muslim world during the ninth century was considered to be at the pinnacle. However, it was followed by several turbulent episodes, marking historic upheaval in the Islamic history. From the tenth to thirteenth centuries, the Crusaders, the Mongols, and similar other disintegrating forces made constant and violent attacks and invasions upon the Muslim empire. The interaction, impact, and implications of these forces with the mainstream Muslim caliphate were tremendous that dented seriously the political, intellectual, and economic power and ambition of the Muslims.

Unfortunately, in the later period, Muslims the vanguard in the field of science and technology due to certain reasons (including those mentioned above)

not only lost their way but also the long enchanted and cherished scientific supremacy, especially from the fifteenth century onwards. From then on, the status quo hitherto remains, by and large, same in the whole Muslim world, representing, thus, mayhem like situation. On the one side, with the passing of days, weeks, months, years, and centuries the world witnessed the decadence of the scientific glory of the Muslims and on the other, the same world experienced the emergence of what is now called the 'modern science'. The wholesome development did not take place all of a sudden; rather it was materialized exclusively via the shift and transfer of the intellectual and scientific legacy of the Muslims from the East (Muslim World) to the West (European World). From then on, the West never looked back rather made earnest and stupendous efforts for the refinement, progress, and development in the field of science and technology. N. Amir, O. Shuriye, and F. Ismail have highlighted the same facet in the following lines:

With the transfer of Islamic science to the west the secular world developed monumental feat in scientific work ignited the thriving of renaissance and the flourishing of scientific revolution and advancement in Europe. This modern progress of the west in science and technology was gained from the transfer of Islamic civilization [from the East] to the west where the scientific and technological [know how] based in the Muslim world has completely lost and defeated.

In the post-Renaissance period, the society at large witnessed the emergence of 'Science' not as the foundation stone Western or in other words modern civilization. The process of the advancement of the modern science that thus emerged had already started in the fourteenth century and the later, as well as the current period, represents the immense personification of the phenomenon. In the later period, it continued to evolve and progress at a colossal pace via Renaissance and Industrial Revolution. However, the basic fact about modern science is that it fundamentally plays much emphasis on the cause, reason, objectivity, and effect and also on the significance of systematic observations, experimentation and theory building.

In current times, it is making spectacular advancements each and every sphere of life in one way or the other way and as a consequence, has raised the living standard of the people hitherto to greater heights. Modern science, despite having an unrestricted but harmful ramification, continues to reverberate and the awe-inspire the entire world. However, at the same



time, it also can not be denied as is the fact that modern science and technology will form the very core of the future world developments.

All this suggests that the decline of Muslim power and the emergence of the new power shaped the dependence of the Muslim world on the West politically, economically, and culturally and also formed one of the basic repercussions of the European colonial legacy. It compelled the Muslim intellectuals to delve deep into the malaise and come up with a new inspiring Islamic modus operandi that will answer the serious challenges currently faced by the Muslims. Moreover, the significant impact and the influence of the West affected the Muslim reforms so much so that it became inevitable to have its remedy 'now or never'. Subjects like Western politics, economics, social set-up etc. were the main themes discussed within the circle of Islamic groups and reformers.

The fact is that the encounter of Muslims with the West, especially in the last decades of the nineteenth century, resulted in the emergence of four very significant polarities among the Muslims: i. Rejection and opposition in toto; ii. The approach of indifference (that is neutral approach); iii. The approach that venerates the West fully and calls for its complete emulation and imitation and. The selective approach that is to take that ingredient from the West which is fruitful and beneficial and accordingly, reject and refrain from that which is detrimental and fruitless.

The world has witnessed unprecedented development in various fields of modern science that has, on the other hand, elevated tremendously the standard of living. Thus, sufficing the material need of man and bringing a lot of comfort in his life thereof. However, such an unrestricted and unqualified approach has contributed immensely to a wide variety of grave problems and crisis, say, ecological, economic, health, academic, etc. Global warming, capitalism, nuclear bombs, and serious side effects of modern health treatment are some examples, among abundance, with regard to all-pervading crisis besetting the humanity.

Consequently, there are both positive and negative dimensions of the modern science. Its *weltanschauung* is exclusively based on the materialistic, positivistic and rationalistic philosophy, denying and neglecting, thus, absolutely transcendentalism and multiple realities of the matter. It reduces the object under observation to the measurable form, hence, it is purely reductionist, quantitative and manipulable with enormous power. But, unfortunately, it is blind or ignores a big part of the reality and provides an inadequate picture of reality. Although, the modern science has massive power at the same time it exhibits massive blindness towards a bigger part of the reality of the object. Therefore, the modern science has an exclusive character and the knowledge that ratio-empirical method generates is very narrow without any doubt because it fatally ignores supra-material level (s) of Reality.

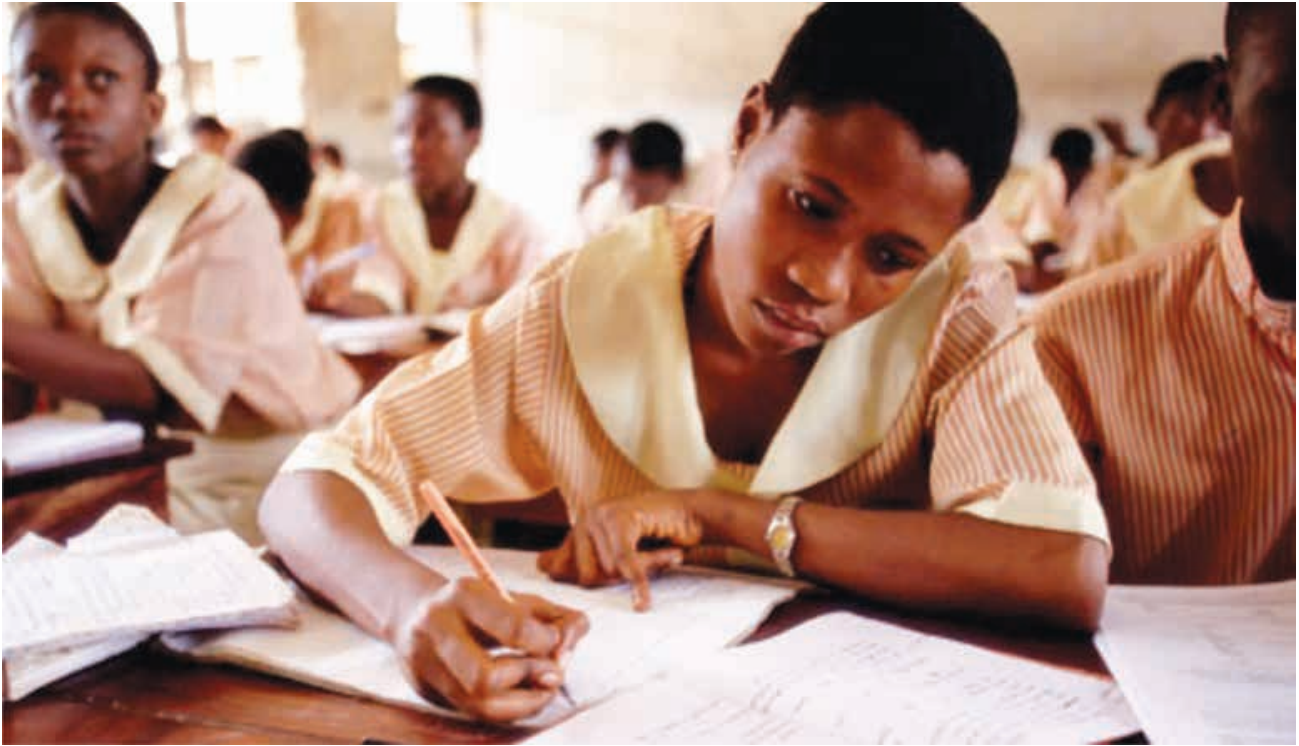
On the other hand, traditional science is comprehensive, inclusive and qualitative in nature because it explains that physical or corporeal reality is not the sum total of reality. So, its method of observing the object is actually the conglomeration of corporeal-subtle-spiritual levels of Reality. The modern science which is unprecedentedly powerful has resulted in the exclusion of role of traditional science in the human life because it considers this science totally outdated and unrelated to the modern affairs and problems. Such a step is obviously unjustified and unfair because traditional science continues to be effective, applicable, and more importantly safe and holistic. In this regard, S. H. Nasr observes that the traditional science is still comprehensible for the contemporary mind because it has eminently succeeded in presenting the description of all levels of Reality. Therefore, the grave crisis that the Man is currently facing calls for or demands either the qualification or critique of modern science or to allow the space for the flowering of parallel science which is qualitative and holistic.



DEFECTS OF TEACHING ARABIC AND ISLAMIC STUDIES IN ENGLISH – A NIGERIAN EXPERIENCE

Busari K.K.

Many issues relating to Arabic and Islamic Studies have been discussed. Some glimpses of the problems which the two disciplines face and suggestions on how to solve them were provided. Notwithstanding these, less attention has been directed to the problems of teaching Arabic and Islamic Studies in English in the educational institutions in Nigeria, let alone proffering solutions to the problems.



For many years, English has become the language of learning and teaching Arabic and Islamic Studies in Nigeria. When the imperialists came to this part of the world, they made English, which was their language, an official language for all governmental functions and administration. Not only that, the curricula including Arabic and Islamic Studies were being taught through the English medium. Hence, the colonialists came with a motive; to make Islam extinct in a schemed but phased manner and impose in its place Christianity and their language, English.

Thus, they made plans to relegate Islam and discourage Arabic and at the same time encourage their missionary activities and spread the English language. This was, of course, a deliberate attempt in the sense that they were aware of the well-organized system of education, which was represented by the Qur'anic and Ilmi schools. Apparently, they had done nothing to either improve the Qur'anic or open some Arabic and Islamic schools in the country. Throughout their over 60-year rule in this country, only Kano Law School was changed to School for Arabic Studies and no other Arabic institution was established by them. At the Kano Law School, Arabic and Islamic Studies were finished gradually.

Ultimately, the colonialists gave Nigeria independence and left a legacy behind. An educational system whose concept is still Western. More dangerous

is the legacy of teaching Arabic and Islamic studies through English, which had not only continued but become institutions right up to Post Graduate Studies in the universities.

With the continuity of this trend, the prime motive of the imperialists has been achieved. That is, to produce fake and deficient students and scholars in Arabic and Islamic Studies through the pursuit of their studies from second or third source. This led to a situation where the Muslim youth do not appreciate the glorious Islamic heritage and do not have the correct appreciation of our grand culture based on the Qur'an and Sunnah.

