



Islamic ethics in dealing with others

The art of dealing with others (conduct, ethics, decorum, behavior, self-respect and respect for others, the art of dealing with others, the art of good character, the art of elegant socially acceptable acting). As defined by Moussa Charbel in his book of "The Ethics": Each community has its own practiced customs and traditions and spontaneously exercised without cost and they vary from one country to another. However, some sort of general behaviors prevail in affluent societies and every man can acquire them by learning. Those customs and traditions are the so-called, by French, "Etiquette".

The concept of "Etiquette" Is the set of actions leading to self-respect and respect for others. Anyone who does not respect himself or is dismissive to its values may not demand of others to regard or respect him. Ethics is as old as history and have emerged with the rise of civilization, and drew the activity of the civilized peoples, through the stages of history. Peoples in modern Western societies practice certain ways Etiquette that are highlighted from the icons of civility and basic guidelines, which they adhere to, in public and private life.

If we were to develop a new ethics, derived from the Arabic - Islamic civilization, we should not be holding ourselves back from the ethics of the civilized world, because we can take what suits our needs and our nature. We could then write the concept of Etiquette, as: Behavior that helps people to live in harmony and in compatibility with each other and with the environment in which they live. Etiquette or the art of public decorum, or as late Mostafa As-Sibai puts it in his interesting book "The Art of Decorum"; [etiquette] is in our religion, but we are dazzled by it [when it comes] from the West. Islam has already been ahead of all others, when it comes to organizing and arranging of this art and this science. We need only to refer to its meaning in the teachings of our religion and learn the Art of Etiquette in Islam.

Saeed Khamis Al Rahoomi

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Editor In Chief

Dr. Hamad Ahmed Al Shaybani

Executive Editor

Saeed K. Al Rahoomi

Editorial Supervisors

Yousif Al Hammady

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Design & Layouting

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Type Setting

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Production & Distribution

Ahmed Al Zahed

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Photographer

Khadem Husain

Our Vision A Moderate Islamic Culture

my "say"



Memorable Anniversary

Talking about the memorable anniversary that is dear to every national in urban, country and desert in our flourished country does not need evidences and causes. Rather, it needs illustration, verification, and affirmation of the loyalty and the devotion that we and all nationals have towards His Highness Sheikh Mohammed bin Rashid Al Maktoum, U.A.E Vice President, Prime Minister, and Ruler of Dubai in the fifth anniversary of his assuming the reign of Dubai. He has dedicated himself, effort, money, and thought to fulfill his national, religion, and human promise that he made to his country, people, nation, and the whole humanity. Since His Highness assumed the reign of Dubai, he has been giving openhandedly without tiredness or tedium in order to enhance the state of his country and people, primarily, and then to unite Arab and conciliate dissensions among them so that the Arab nation obtains an eminent status and distinguished role in the international scene.

Our country, which celebrated few weeks ago the dear national anniversary; the national day, has had effective and distinguished presence in the regional and international events and gatherings whether in the political field through its contributions in conciliating regional and international disputes and conflicts; or in the economic field as it contributes in promoting and settling the economic relations on the bilateral level between the U.A.E and other countries or on the collective level as the country works through its commercial, economic, and financial institutions and bodies to create and build bridges of economic, commercial, and nonrestrictive investment cooperation in order to establish free global economy in which chances are available for all to live in dignity.

On the human level, there is no doubt that Sheikh Mohammed bin Rashid has helped, supported and assisted all peoples to help them to overcome indigence and ensuring subsistence, shelter, and medication for whoever undergoes a natural disaster or a disaster caused by man like wars. Our country does not hesitate to help others regardless of their origin, color, religion or position. The human deeds of H.H Sheikh Mohammed expand to reach far countries all over the world to supports orphans, women bereaved of their children, and distressed wounded people. The aids of our country that reach the farthest point in the global map will be always a relief for the distressed ones.

It is a dear occasion that we celebrate every year to remind the following generations with the accomplishments and deeds of His Highness Sheikh Mohammed bin Rashid Al Maktoum in all parts of our country that we are proud of for it is the first country on the global level in ensuring residence, education, medication, and the elements of the honor life to all nationals and residents in it.

His Highness Sheikh Mohammed bin Rashid has established honorable history that every individual of our society proud of. He has established it by glory, generosity and wisdom. It is a splendid legacy that will be inherited over generations.

I congratulate my people and nation on this anniversary that we celebrate to recollect the most eminent achievements to our people, for man's honor, country's security, and to raise the Word of Allah.