Also, students' direct contact with the literature produced by the early Muslims in Arabic in various fields is deflected through an insincere style of the literary production of the Western and Orientalist scholarship. Thus a direct study of the Qur'an, Hadith, Fiqh, Tafsir, Tawheed, Islamic history, Arabic, etc. is relegated by the use of a pretext that Arabic and Islamic Studies could be acquired through English.

This is not a small damage that had been done and is still being done to our belief, culture and the entire way of life. Studying English as a language in our educational institutions is not a detestable act, but the use of English to teach Arabic and Islamic Studies is what is detestable (Mallam Abdullahi, 1991:7).

However, the major focus of this paper is to highlight the problems of teaching Arabic and Islamic Studies through English, which is legacy of the colonialists and to proffer solutions to this problem.

Teaching Arabic And Islamic Studies In English

There is no gain-saying the fact that teaching Arabic and Islamic Studies in English leads to misrepresentation of facts. It is difficult to get authentic translation from Arabic into English. The approach will make the Muslims to always rely on English sources, which are secondary. Such works are not authentic, mostly misleading and corrupting while the Arabic sources, especially those written by the early Muslims are straightforward as well as primary sources (Ahsan, 1983:1).

It is very risky and dangerous to continue teaching Arabic and Islamic studies in English. This is because most of the available writings on the Arabic and Islamic Studies, which are mainly in English, for instance, were written by orientalist, whose aim and motive was to distort Islam through their slanderous and blasphemous statements. But the Islamic Studies in Arabic would provide every Muslim with primary and actual facts about Islam. The opportunity of reading the authentic collections of Islam could become accessible only to those who know Arabic well. To achieve this, a good knowledge of Arabic has to be acquired.

One of the serious defects of teaching Arabic and Islamic Studies through English medium and sources is the production of half-baked Arabic scholars and Islamic theologians. It is now commonplace to find graduates in Islamic Studies, who cannot recite the Qur'an.

The use of Arabic in education is mainly hindered by a class of people, who were trained as Islamic scholars abroad where English is used as medium of instruction: The works of such scholars are full of inaccuracies, fabrications and stray quotations. Hence most of them do not know Arabic. Some of them are lawyers, who have studied Roman, English, French, but have never studied Arabic, the Qur'an or the Prophet's Hadith and yet they pretend to possess the knowledge of Islamic law through secondary sources, which do not help them even in pronouncing the Arabic names correctly.

Such people, who have received foreign education in western countries and in language other than Arabic, are the ones, who refer to the English transla-

tion of the Qur'an, look for English translation of the Prophet's saying and pick up information about Islam and Islamic law from English, French and other foreign languages, which are mostly produced by the Western writers or orientalist, whose animosity towards Islam has been proved beyond any doubt.

The task of learning and teaching Arabic as well as other languages of the Muslim world would open before us new horizons of thought and endeavour. The approach of teaching Arabic and Islamic Studies in English is just like transplanting the culture and ways of life of other people into the Muslim minds. By so doing, our boys and girls will come to work, think and feel with English hearts and minds. This is not a small damage to the Muslim societies.

Teaching Islamic Studies in English makes the Muslims to have a bad and negative conception of their religion. In fact, this is the prime factor of our present-day problems in which once a Muslim talks on any national or state issue, as it affects his religion and way of life, people will start calling him names, i.e. conservative, fanatic, fundamentalist, or extremist, etc. The teaching of Islamic Studies through English creates to a large extent people, who are Muslims by name and Europeans by thought. If such people happen to be teachers or lecturers in educational institutions, how do you expect them to set good examples worth of emulation by the Muslim youths whom they teach?

Another problem in the present approach of teaching Islamic Studies through English is lack of trust and confidence on the part of the traditional scholars in their capability. They never listen to or accept whatever such scholars say on religious matters for the fact that they learn Islamic Studies through English. Such a conception among the local people causes a lot of misunderstanding and mistrust between the traditional Islamic scholars and their followers, on the one hand, and those, who acquired Islamic knowledge in the Western way.

By teaching Islamic Studies through English, Muslim students are being discouraged to study the Qur'an, Hadith, Tafseer, Fiqh, Usoolul-Fiqh and Islamic history, etc. and their relevant sciences – the disciplines that no one can escape coming across if he is to study Islamic education at higher level. Hence, the entire study of Arabic language and its relevant branches, such as philology, syntax, morphology, etymology, and rhetoric, etc. is meant to supplement and help in comprehending and under-

standing the Qur'an Hadith and Fiqh (Mallam Abdullahi, 1991:76-77).

Another deficiency of teaching Islamic Studies through English is that it may produce Muslims, who could develop orientalist's inclinations because most of the sources they studied were written by the orientalist. It may sound ironical to note that Arabic learning has not been properly absorbed into the educational system in our country.

This assertion may be contested due to the fact that Arabic is one of the subjects taught in the public schools. However, it should be pointed out that this is a mere appearance. Having seen some of the problems in the present approach of teaching Islamic Studies through English, we shall now suggest solutions, which if introduced, would improve the teaching and learning of Islamic Studies in our various schools.

Arabic is the language of the Qur'an. A translation can only convey a part of its meaning and very little of the beauty, eloquence and majesty of its language. Also, it is the language of the formal worship in Islam. It is therefore, necessary for every Muslim to learn some Arabic for the daily prayers and other acts of devotion and worship. It should be emphasized that Prophet Muhammad (peace be upon him) has said that Arabic is his language and that the Qur'an was revealed in Arabic and that it is the language of the people whom Allah has destined to enter His paradise. Ideally, therefore, every Muslim should learn to read, write, understand and speak the Arabic language.

Recommendations

To make our children fully educated, we should teach them Arabic right from their childhood. Also Arabic language should be among the languages to be taught from the primary level up to the end of the intermediate or preparatory stages. The time now allocated to other languages should be diverted to the study of two major cultural and linguistic areas, viz. Arabic and Muslim culture and history and cultures of other peoples in Africa, who are Muslims.

In our schools and colleges, Arabic language should be made effective by allocating more periods for its teaching in the timetable. Teachers, who have inadequate knowledge of Arabic, should be made to undergo Arabic courses in order to improve in the same way that those with B.A. in any discipline are required to have a P.G.D.E Certificate before they are

considered as qualified teachers in our schools under the 6-3-3-4 system. Arabic should be made compulsory for all the students offering courses in Islamic Studies. This will help prepare the students wishing to study Islamic Studies and give them confidence in all disciplines. So the credibility of the subject will be restored (Bidmos, 1991:1-2).

Learning Islamic Studies through English should be discouraged as much as possible by making 60% of the course to be in Arabic, 25% in the students' mother tongue and 15% in English. Elementary Arabic should be introduced with a view to helping those majoring in Islamic Studies to be well equipped for fact-finding. These should be short term programmes to be implemented.

Primary schools, based on Islamic pattern of education, should be established in at least every town in Nigeria. Similarly post-primary, post secondary, undergraduate and post-graduate institutions ought to be remolded in such a way that each high school gets products from the lower one.

Another area of reform is the restructuring of degree programme of Islamic Studies. For example, those who study Arabic and Islamic studies in Nigerian universities be made to spend four to six years like their colleagues, who study disciplines such as medicine, agriculture, and law.

In other words, the degree programmes of Arabic and Islamic Studies and other relevant subjects. If the undergraduate degree programmes in law, medicine and agriculture should be studied in 5-7 years, I am of the view that degree programmes in Arabic and Islamic Studies be expanded as to produce properly-educated people in the disciplines.

In the present-day schools and colleges imparting Arabic and Islamic Studies Arabic should be made language of learning and administration. This is because language proficiency and skill does normally come through class lessons or lectures and constant practice of the language. If teaching, communication and official records, etc. are done in Arabic, both teachers and students will master Arabic skill and develop interest in Arabic and Islamic Studies.

Teachers of Islamic Studies who were trained in English and had no Arabic background of at least N.C.E Diploma and 'A' Level, should either be phased out or they should undergo extensive academic programmes such as P.G.D.E., B.A. course in Arabic and Islamic Studies. Participation and attendance of Ilmi or the Qur'anic school system would

be of great help to such teachers. This implies that only teachers/lecturers with proper Arabic and Islamic Studies background and specialization, should be allowed or employed to teach Islamic Studies in our educational institutions.

In fact, the damage done to Islam by the imperialists and the Western writers through orientalism as well as the teaching of Arabic and Islamic Studies through English is not a small one. Government and all educational institutions in the country ought to start necessary measures to correct this approach with immediate effect. Students of higher learning and teachers should be sent to Arab and Muslim countries where proper Arabic and Islamic Studies are vigorously pursued. This is normally the same trend that applies to the students and teachers, who go to Western countries to study science, technology, language and other disciplines. By having such an opportunity, they would come back and teach in their respective states after improving their teaching skills in their discipline.

Muslims should wake up from slumber and seek proper Islamic education free of any remnants of colonial legacy in whatever form. Muslim scholars should re-direct their intellectual priorities and shift their emphasis from contributing literary works in English to a new approach of re-introducing the lost glory of producing academic and intellectual works in the language of Islam, the language through which Muslims dominated in intellectual and scientific contributions to knowledge for centuries.

Back home in Nigeria, the activities of the Soko-to Jihad leaders and the most of their literary contributions were written in Arabic. Though their society was multi-lingual, yet Arabic was the language of learning and administration.

The colonial legacy imposed on us by the imperialists on the entire system of our education must be removed. The glory, love and respect given to the language of the Qur'an and Hadith must be restored. Arabic is the symbol of unity among Muslims which ought to be preserved and protected. This would help to stop any further damage to the Muslim students unlike in the past, i.e. producing graduates with university degrees, yet half-baked in either ways. This is to say they neither acquired proper Arabic education nor possessed good language skills in English.

The defects caused by the current system of education in the students and the damage done by the

colonial legacy on the Muslim system of education generally is now all-too-apparent. This is because the chain in Islamic tradition of learning had been broken by studying religious education from secondary sources (Mallam Abdullahi, 1991:77-78).

Conclusion

The teaching imparted in our academic institutions of Arabic and Islamic Studies through English do not relate to our practical needs. This system of education was introduced by the British Government in Nigeria with a sinister motive of creating vacuum in Islamic tradition of learning. This would lead the contemporary generations of the Muslims not to appreciate their past. Thus they may conceive Arabic and Islamic Education system as not having contributed anything to the world civilization.

Therefore, teaching Arabic and Islamic Studies through English is formal, not real. While the formal emphasizes paper qualification, the real education aims at improving the standard of life in the social, cultural, religious, economic and moral domains. Islamic Studies, worth the name, must aim at realizing perfection of man in every aspect of life and purge him of all kinds of evil. Actually, learning Islamic Studies through English does not facilitate any of the above.

To make Islamic Studies useful the colonial legacy should be laid to rest. Studies in Arabic and Islamic subjects must be pursued in the language of Islam, Arabic, whose importance does not need any emphasis. Learning religious education through literature produced by Western Orientalists and their followers must stop. Unless this is done, the contemporary Muslim youth and the coming generations would not develop respect and correct appreciation of Islamic cultural heritage. Relatively, their innate talents would never be discovered. Thus the study of Arabic and Islamic Studies in English, would never mobilize them to participate in building Islamic society and life, and provide them a living in the shade of an Islamic system. Also, an opportunity to acquire knowledge, expertise and specialization in various fields will not be possible.

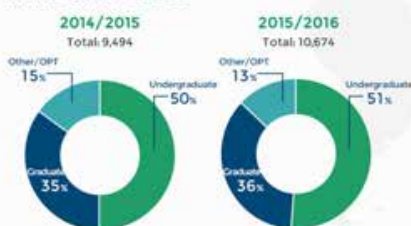
To introduce changes, effect reforms and restore the chain of the tradition of learning in Arabic and Islamic Education could be possible and immediate. It is now left for us to follow the good model of the past and do away with the relics of the imperialists (Mallam Abdullahi, 1991:78-79).

EDUCATION IN NIGERIA

QUICK FACTS



NUMBER OF NIGERIAN STUDENTS IN THE UNITED STATES



Source: NE Open Doors Data, 2014/2015

Source: NE Open Doors Data, 2015/2016

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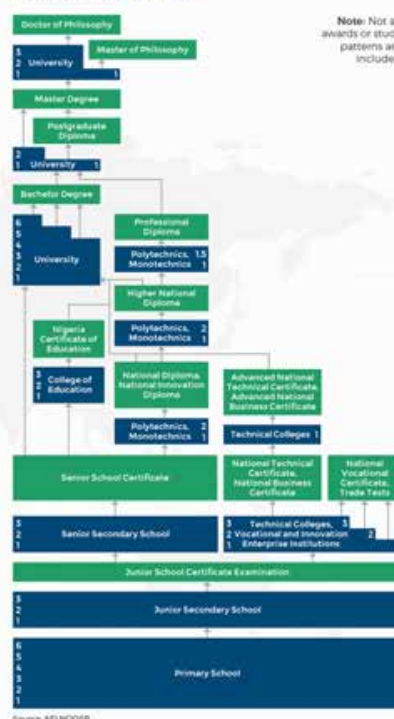
GRADING SCALE & U.S. EQUIVALENT

Higher Education Grading Scale	
Scale 1	Scale 2
70-100	A
60-69	B
50-59	C
45-49	D
40-44	E
0-39	F

WES DOCUMENT REQUIREMENTS

Required Documents	
Secondary Education	
External examination results for the Senior School Certificate must be sent directly by the West African Examinations Council.	
Higher Education	
Clear, legible photocopies of all degree certificates issued by the institutions attended.	
Academic transcripts showing all subjects completed and all grades awarded for all years of postsecondary study must be sent directly by the institutions attended.	
For completed doctoral programs, a letter confirming the awarding of the degree must be sent directly by the institutions attended.	

EDUCATIONAL SYSTEM



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Prophet Muhammad the Idealism of Using Nonverbal Communication in PR

Dr. Mohamed Elamin Musa Ahmed Ibrahim

The main mission of the Prophet is to carry out the messages of his God to people, convince them with its content, and play the role, ideal implementer. Therefore, he should act as a PR practitioner. He also has to keep a positive image through nonverbal sympathy and matching between his words and actions (the character of the Messenger of Allah was the Qur'an). His verbal and nonverbal behaviors complemented each other to build the perfect image of Islam.

The attempt of introducing the Prophet Muhammad (peace be upon him) begins with the fact that we are talking about an extraordinary Messenger who affected the life of billions of people during 1400 years.

The Prophet's Nonverbal Behavior

PR practitioners can benefit from adopting the non-verbal behaviors of the Prophet Muhammad (peace be upon him) during his mission because he resembled the idealism in effective communication through his nonverbal behaviors. The importance of The Prophet's nonverbal communication comes from the power of nonverbal behavior in representing reality and expressing truth, hidden culture and personality.

Exploring some examples of the Prophet's eye contact, facial expressions, gestures, posture, proxemics, appearance and paralanguage, will explain the view and pave the way for further research on effects of the Prophet Muhammad (peace be upon him) life in demonstrating effective communication.

Eye contact

The prophet Muhammad, who has been sent to the perfect nobility of conduct, gave the righteous example of gaze lowering and modesty. Allah said to his Messenger: "Strain not thine eyes toward that which We cause some wedded pairs among them to enjoy, and be not grieved on their account, and lower thy wing (in tenderness) for the believers." Surat Al-Hijr.

Facial expressions

Smiling is universal facial expression and one of the main characteristic of the Prophet (peace be upon him): Jarir observed:

"Since I became a Muslim, it never happened that the Messenger of Allah (peace be upon him) saw me without smiling at me. Allah's Messenger (peace be upon him) once said: 'through this gate, a man will enter – once of the best men of Yemen, whose face bears the touch of an angel.' Then I came in". (1)

Prophet Muhammad (peace be upon him) also cautioned from two-faced people who encode false facial expressions and false attitudes: "You will discover that the worst person in the sight of Allah on the Day of Judgment is the two-faced man who meets one group with one face presents a different face to another group." (2)

The Messenger (peace be upon him) gave an ideal example of modesty. Abu Sa'id Al-Khudri said: "The Messenger of Allah (peace be upon him) was more modest than a virgin in her private room.

Whenever he disapproved of something, we could see it on his face." (3)

Gestures

Gestures classified to emblems, illustrators, affect Displays, regulators and adaptors. Some kinds of emblematic gesturing had been stated during the life of the prophet Muhammad (peace be upon him), relating to rising hand in supplication, shaking hands and head, hand-kissing and greeting. He also regarded shaking hands as a gesture of Muslims' greeting. He encoded shaking head and biting lip to express exclamation, used his waving hand in greeting people, and encouraged his companions to promote the Islamic form of greeting and gave some instructions in terms of dealing with several situations.

Greeting instructions also include the following situations: greeting strangers, greeting a person asleep, and greeting children.

In addition to emblems, some adaptors were accounted in his life in expressing the kindness to children (4).

Posture

The Prophet (peace be upon him) used posture to express intimacy and respect to others (5). He gave some instructions on how to sit in different situations:

"No one should make a person get up from his seat and then sit there himself. Rather make room [for others].

"It is not lawful for a person to separate two people [by sitting between them] except with their permission."

Proxemics

The Prophet Muhammad (peace be upon him) has stressed respect for the privacy of individuals by not invading their territoriality. He said: "If a person peered into your house and you threw a stone at him and put out his eye, you would not be held responsible." (6)

The Prophet (peace be upon him) advice Muslims to keep positive relations among them: 'It is not lawful for a Muslim to ostracize his brother for more than three days so that when they meet one turns this way and the other turns that way. The more virtuous of them is the one who greets the other first.' (7)

Appearance

Appearance includes body appearance and color, dress, accessories and property. The dress of the Prophet Muhammad (peace be upon him) reflected his mission which was based on modesty.

“His dress generally consisted of a shirt, tamad (trousers), a sheet thrown round the shoulders and a turban. On rare occasions, he would put on costly robes presented to him by foreign emissaries in the later part of his life.

His blanket had several patches. He had very few spare clothes, but he kept them spotlessly clean. He wanted others also to put on simple but clean clothes.” (8)

Paralanguage

The messenger taught his Companions and all Muslims how to control paralanguage behavior in several situations: yawning, greeting a person asleep, talking secretly in the presence of others, listening to the private conversation, and idle talk.

The Prophet Contribution

The Prophet’s nonverbal behavior from the perspective of public relations can be represented as:

Emphasizing modesty through posturing, greeting, gesturing and dressing;

Using facial expressions in effective communication;

Expressing politeness through eye contact;

Giving advice to people – mainly PR practitioners – to perform an ideal communication through proxemics, appearance and paralanguage;

Exploring human nature (ex. Importance of territoriality);

Confirming equality by appearance.

This contribution is seen in the context of the mission of the Prophet embodied in building a positive image of Islam according to its doctrines. The benefit of this contribution also goes to the consolidation of good values relating to the practice of communication in public spaces.

The Ideal PR Practitioner

Prophet Muhammad (peace be upon him) acted as an ideal model of PR practitioner who took his responsibilities seriously and with determination. He performed at home as a mighty gentle man who

treats his family kindly. He used to work at home: Urwa reported that he asked ‘A’ishah: “What the Prophet (peace be upon him) used to do when he was at home?” She replied: “He used to do what any of you do: mend his shoes, patch and sew garments.” (9) He also Prophet Muhammad charged Muslims to maintain their relations with each other through social activities such as visiting a sick, attending a funeral, responding to a person when he sneezes, showing the way, expressing positive feelings, honouring and serving a guest, and exchanging gifts. (10)

Conclusions

When we meditate on the mission of the Prophet Muhammad (peace be upon him) as it has been stated from the God: “We only send you as a mercy for creation” Surat Al-Anbiya, and as it has been shown by the Prophet himself: “I have been sent [among you] to perfect nobility of conduct”, and when we look at the details of his life, we will conclude that Prophet Muhammad (peace be upon him) is the ideal model for anyone who seeks to communicate effectively with others to obtain a high standard of positive feedback.

Some aspects of the Prophet’s nonverbal behavior gave us obvious evidence that he is the ideal PR practitioner who struggled to build the great image of Islam. That image convinced billions of people to join Islam.

According to the Prophet’s performance as a PR practitioner, we have to rethink the concept of PR: its role and ethics. If we want to give the profession of PR the respect and success, PR practitioners must have the qualities of modesty, trustworthiness, commitment and extroversion.

We can conclude that the idealism of PR practice finds its roots in Islamic heritage where the Prophet Muhammad (peace be upon him) and his companions blend between words and deeds during their lives representing true Islam. No doubt, it is useful for PR practitioners who relate to Islamic culture, to inspire the nonverbal values of the Prophet Muhammad (peace be upon him) to promote the practice of public relations in the Muslim world.