Dr. Hamad Bin Al Sheikh Ahmed Al Shaibani

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"So, Rashid, what do you think? Shall we create a union?" asked Sheikh Zayed. Without hesitation, the Dubai Ruler held out his hand and replied: "Give me your hand, Zayed. Let us shake upon an agreement. You will be President."



A man of Achievements

HH Sheikh Mohamed bin Rashid

Source By: Sheikh Mohammed official web site



in February 18, 1968, Abu Dhabi Ruler Sheikh Zayed and Dubai Ruler Sheikh Rashid met at a desert campsite to discuss the formation of a federation between Abu Dhabi and Dubai. Sheikh Mohammed had flown back from England to accompany his father. He still recalls the few words that launched the beginning of the United Arab Emirates.

"So, Rashid, what do you think? Shall we create a union?" asked Sheikh Zayed. Without hesitation, the Dubai Ruler held out his hand and replied: "Give me your hand, Zayed. Let us shake upon an agreement. You will be President."

Their treaty, the so-called Union Accord, was the beginning of a search for a wider federation that would continue for several years and consume Sheikh Mohammed, his father and brothers.

To further prepare for his future role, Sheikh Mohammed attended Mons Officer Cadet School, located in Aldershot, about forty miles from London in the south of England.

He still recalls the few words that launched the beginning of the United Arab Emirates

Over subsequent months, Sheikh Mohammed would be exposed to the toughest training that the British military could throw at an officer cadet. It was an environment in which he thrived. During the latter stages of the six-month course, he was promoted to Senior Under Officer of Kohema and was later awarded the Sword of Honour for achieving the highest mark of any Foreign and Commonwealth officer cadet in his intake.

On November 1, 1968, Sheikh Rashid appointed his third son as Head of Dubai Police and Public Security, Sheikh Mohammed's first public position.

On December 2, 1971, the rulers of Abu Dhabi,

"Our aid has humanitarian objectives only; it is never governed by politics or limited by the geography, race, color or religion of the beneficiary. We provide humanitarian capital and are a major relief station for the poor; we do not hesitate to help and support the brother, the ill-fated friend or the needy wherever they are. This is our message to the world, and this is the United Arab Emirates"

"There are many challenges and promising opportunities; however, we have the human and material assets to meet these challenges with strong will, belief in Allah and in our abilities and a vision which has never let us down."

Dubai, Sharjah, Ajman and Fujairah and the Crown Prince of Umm Al Qaiwain, representing his father, met at Sheikh Rashid's Jumeirah Beach Palace in Dubai. There, they signed the provisional constitution that created the United Arab Emirates.

In the days after December 2, Sheikh Maktoum, the new Prime Minister, appointed his brother Sheikh Mohammed as Minister of Defence and awarded him the rank of General.

Sheikh Mohammed was the youngest Minister of Defence in the world at that time. In less than 12 months, this demanding role would lead him to deal with the events of an Arab-Israeli war, an attempted coup in one neighbouring state and an aircraft hijacking at Dubai

they signed the provisional constitution that created the United Arab Emirates

International Airport, all while he was attempting to construct a national Union Defence Force. The UDF made its first operational foray abroad in 1976, when Sheikh Mohammed committed troops to Lebanon as part of the Arab Deterrent Force, attempting to keep the peace in this troubled country.

Sheikh Rashid relied heavily upon his sons as he sought

to transform Dubai, and Sheikh Mohammed took on much responsibility. Projects such as Dubai Dry Docks, the biggest such facility in the Middle East, were put under his charge. One significant appointment came in 1977. On August 25, Sheikh Rashid announced the formation of a committee under Sheikh Mohammed that would take over the administration of Dubai International Airport. Developing Dubai as an aviation and tourist hub would become one of Sheikh Mohammed's most visible achievements. He adopted an open skies policy, and worked to lay the foundations for a tourism industry that would burst into life in the 1990s.

During this period he was also given responsibility for Dubai's oil; this was one of the most vital tasks within the



Dubai Government, such was the importance of oil exports to the economy at that time.

Sheikh Mohammed's Majlis began to take on the energy that had been attached to the Majlis of Sheikh Rashid at its height, when it had been described as "an Arabian Camelot".

Businessman Mohammed Al Naboodah says: "It is a creative environment, in which people are allowed to speak freely. Sheikh Mohammed places no barriers on what can be said. It is this open atmosphere that cultivates a genuine, open debate. He challenges people to think and perform beyond the limit of the capabilities that they themselves believe they have. This brings out the best in people."