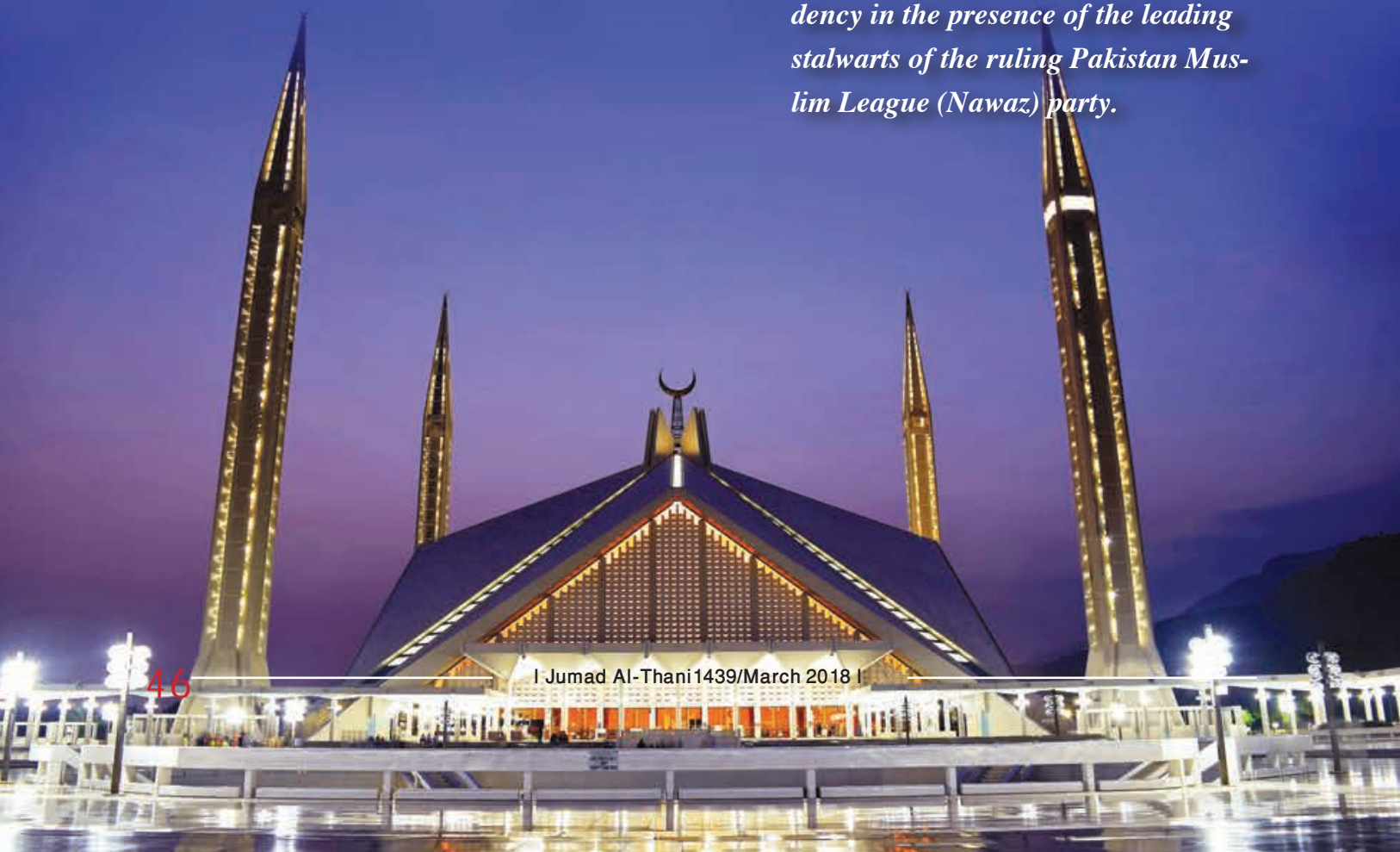
The other conclusion is the role of nonverbal behavior is vital in practicing positive PR, because it functions as lie detector that exposes contradictions of faith in institution.

Pakistani religious scholars pass fatwa against terrorism



ISLAMABAD: Pakistan's prominent religious scholars have delivered a fatwa in which they unanimously declared all forms of terrorism and suicide attacks un-Islamic.

Their fatwa (decree) was summed up in a document called "Paigham-e-Pakistan" — or "Message from Pakistan" — which was released at a ceremony they attended at the Presidency in the presence of the leading stalwarts of the ruling Pakistan Muslim League (Nawaz) party.



Expressing his confidence in the decree, President Mamnoon Hussain told the audience that the document would be pivotal in countering sectarianism, terrorism, and extremism. He said that the consensus among religious scholars to issue the decree was a monumental step toward progress, adding it would not only present a positive image of the country but also highlight Islam as a religion of peace.

A copy of the 49-page document obtained by Arab News is signed by 1,829 clerics from all Islamic schools of thought in the country. Pakistan's Foreign Minister Khawaja Asif urged the citizens to accept the decree and support state institutions in their war against terrorism.

Asif said that the government would not allow Pakistani soil to be used for militant training and recruitment or launching attacks against other countries.

"The fatwa, which condemns terrorism and extremism, has also been endorsed by Pakistan's Ministries of Interior, Foreign Affairs, Education and Religious Affairs," said President House spokesperson Farooq Adil, adding that it "is also our comprehensive state narrative against terrorism."

Adil told that the decree document was drafted on the request of the state. The task was given to the International Islamic University, which not only has religious experts but also communicates with other religious scholars, sects, and civil society. After numerous meetings and deliberations over a span of several months, the decree was unanimously drafted and agreed.

Sharing its salient features, Adil said the fatwa was based on the Constitution of Pakistan, which "is an Islamic constitution that is built upon the Qur'an and the Sunnah."

Some of the major points of the decree state that the "Constitutions of Pakistan is an Islamic and Democratic document and it is a social contract between all (federating) units of Pakistan, which enjoys the support of (Islamic) scholars of all schools of thought."

The document adds that "in accordance with the requirements of the Constitution of the Is-

lamic Republic, there is nothing in Pakistan which is contrary to the Qur'an and the Sunnah and no individual or group has the right to start any sort of armed struggle against the state of Pakistan and its institutions in the presence of this constitution."

The document also condemns the groups who use force in the name of implementing Shariah, saying their acts are repugnant to the basic teachings of Islam. "Moreover, revolt against the Constitution of Pakistan and imposing one's own ideology on others with force is contrary to the injunctions of Shariah and is thus riot on earth. This is also a national crime according to the constitution and laws of the Islamic Republic. In order to put an end to such destructive activities, comprehensive administrative, educational, ideological and defense measures will be taken."

Paigham-e-Pakistan also maintains that "there is a need for modern establishment of Pakistani society in line with the requirements of the Constitution of Pakistan, which eradicates the tendencies of hate, narrow-mindedness and intolerance."

"We have seen many fatwas in the past, but this is a comprehensive one and has covered all issues in an effective manner," said Qari Mohammed Hanif Jalandhri, The Secretary General of the largest federation of Islamic seminaries, Wafaqul Madaris Al-Arabia, while speaking with Arab News.

The decree may not be enough to stop terrorists acting as "soldiers of Islam," but it would prevent misinterpretation of the religion, said Dr. Yaseen Zafar of the Salafi Madrasa Board.

"We wanted to send out a clear message that all religious scholars are against extremism and terrorism. Hopefully, this will also deoxygenate militant networks and gradually make them irrelevant," Zafar told Arab News.

Former Chairman of the Madrasa Education Board of Pakistan Dr. Amir Tauseen agreed that it was important to issue a fatwa with consensus. However, he added that what was more important was its implementation.

Mosques in UK open doors to public



UK PM Theresa May wearing a scarf during her visit to a mosque in Maidenhead near London.



M. Nasir Jawed

As the Western societies today grapple with the rising trend in hate crimes, Muslims in the UK have come up with a unique plan that set an example for others — both Muslims in other countries and non-Muslims in general — to defeat any maneuvering of divisive tendency to polarize a society.

The British Muslims have risen to the occasion to accept the challenge of this “perfect storm of polarization” and turn the tide in establishing a semblance of sanity in the human society.

More than 200 mosques across Britain have opened their doors to their “neighbors of all faiths

and none” visitors to allow Muslims to “explain their faith beyond the hostile headlines.”

Visitors are greeted by volunteers, served refreshments and taken on a guided tour of the mosque and are explained the workings of a mosque as well as wider theological questions. They will have the opportunity to ask questions and the MCB says the event goes some way towards “demystifying mosques.”

The initiative, organized by the Muslim Council of Britain (MCB), began in 2015 with just 20 mosques on different themes. This year the theme is ‘Open Doors, Open Mosques, Open Communi-

ties!’

Explaining the motive behind the move, the MCB says: “There is a feeling or hunger for people to do something.” This initiative may not be the whole answer, but it can be part of the many initiatives “we need to bring people together in our community and to challenge the voices of hate and division,” it says.

The idea to invite others to the mosque is may be driven by the fact that it represents not just Islam, but is also a place for the Muslims to gather for prayers, to study and to celebrate festivals such as Ramadan. It can also be used to house schools and community centres.

Secondly, in recent times it has become a vulnerable spot for Islamophobic elements to not only attack it but blame it for many of the misinformation that they spread in the society to malign the faith and the faithful. And hence this effort to initiate an interaction by opening the doors of the mosques for general public for a better understanding.

Such an interaction is important because surveys have found that when people personally know someone who is a Muslim, the bias is much less. This confirms what psychology scholar Gordon Allport concludes in his seminal book, “The Nature of Prejudice,” that meaningful contact with those who are different is crucial for reducing hatred.

So, when we say “love thy neighbor(s),” we need to know and understand them.

The United Kingdom has about 1,750 mosques that have been carrying out large amounts of positive work and activities. Many of them are unheard of and doing their community services quietly. There are about 3 million Muslims – about 5% of the population.

Matthew Wilkinson, a research fellow at the Centre for Islamic Studies at SOAS University of London, told the Standard the current political climate meant the day was particularly important to help “demystify the mosque.”



A large number of visitors turned up at the Masjid Al Jannah in Slough, a town in England to learn about Islam and services within a mosque.

People from across the UK visit their local mosque to show solidarity with the Muslim community. The event is being billed as a “much needed antidote to the poisonous atmosphere.”

The event hopes to encourage members of the public to come and ask questions about Muslims and Islam and to understand the faith “beyond the negative media headlines.”

Wilkinson says: “It probably is a uniquely important time for mosque doors to be thrown open,

A flyer for the "Visit My Mosque 2018" event. The flyer is organized by the Muslim Council of Britain (MCB) and the Bolton Council of Mosques (BCoM). The event is held on Sunday 18th February from 1.00pm to 3.00pm. The flyer lists participating mosques in Bolton and provides contact information for further details. The mosques listed are: Zakariyya Jame Masjid, Ghosia Mosque, Masjid e Ali, Masjid e Quba, MA Mission, Noor Ul Islam, Tayyabah Mosque, and Makka Mosque. The flyer also includes a map of Bolton with pins indicating the locations of the mosques. The flyer is titled "#VISIT MY MOSQUE 2018" and "Sunday 18th February 1.00pm - 3.00pm". It also includes the text "Participating Mosques in Bolton are:" and "For further information please contact idmin@thebcm.org refreshments Will Be Served". The flyer also includes the BCoM logo and the text "Visit My Mosque".

to show it's a place where people of other faiths are welcome and a place where human diversity is celebrated.

"It's not a panacea for anything but it's important because Islam is a faith which tries to be open and encourages civility, and in the current climate these values have been lost or covered over."

Visit My Mosque

Explaining the 2017 event held on the theme of 'Visit My Mosque,' Harun Khan, the MCB secretary general, said: "As the world recoils at US President Donald Trump's so called 'Muslim Ban' and now the mass killing at a mosque in Canada, Visit My Mosque Day is a much needed antidote to the poisonous atmosphere we find ourselves in.

The British public that includes both Muslims and non-Muslims has "an opportunity to come together and renew bonds of friendship."

The MCB said it hoped Sunday's open day would show unity in "a tense time for faith communities."

The rising number of mosques taking part in the movement indicates the willingness of Muslims to open their hearts to the public. Three times as many mosques took part in 2017 as the previous year.

The MCB began a series of feedback sessions in 2017 that resulted in a strong desire for "structured and institutionalized approach to sharing good practice and achieving better mosques" in Britain today.

Several common challenges faced by mosques in Britain were raised, including fear of Islamophobia, youth and women access, confronting violent extremism, community disunity and more.

Several common opportunities facing mosques in Britain were also discussed, including increased community outreach work, interfaith engagement, supplementary school provision and social action projects like Food banks/drives.

Many mosques also expressed strong aspiration to embody the spirit of the first mosque in

history, the Prophetic Mosque in Madinah.

The mosques involved in the initiative included those in London, Birmingham, Manchester, Leeds, Glasgow, Cardiff and Belfast.

Save Humanity

Muslims in the United Kingdom and elsewhere, like in Canada too, have accepted the challenge to deal with this rising tide of hate crimes. But it is just a small effort, and the profound message that they put across the world seeks attention.

Because hatred threatens humanity — from the United States to nearly all of Europe; and from Canada down to India and beyond.

A sign of social disorder, the malaise is spreading fast like a contagion, afflicting nearly all the societies of every hue – race, region or religion, making it truly a global phenomenon.

If the sudden rise in hate crimes is beyond imagination, its reach is disturbing: hatred is being made part of the mainstream human life. Elections – in almost all the countries that boast of having democracy – are being fought today inciting violence or social polarity in the name of racial or religious bigotry.

In recent times we have seen chauvinist leaders coming to power in certain countries encouraging many more leaders in other countries to take this path of hatred as a sure and short cut path to win their political battles to achieve power. And this explains the rising political graph of far-right parties in their respective countries.

Such a phenomenon reduces any chance of understanding the nature of the crime, let alone finding a solution to stem the tide of hatred.

Prof. Brian Levin, Department of Criminal Justice and director, Center for the Study of Hate & Extremism, California State University San Bernardino, says: "I have analyzed hate crime for two decades and I have found that the rhetoric politicians use after terrorist attacks is correlated closely to sharp increases and decreases in hate crimes.

A "hate crime" is defined as a criminal offense

motivated by either race, ethnicity, religion, disability, sexual orientation, gender, or gender identity.

The phenomenal rise in hate crimes against Muslims worldwide overrides one important fact: in many countries the hate against other groups like black in America is far greater than the same against the Muslims. If we find incidents of mosques being burned or vandalized, there is also a fairly large number of incidents involving Blacks, Jews, Indians, and in many places Christians, being targeted of violent attacks.

On the other hand, we observe white supremacists in the United States, fanatic Hindus in India and violent Buddhists in Myanmar taking to streets, fanning a conflict of cultural war with no government action whatsoever to stop it. Rather, in some countries, such groups enjoy having their governments' blatant moral support.

Vulnerable communities

If an FBI report is to believe, hate crimes based on race were by far the biggest category in the United States, with more than half of reported hate crime incidents motivated by race, ethnicity, or ancestry.

Hate crimes motivated by religion were the next biggest category, making up more than 20 percent of reported incidents. Jewish and Muslim people were found to be the two most common targets in this category, with nearly 54 percent and more than 24 percent, respectively, of religiously motivated hate crimes committed against them.

Anti-Muslim cases have risen numerically in recent times. They now account for 4.4 percent of all reported hate crime even though Muslims are estimated to be only 1 percent of the American population.

In the European Union, Muslims face discrimination in a broad range of settings, particularly when looking for work, on the job, and when trying to access public or private services, according to a report.



Challenges before Muslims

The number of anti-Muslim attacks in London has risen since the attacks in Paris. The community faces an uphill struggle to overcome the misconceptions about Islam.

According to Mehri Niknam of the Joseph Interfaith Foundation, a joint Muslim-Jewish organisation, "Humans fear what they don't know, and will invent myths filled with terrifying characters."

She said the "bestialities" of the so-called terrorist groups like Daesh and November's Paris attacks had reinforced many people's fears.

It was "possible and achievable" to address this lack of knowledge through education – but the onus was on Muslims to lead the way, she said.

On the other hand, British Home Secretary Amber Rudd has held Islamophobic "terrorists" for vitiating the atmosphere.

He warned aspiring far-right terrorists intoxicated by Islamophobic bent that they too will "face the full force of the law."

Rudd explained that the threat from far-right extremists was as severe as the risk posed by militants. "There is no difference between a violent Islamist and a far-right terrorist."

However, in the absence of any meaningful initiative on the part of the power that be, it becomes all the more difficult for a community to devise plans to calm the public in general.

Obligatory Prayers

and Their Immense virtues

For every Muslim following the Prophet Muhammad (peace be upon him) five times daily prayers are obligatory. It is seen most of the Muslims do not give importance and leave these regular prayers. After resurrection every person will be reckoned for five daily prayers.



Ahmad Wahhaj Al-Siddiqui

The Immense virtues of the Prayers

- 1- Omar reported a man came to the Prophet (peace be upon him) and said O Apostle of Allah what is the most beloved thing to Allah (God the Unique) in Islam? He said the prayers at their proper timings. One who forsakes the prayer he has no faith. The prayer is the pillar of Islam (Al-Baihaqi)
- 2- In a report of Darimi Jabir bin Abdullah narrated, the Prophet (peace be upon him) said the key to enter the Jannah (Heaven) is the Prayer.
- 3- Malik bin Ashjai said The Prophet (peace be upon him) used to teach the prayers to everyone who embraced Islam. (Al-Bazzar, Al-Tabrani)
- 4- Bin Masud was asked about the grades of the virtuous deeds. He said the Prayers one who did not offer the prayers, he has no faith in Islam at all. (Bin Abi Sheba)
- 5- Abi Sheba, Ahmad, Muslim, Abu Dawood, Al-Tirmidhi, Al-Nas'ai and Bin Majah all reported from Jabir bin Abdullah: The Apostle of Allah (peace be upon him) said Prayer draws a line between man and infidelity i.e. to give up prayers is to enter infidelity.
- 6- Buaidah heard the Apostle of Allah (peace be upon him) having said the covenant between us

and them is to perform prayers who left it he indulged in infidelity. (Ahmad, Abu Dawood Al-Tirmidhi)

- 7- Obadah bin Al-Samit, my well-wisher the Apostle of Allah advised me to befriend seven things: Don't seek partners with Allah even you are cut to pieces or burnt or hanged, and don't leave the prayers deliberately, who intentionally leave the prayers he is out of Islamic creed, don't commit sin it invites Allah's indignation and don't drink the wine it is the root of all sins. (Al-Tabrani).
- 8- Ibn Omar reported The Apostle of Allah (peace be upon him) said One who cannot safeguard a trust has no faith (in Islam), there can be no prayer without purity of the body and ablution, there can be no faith in Islam without offering prayers. The prayer in the religion is like the head in the body. (Al-Tabrani)
- 9- Abu Hurairah reported the Apostle of Allah (peace be upon him) said: The most burdensome prayers over the hypocrites are Isha and dawn prayers. Had they known the virtues in them. They would have come creeping on their knees. (Bin Majah)
- 10- In a report of Ahmad from Ziyad bin No'aim Al-Khudri, the Apostle of Allah (peace be upon him) said: Allah has decreed four things obligatory, if he comes only three of them will not be forsaken unless he comes with all of them: The prayers, Zakat, fasting in the month of Ramadan and Hajj, If he has the means to perform)
- 11- Amir bin Shoaib reported from his father and grandfather, the Apostle of Allah (peace be upon

him) said: Order your children to offer prayers when they are seven years old and if they reach ten beat them for not offering the prayers and make them to sleep on separate beds. (Al-Hakim).

Virtues of Congregational Prayers

- 12- Ibn Omar narrated the Apostle of Allah (peace be upon him) said: The prayer of a man in congregation increases twenty seven times more than which, he offers individually. (Bin Majah)
- 13- Othman bin Affan (may Allah be pleased with him) uttered the Prophet (peace be upon him) said: Who offered the Isha prayer in congregation as if he worshipped half of the night and who offered Isha and the Dawn prayers as if he worshipped full of the night. (Abu Dawood) Warning in Forsaking the Congregational Prayer.
14. The Apostle of Allah (peace be upon him) said : One who heard the call to prayer and he did not follow the call by coming to the mosque, except that he had some excuse. They asked what may be the excuse? He said fear of some disease, his prayers won't be accepted, which he offered individually. (Abu Dawood from Bin Abbas) Virtues in walking to a mosque for Prayer
15. Abu Huraiah reported the Apostle of Allah (peace be upon him) said: The prayer of a man in congregation enhances twenty five times in virtues than his prayer in his house or in his market. That is if anyone makes a good ablution and comes walking to the mosque for prayer, he is enhanced a grade and a sin is erased from the book of his deeds till he enters the mosque.

When he enters he is treated as if he is offering the prayers (in terms of virtues), till the congregation is over. The angels pray for him while he is sitting in the place he offered the prayers. They say for him O Allah forgive him, O Allah show mercy on him, O Allah accept his penitence. They continue to pray for him till he doesn't tease anyone or comes out of ablution. (Abu Dawood)

16. Buraidah bin Al-A'slami reported the Prophet (peace be upon him) said: Give glad tidings to those who walk in the darkness to the mosque, For them will be perfect light (Noor) on the day of Reckoning. (Abu Dawood)
17. Bin Omar reported: The Apostle of Allah (peace be upon him) said: Don't stop the women from going to the mosque. (Abu Dawood)
18. In another report of Abu Dawood Ibn Omar The Apostle of Allah said: "Don't stop the women from going to the mosque. Their houses are good for them. The five daily prayers are obligatory, Shari'ah Islam has given them chance to complete their prayers which were left while they are alive. He should complete the prayers what were left from him. He should offer repentance and begin to offer with five daily prayers one obligatory and the other which he had left only Fardh. Thus he should continue, if he could not complete all that period in which he left his prayers Allah will forgive him. However, Shari'ah has given him chance to be forgiven. If he attempts to fulfill the prayers which were forsaken from him.

Huntington's

'Clash of Cultures' Unmasked

Part II



By: Ahmed Kamal El-Din Izzeddin

Eaton Professor of the Science of Government at Harvard University Samuel Phillips Huntington was among several westerners who wrote, in the aftermath of the demise of the Union of Soviet Socialist Republics (USSR) at the beginning of the 1990s, in anticipation of a new world order that would replace the cold war era, which was marred by animosity between the communist USSR and the mostly capitalist Judeo-Christian West. Other writers with intellectually related works include Francis Fukuyama and Bernard Lewis. Having discussed in Part I of this article the nature and contents of Huntington's 'Clash of Cultures' thesis, Part II will look into examples of the realpolitik and related aspects of Hunting-

ton's endeavor.

Was Huntington a political scientist, putting together his analytical tools and data to enlighten his readers and audience with a vision based on his work, or was he a political activist, or statesman, working for the advancement of Western or, more specifically, American national interests? It should right away be put here that nothing is wrong with serving the national interests of one's homeland, whether as an active, official politician or as a political activist. The glitches only arise when the propositions are apparently postured as political analysis, while circumstances, from within and without, tend to suggest otherwise. Additionally, whatever the role or method,

the acts should always be open to criticism of known criteria governing human political discourse and thinking.

In terms of innovation, Huntington was not the first to trumpet the idea of ‘clash of civilizations’ as a successor of a cold war. It has already been mentioned that in 1990 Bernard Lewis, three years ahead of Huntington’s 1993 article, wrote his ‘The Roots of Muslim Rage’, where he asserts that the West will be “... facing a mood and a movement far transcending the level of issues and policies and the governments that pursue them. This is no less than a clash of civilizations – the perhaps irrational but surely historic reaction of an ancient rival against our Judeo-Christian heritage, our secular present, and the world-wide expansion of both”. Both Huntington and Lewis talked of civilizations rather than nations, ideologies or economic interests conflicting with one another.

Less than two decades, it turned out in practice that Islam, the prophesied replacement threat after communism, was not such a monolithic force as Huntington or Lewis have predicted. The so-called Arab Spring waves of popular uprisings in the Arab Muslim world indicated internal skirmishes within Islam. The conflict did not cross a civilizational, bloody border - to borrow from Huntington’s ‘Islam’s bloody borders’ idea - towards and in antagonism with the Western civilization. Indeed, some have seen in the Arab Spring events the absolute demise of Huntington-Lewis ‘Clash of Civilizations’ theory. Again, one of the core, most cohesive geopolitical entities in the homeland of Islam such as the Gulf Cooperative Council countries are currently experiencing the most serious threat yet to the Council’s unity, following a grave rift between Qatar on the one hand, and three of the six GCC countries, Saudi Arabia, Bahrain and the United Arab Emirates, on the other, with the idiosyncrasy of Egypt as a fourth. Two of the Gulf cooperative countries, Kuwait and Oman, remained neutral. This is another example, albeit between states, of inner splitting within the broader boundaries of Islam, which may be added to the popular-level Arab Spring example. After almost three decades from

the date when Bernard Lewis first heralded it, we are yet to see an example of a civilizational conflict. All that is experienced so far are inner conflicts within nations and disparities between nation states, exactly to the contrary of the ‘Clash of Civilizations’ prediction.

If the Huntington-Lewis prophecy would not serve to enlighten their audience on a replacement threat after the demise of communism, what purpose it serves that one may deduce out of the unfolding events around us?

It seems that the answer could be found, in part, within and outside the boundaries of the United States of America, and from the inception of the forecasts uttered by the director of Harvard’s Center for International Affairs, Samuel Huntington, and his likes. The John M. Olin Institute for Strategic Studies at Harvard University cradled a project entitled, ‘The Changing Security Environment and American National Interests’. ‘The Clash of Civilizations?’ article was a product of the project. Huntington also served the White House, as represented by the National Security Council during the era of President Carter, in the position of security planning coordinator for the Council, and a recurrent consultant to the Office of the Secretary of Defense.

However, Huntington’s involvement in real politics was not confined to his home country, or to democratic establishments serving under the ambits of the rule of law. Before visiting South Africa in the fall of 1981 where he addressed the Political Science Association of South Africa, Huntington was certainly aware that “[f]or governments around the world, defining the public interest in ways that balance substance with procedure continues to be a governance challenge with consequences for the public perception of the legitimacy of the regime.” Apartheid South Africa was no America, indeed, and policies that would otherwise be repulsively unpopular under a free, democratic political society may find their way through in a heavy-handed police state. According to Gay Seidman (1987), Huntington believes that “rulers in developing countries do well to limit popular demands on government. Too much participation, [Huntington] argues, allows



diverse groups to express sometimes-conflicting wishes and can hurt rulers' ability to enforce stability. This makes it difficult to carry out policies required for economic growth and national integration." Accordingly, Huntington recommended, among other things, "... an elite conspiracy to restrain political competition within and among communal groups", in a set-up known as a consociation in which each communal group could veto government policies that would jeopardize its interests, and where the elites of each group command the trust, cooperation and ultimate control over their grassroots. Furthermore, "Huntington suggested the government should repress three types of violence: revolutionary, spontaneous and backlash. "No reform occurs without violence ... Within limits, reform and repression may proceed [sic] hand-in-hand ... The government that is too weak to monopolize counter-revolutionary repression is also too weak to inaugurate counter-revolutionary reform." He goes on describing his prescription of reform as requiring "substantial elements of duplicity, deceit, faulty assumptions, and purposeful blindness." He even preferred selective discrimination against black Africans as compared to the coloreds and Asians in South Africa, simply to appease conservative whites to prevent a backlash. It is submitted that this amounts to the dehumanization of, in this case, the indigenous population of South Africa, an act that would, in normal and morally appropriate settings, be quite difficult to digest or tolerate.

If after all, it would be wild to relate Harvard Professor to the 16th-century author of *The Prince*, Niccolò di Bernardo dei Machiavelli, Huntington himself lends a hand in support by flagrantly admitting a similarity. In a November 1992 issue of the weekly magazine the *Executive Intelligence Review*, best known as EIR, carried the following:

In 1992, Huntington published a new book, *The Third Wave: Democratization in the Late Twentieth Century*. In it, he draws the lessons from the overthrow of 30 "nondemocratic governments" from 1974 to 1990, "for new targets such as South Africa," which he references prominently. "Consequently," he says, "at five places in the book I have abandoned the role of social scientist, assumed that of the political consultant, and set forth some 'Guidelines for Democratizers.' If that makes me seem like an aspiring democratic Machiavelli, so be it."

Offering advice legitimizing and supporting the toleration of injustice and repressive centralism for the sake of stabilizing a brutal apartheid regime, even within a process of reform, is by no means too far from Machiavellism, nor can one put it in words stronger and more ingenuously unequivocal than what Huntington used in depicting his own endeavors.

To conclude, Huntington still should be credited for emphasizing the significance of religion in politics, regardless of any erroneous analysis relating its culture to bloody boundaries, in a rather hasty search for a post-cold-war threat in substitute of communism. Hans Küng (1999) compared this commendable contribution by Huntington to its contrary: "Quite unlike Huntington's Harvard colleague Henry Kissinger, who, in his monumental work *Diplomacy*, did not find the subject worthy of the slightest mention." Indeed, religious roots of societies are more sustainable than their political and economic ones. In this juncture, Huntington sharply contrasts with the concept of nonreligious politics of interest. Finally, I wish Huntington maintained the question mark in his 1993 article ('*The Clash of Civilizations?*') in his 1996 book.



How to control Cyber Crime ?

Dr. AbdelGadir Warsama Ghalib

Information Technology IT, spreads every day and every single body in the world are benefiting from this revolution spreading through many unlimited ways and means. IT revolution, helps in technology transfer, cultural aspects, social attitudes and economical matters. The direct positive effects of this revolution is clear in every field, you name it..., and more to come in this era of IT revolution.

However, nowadays, we can also notice some bad effects stemming from the IT revolution. New crimes, among other things, came up as a consequential result of the IT era. Unfortunately new type of crimes, new type of criminals came-up due to IT misuse coupled with criminal intention from greedy “white-collar” sophisticated criminals.

In an attempt to define cybercrimes we could say, offences committed against individuals or groups with a criminal motive to intentionally harm the victim or cause physical or mental damage, or financial loss. By adversely using new modern telecommunication networks such as internet, chat rooms, emails, mobile phones.. etc.

Loses of cybercrimes are unlimited, uncountable

and statistics reveal that it could be over multi billion dollars and the march is going fast around the clock in all corners of the globe. No doubt, this is very grave and harmful to the economic and social development of all indiscriminately. Cybercrimes may threaten persons or nations security and the financial assets by hacking, identity theft, copyright infringement, child pornography, privacy trespassing, fraud, phishing..

In criminology lessons we have learned that, “the change in the offence requires a change in the defense”. Cybercrimes are new different offences as the “corps delicti” has changed, as such, there is a real genuine need to change the defense. The criminal “Actus Reus” of e-criminals are maliciously achieved through different IT software programs known as, inter alia, viruses, malwares, Trojans, spywares, hackers, DDoS attacks, spams, SQL injections ...They are uncountable and what is unknown in the “Dark Internet” is more and more. Every day or night we are victims of new grave dangerous IT e-crimes. The fierce epidemic is already there attaching every corner..

There is urgent need to work hard and fast to face cybercrimes as the damages are increasing and very

frustrating to all. In this respect, there are drastic steps to be taken by all. In addition to the personal level, there are further steps to be undertaken by Governments and the whole community is required to create water-tight defensive strategy, otherwise the future is at great unwarranted risk.

There is a need for a dedicated will with clear vision and transparent mission to face cybercrimes in order to save our community. All must stand firmly, as one mind and one hand to curb this new e-threat before we lose what we can't bring back from the cyber..

Based on the accumulated experience during past years and as recommended by many studies, there are steps to be taken urgently so as to control the new black cybercrimes. Some steps are small and minor whereas others are big and sensitive. To achieve an effective full control on cybercrimes all steps, being small or big, are to be undertaken, well presented and properly implemented. As a rule, we need to know that no place is attackproof. E-criminals could reach any place any where any time, therefore strong preventive measures are needed such as firewalls, encryption, re-encryption, frequent security check-ups and the like.

In addition, the most vital step needed to control this new crime, is the enactment of efficient and sufficient laws. New, modern and well-drafted legislations are imminently required. A clear-cut definition of e-crimes is a must, otherwise culprits will go away with their fruitful crimes in front of the eyes of justice... A golden basic rule of law provides that "no penalty without a crime and no crime without a law", based on this an e-criminal who had intentionally committed an e-crime will not be convicted unless the committed crime(s) is well defined in a very clear state-of-the-art accurate definition.. In criminal evidence any degree of suspicion is totally for the benefit of the victim. The victim is innocent unless proved otherwise beyond any reasonable doubt.. Herein a wise judge stated that "having ninety nine (...) criminals free at large is far better than having one innocent person behind the bars".. what a wise wisdom and a wise man.

Ironically, I quote here a famous French Court rule decreeing that the person who took the extra money given to him by ATM is criminally not responsible as his act was not covered by the e-banking laws. So, the lucky person got the best of all worlds and legitimately took the extra money given to him by the hospitable ATM as his act to withdraw some money from his account is not defined as a crime. Irrespective of our views regarding this Court decree, the crucial point here is the

lack of a clear-cut definition for e-crimes.. We need to benefit from this French Judicial precedent and update cybercrimes laws accordingly to cover such loopholes.

A positive step is also required to boost international cooperation in facing e-crimes as such crimes are homeless and they are actively living in the cyber that covers the globe irrespective of any borders.. At the international level, there are treaties and international conventions to control \ combat cybercrimes. There is a need to join forces and endorse \ ratify such treaties and conventions, so as to add power to the unified global stand against e-crimes that penetrate everywhere without being noticed and without leaving any material tracks of blood or a corpse of a dead-body. Ultimately, in proving e-crimes, it is required to have capable forensic investigation by forensic IT experts.

Every person and every institution is obliged to put in place all regulations and procedures that are needed to control e-crimes. No doubt, this is a personal responsibility as well as a national one. Each part must perform its duty and all parties are to cooperate together as they complement each other in this dangerous unique task.

It has been undoubtedly proved that more than 80% of e-crimes came through or are committed by e-mails. From this we know that the e-mail is the first door to be penetrated or invaded by e-criminals. My email or your email could be the door through which the system could be invaded and eroded. Everyone must make sure that his email is strong to face enemies at any time. A strong "password" is a must for each email otherwise it could be defeated and conquered. This is a personal responsibility and every one must be accountable for any leakage or weakness.. By controlling emails we can, almost, control and prevent a very high percent of cybercrimes.. Legally, employees are not allowed to disclose their password to any person nor colleagues. In a bitter case, one bank lost millions because staff gave passwords to dishonest colleagues who embezzled millions before being discovered.. Beware, a small leakage could flood and destroy the whole process.

In conclusion, we say, it is not possible to stop or eradicate crimes as this is in the nature of humans since inception. However, we can work hard to mitigate their risk by following above points or otherwise.. IT revolution is needed for an advanced e-future and we need to accommodate \ live with its pros and cons.. However, a strong stand against cybercrimes is a big must. Let's work tirelessly for this and we can control the crime and defeat the masterminds.



Islamic Economics:

Philosophy and Strategy

Shah Abdul Hannan

The history of modern Economics is not so long, maybe two hundred years. In the beginning, it was included in political science and named Political Economy.

In the meantime, the Islamic Economics has become another science.

For the last 50-60 years, many researchers have been done on Islamic Economics. Many economists including Professor Khurshid Ahmed, Dr. Nezat Ullah Siddiqi, Professor Dr. Umar Chapra, Dr. Monjer Kahf, Dr. Tarikullah Khan, Dr. Munawar Ikbāl have been doing their work on it. With the work of these scholars, Islamic Economics has become a full science.

The philosophy and the strategy of Islamic Economics are the first things in the discussion on it. This philosophy (Tawhid, Khilafat, Justice) is the base of Islamic Economics. It dictates the

strategy.

But before that, I want to discuss the present world in short. The most conventional economic structure is the capitalism. If we can understand the problems of this capitalism, we will be able to understand the importance of Islamic Economics. This is important because the modern ruling ideology seems like so strong and so successful. Many may guess that it has not any weakness. But it is not the truth and I am willing to show this in this article.

Capitalism starts from the 16th century. It is now almost 500 years old. In this 500 years, it has played an important role in the world undoubtedly but there is no contradiction to accept that it cannot be able to eliminate poverty, inequality from the world. So it cannot be claimed that capitalism is perfect in present as well as in the past.



We have observed the crisis of the capitalistic world in last 20-25 years. In the last part of the previous century, there was a large economic crisis in South East Asia which is still going on. There a much economic crisis in Latin America. The new economic crisis throughout the world is going on since 2008.

We all can understand capitalism more or less. There are many Economical Ideologies launched and developed in the west. Western scholars have worked on it mostly. This is not only applicable for capitalism but also for socialism. So-called Welfare Economics is the achievement of western scholars. They are producing this type of ideologies.

The Christian Ethics was in the background of capitalism because the pioneers of this concept were the members of Christian society. The citizens believed in Christian Ethics primarily. As a result, whatever the limitations were in the capitalism, it was getting moderated and controlled by the Christian Ethics.

In the 18th century, the movement of Enlightenment started by some scholars was basically the hatred against religion. They took some steps to eliminate religion from day to day life. For this movement, the secularism got the priority and the society became secularist. Morality became worthless and the logic got the priority. The con-

cept was taken that logic can solve all the problems. But we know that logic has many limitations and all problems cannot be solved by it. Despite the logic, there is disagreement among the citizens and the thing may seem illogical today which was logical yesterday. There were some times when logic or reasons were almost worshiped and they started working instead of God or Allah which was a complete illusion.

Materialism, in the form of individualism and selfishness, has come out as the result of capitalism and high consumption has come out for the result of materialism. On the other hand, it created social Darwinism. We know about Darwinism. It is the concept invented by Darwin which says about the Natural Selection and Survival of the Fittest. The social edition of this Darwinism has got too much importance throughout the world as the result of the movement of Enlightenment or materialism. The idea of Natural Selection and the survival of the fittest in economics has spread out which virtually says that there will be a little or no space for the poor in the economy.

For the reason of materialism, enlightenment and the social Darwinism, capitalism became a doctrine. 'Only the fittest will survive' has become the philosophy of economics and by this, the sympathy for the poor has gone and they failed to handle the situation where poor die for

poverty. This type of result started to come in the 18th century for the reason of the movement of enlightenment.

There were some unacceptable concepts behind the theory of capitalism. They are literally unacceptable. For example, it says that the laws of economics are like the physical laws. It wants to say that the economics is running on the basis of some universal laws like the earth and the sun etc. but this is not correct as the markets change continuously and the solar system and our bodies do not change like it. So the capitalism stands on such kind of mistakes.

Moreover, they want to make Pecuniary Interest as the only one motivator or the inspiration of working. They use the term 'Rational Economic Man' technically for this motivation. Man is rational and they say that men work for rational reasons. This is not the full truth. Humans do many things without money such as for the family and the society.

And in the third, the secular scholars gave birth to an unethical economics in the name of positivism. Positivism says that there is no ethics in economics and the economics will be persuaded negatively if the ethics come here. Economics will be out from its natural course. It will not be a science anymore. But this type of unethical perspective is so dangerous and if it will be established, then on what basis we will work for the poor and for reducing poverty? Why would we want to eliminate illiteracy? All of these are related to ethics.

Capitalism thinks the market system as perfect. The market system is not perfect, it could not stop monopoly, the concentration of wealth, high consumption by rich and poverty.

Islam believes in strong market control to ensure Justice. it is the Islamic concept of Hisba or supervision of market.

Islam abolishes Interest or Sood and all investments are made on profit and loss sharing basis.

Interest or good must be eliminated to break up and stop the concentration of wealth. I give an example if a person has 100 billion dollars and he keeps it on interest in Bank, next year it will become 105 billion dollars and so on.

But if 100 billion dollars is invested through



profit sharing or Islamic system, it will take several years to invest this amount, making factories etc, then there may be profit or loss or low profit. The difference is I hope, clear.

Islamic strategy is based on Tauhid, Khilafat, and Justice that is based on equality and honorable position of all human beings.

Apart from the change in investment system, it tries through education and motivation to reduce high consumption.

Islam is in favor of restructuring expenditure, taxation and monetary policy in the light of basic Islamic principles. It asks the central Bank (its freshly printed money) and commercial Banks to invest its created money(read books on general economics to understand) in welfare projects or government schemes.

Read books of Dr. Umar Chapra and others on Islamic Economics for details.



A Glimpse into Aspects of **I n f a n t** Care in Islam



Dr. Huthaifa Kharrat

In Islam the child is blessed with outstanding care and solicitous concern. Many verses of the Qur'an as well as many hadith speak to the importance of child care, stressing the seriousness of adopting good health habits, thus protecting the child from the many illnesses that may afflict the infant. The following are some of the important aspects of childhood health that is stressed in Islam.

Natural Breast Feeding

Among the verses of the Qur'an which encourage breast feeding are:

Surat Al-Baqarah verse 233 "Mothers may breast-feed their children two complete years for whoever wishes to complete the nursing [period]".

Surat Al-Ahqaf verse 15 "His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him [lasts] thirty months".

Anas (may Allah be pleased on him) narrated the following from the Prophet (peace be upon him)

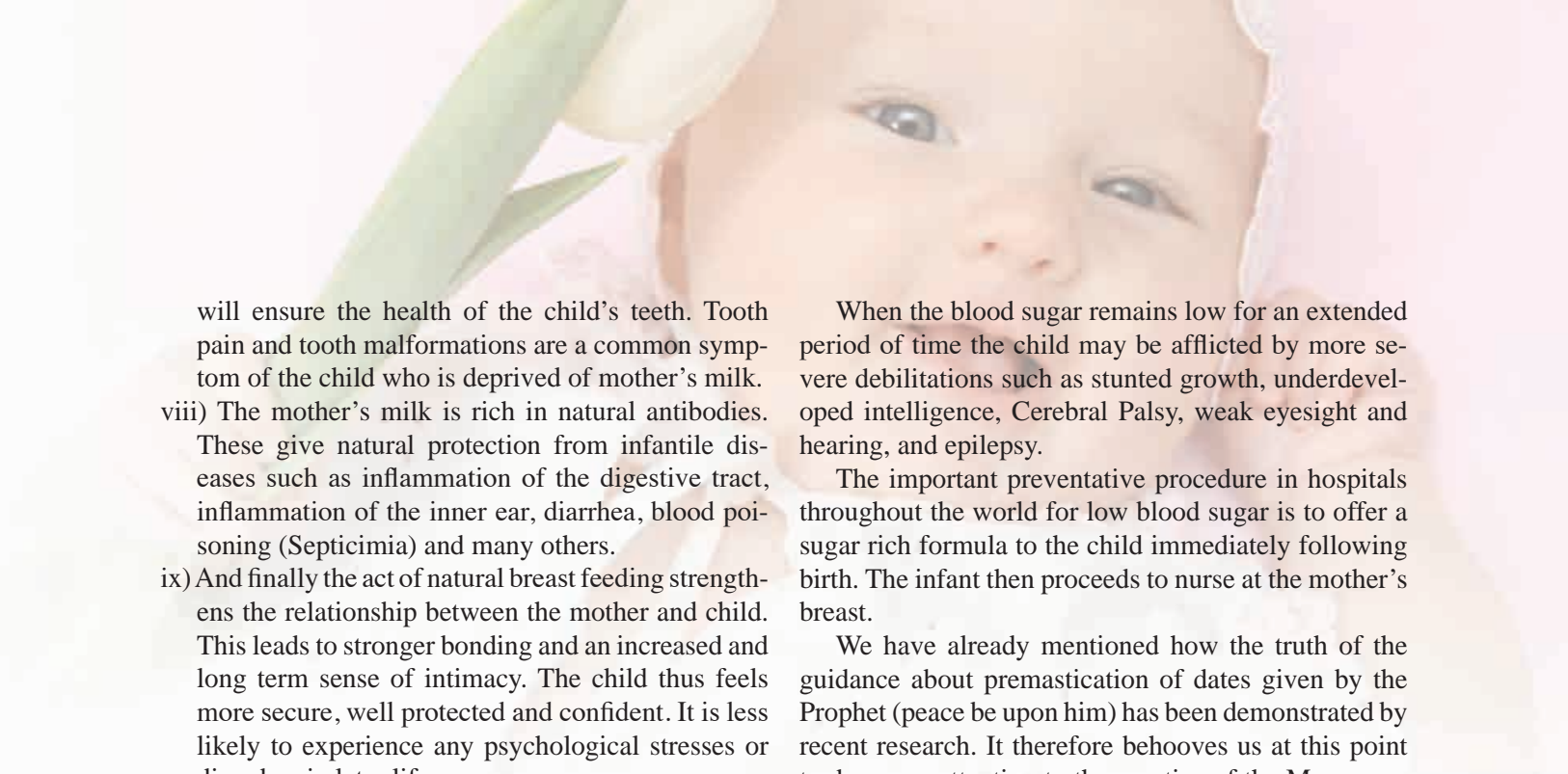
"Verily there are two angels will continue breast feeding my child Abraham in paradise."

Following the birth of the child the mother's breast secretes a sticky yellowy substance known as Colostrum. It is rich in essential nutrients, proteins, minerals, vitamins and antibodies that benefit the child.

Soon after the flow of Colostrum the breast milk begins to flow. It brings with it a veritable pharmacology of beneficial medicinal and disease preventive

compounds for the child. Researchers and specialists in the field continue from time to time to uncover remarkable benefits of natural breast feeding. Among these are:

- i) Mother's milk is considered the best nutrient for the nursing child. It is composed of a well-balanced blend of ingredients that are far superior to any of the prevailing commercially available brands of baby formula.
- ii) The mother's milk is always fresh, of moderate temperature and sterile, thus making it a perfect meal and ideally suited to the digestive system of the infant child.
- iii) There is no other milk that is as easily ingested and digested as mother's milk. Not surprising we see a number of complaints of mothers with colicky babies and digestive sensitivities after giving their child artificial infant formula.
- iv) Unlike artificial baby formula, mother's milk will not provoke any allergic reactions. Indeed quite the opposite. It protects the child from infantile allergies that can lead to asthma or inflammation of the nose or the digestive tract.
- v) Natural breast feeding reduces the incidence of Rickets and other skeletal malformations due to its rich vitamin D content.
- vi) Mother's milk also contains more iron than is found in artificial baby formula thus protecting the child from anemia.
- vii) It is also well-known that natural breast feeding

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- will ensure the health of the child's teeth. Tooth pain and tooth malformations are a common symptom of the child who is deprived of mother's milk.
- viii) The mother's milk is rich in natural antibodies. These give natural protection from infantile diseases such as inflammation of the digestive tract, inflammation of the inner ear, diarrhea, blood poisoning (Septicimia) and many others.
- ix) And finally the act of natural breast feeding strengthens the relationship between the mother and child. This leads to stronger bonding and an increased and long term sense of intimacy. The child thus feels more secure, well protected and confident. It is less likely to experience any psychological stresses or disorders in later life.

Premastication

Premastication is considered one of the most important features of Islam which contribute to the well being and health of the infant child. Recent advances in the Medical Sciences have confirmed the value of this guidance received from the Prophet (peace be upon him). This practice contributes to the health of the child by strengthening the child's immunity.

Premastication was not known among the pre-Islamic Arab peoples. There are many reliable hadith that emphasize the importance placed on this practice by the Prophet (peace be upon him) for the health of the child.

Aiysha (may Allah be pleased with her) relates the following:

"Some infants were presented to the Prophet (peace be upon him). He blessed them and offered them some premasticated food"

Anas (may Allah be pleased with him) relates the following:

"The Messenger of God (peace be upon him) once asked me – 'Do you have a date?' Yes I answered and offered Him some dates. He took them in His mouth and began to chew them. Then He placed them on the lips of the child and the child began to smack its lips and chew them".

Recent studies in pediatric research have demonstrated the dangers caused by reduced blood sugar levels in the new born infant. This adverse condition is the cause of many symptoms such as rejection of the breast, muscular atrophy and spasms, apathy and difficulty breathing.

When the blood sugar remains low for an extended period of time the child may be afflicted by more severe debilitations such as stunted growth, underdeveloped intelligence, Cerebral Palsy, weak eyesight and hearing, and epilepsy.

The important preventative procedure in hospitals throughout the world for low blood sugar is to offer a sugar rich formula to the child immediately following birth. The infant then proceeds to nurse at the mother's breast.

We have already mentioned how the truth of the guidance about premastication of dates given by the Prophet (peace be upon him) has been demonstrated by recent research. It therefore behooves us at this point to draw our attention to the practice of the Messenger (peace be upon him) of putting dates on the child's lips immediately after birth.

Recent medical research has uncovered the reasons behind wisdom of this practice. The saliva of the older care-giver, the one who chews the dates transforms the more complex sugar of the dates, known as fructose, into a simpler form of sugar called glucose. This simpler form is more easily digested and metabolized by the digestive system of the infant. The benefits are soon apparent as the body is protected from the aforementioned adverse conditions.

Shaving the hair of the Child

There are many hadith that recommend shaving the hair of the infant. It is narrated by Ali (may Allah be pleased with him) that the Messenger of God (peace be upon him) once said:

"Shave the child's hair and offer the equivalent weight in silver as charity"

Shaving off the hair of the newborn infant is considered an effective treatment, preferable to medicines, for conditions and illnesses that effect the baby's head. This practice is an effective form of hygiene. It removes the accumulated secretions that adhere to the body of the child immediately after birth. It is well known that these secretions are the cause of inflammations and infections of the scalp, the proliferation of bacteria, and the spread of infections to other parts of the body such as to the eyes and ears.

Shaving the head of the child also stimulates the flow of healthy oils from the sweat glands of the head, and promotes the growth of new hair from the hair follicles, and strengthens the health of the existing hair.

German far-right AfD politician resigns after converting to Islam

“DW”

Arthur Wagner, a politician in the eastern state of Brandenburg, has become a Muslim. His Alternative for Germany (AfD) party entered the Bundestag last year following a populist, anti-Islam campaign.

The far-right, anti-Islam Alternative for Germany (AfD) party on Tuesday confirmed reports in the German media that one of its politicians, Arthur Wagner, has converted to Islam.

Wagner, a leading AfD member in the eastern German state of Brandenburg, resigned his position on the party's national executive committee on January 11 for personal reasons, AfD spokesman Daniel Friese said.

“The party has no problem with that,” added Friese.

He insisted the AfD's national party included groups representing the interests of Muslims, as well as Christians and homosexuals.

Wagner, a German of Russian origin, had been a representative of the AfD since 2015. He was a member of the state committee with responsibility for churches and religious communities.

Read more: Islam in Germany: Muslims prefer to be talked to rather than talked about

Bundestag discusses AfD motion on refugees

Before joining the anti-Islam, anti-immigration party, he was a member of German Chancellor Angela Merkel's Christian Democrats (CDU).

Wagner refused to answer questions from the German daily newspaper Tagesspiegel, who first reported his conversion to the Islamic faith.

“That's my private business,” he told the newspaper. But he said there had been no attempt by the party to force him to resign.

The AfD entered Germany's national parliament, the Bundestag, for the first time following September's national election — becoming the third largest party.

Support for the party surged after Germany admitted more than 1.5 million refugees and migrants in 2015 and 2016 at the height of the European migration crisis.

The AfD argued that the country was under threat of “Islamization” and demanded stricter border controls to stem the number of newcomers arriving from war-torn and poverty-stricken countries in Africa and the Middle East.

Wagner is not the first far-right politician to convert to Islam, according to the German daily Die Welt.

Arnoud van Doorn was asked to leave Dutch far-right politician Geert Wilders' Freedom Party (PVV). It later emerged he had taken up the Muslim faith and traveled to Saudi Arabia to perform the Haj (a pilgrimage to Mecca), the Guardian reported.





Sultan Qaboos Grand Mosque