In May 1981, Sheikh Rashid was struck down by illness. Like his brothers, Sheikh Mohammed took on new responsibility as his father continued his extended recuperation. The extraordinary achievement, from a Dubai standpoint, was the way in which the Al Maktoum brothers had gelled, working together for the good of the emirate and the UAE. Their unity of purpose is not a false front. A close friend says: "Sheikh Maktoum, Sheikh Hamdan and Sheikh Mohammed are in constant touch, every day. There is nothing of importance that goes on without all three knowing about it. Information is shared and collective decisions are taken."

Through crises such as Lebanon's invasion, the Iran-Iraq War and the beginning of the Palestinian Intifada on

Sheikh Mohammed was the youngest Minister of Defence in the world at that time

December 9, 1987, Sheikh Mohammed continued to aid the Dubai Government in its march forward. Financial Analyst Clinton Jones said: "There was a self-belief within the Dubai and Federal Government. The Al Maktoum brothers in particular were not content to tread water and wait until stability returned. Indeed, there was a trend regionally to increase holdings in Europe and North America. Dubai bucked this trend. To boost the local economy there was greater spending on infrastructure projects. In doing so, Dubai showed its overwhelming confidence in itself and the future. This helped to calm the Dubai economy and laid the foundations for the bright future we see today."

One such breathtaking initiative was Sheikh Mohammed's decision to create a new airline. One morning, in January 1985, Maurice Flanagan, general manager of the Dubai National Tourism Authority, received a summons to Sheikh Mohammed's Za'abeel Palace.

"I want to start an airline, as soon as possible. How much will it cost? How long will it take?" Sheikh Mohammed asked. Flanagan knew that his inquisitor was not a man to wait around for an answer

and replied: "Ten million dollars."

Sheikh Mohammed set up a small team to develop the concept, working in secret. On October 25 the same year, Emirates flew for the first time, sporting livery chosen personally by Sheikh Mohammed.

Also in 1985 Sheikh Mohammed took charge of Jebel Ali Free Zone; a port-based industrial area centred around Jebel Ali port. This was another project that illustrated the 'overwhelming confidence' referred to by Clinton Jones. Sultan bin Sulayem, chairman of Jebel Ali Free Zone Authority (JAFZA), says: "One of the main points that Sheikh Mohammed stressed was the need to keep things simple. He worked to ensure that JAFZA was served by the best in infrastructure, that would empower us to offer the best services possible."

His Track Record

His Highness holds Dubai up as an example of extraordinary development based on excellent leadership, management, teamwork and timely decision-making.

The following lines shed some light on his track record since taking over the reins of Dubai.

On January 4th, 2006, His Highness Sheikh Mohammed bin Rashid Al Maktoum became the Ruler of Dubai following the death of Sheikh Maktoum bin Rashid Al Maktoum.

On January 5th, the members of the Supreme

Dubai showed its overwhelming confidence in itself and the future

Council elected Sheikh Mohammed the UAE Vice President.

On February 11th, 2006 UAE President His Highness Sheikh Khalifa bin Zayed Al Nahyan nominated Sheikh Mohammed for UAE Prime Minister; the Council approved this nomination.

Sheikh Mohammed and the members of his Cabinet took their oaths in front of Sheikh Khalifa at Al Bateen Palace in Abu Dhabi.

Sheikh Mohammed embodies energetic and successful leadership. He is a man who has made promises and kept them; he has insisted on excellence and achieved nothing less; he has defined the role of leadership and fulfilled it.

Thanks to his vision, Sheikh Mohammed has competently authored the Dubai success story in record time and put the United Arab Emirates on a unique course, which nations around the world compete to replicate.

Since becoming the Vice President and Prime Minister of the UAE, and Ruler of Dubai, groundbreaking initiatives have been rolled out at an astonishing rate.

The year 2007 witnessed unique achievements for Sheikh Mohammed both

locally and regionally.

On February 3rd, he announced the Dubai Strategic Plan 2015, which aims to bolster Dubai's leading position in the region and boost its role as an international economic and financial hub.

The strategy will be used as a road map for development in the coming years.

On April 17th, 2007, Sheikh Mohammed unveiled the UAE Government Strategy Plan with the aim of achieving sustainable development throughout the country, investing federal resources more efficiently and ensuring due diligence, accountability and transparency across federal bodies.

Regionally, his most outstanding achievement was the launch of the Mohammed Bin Rashid Al Maktoum Foundation, on May 19th, 2007, with an endowment of \$10 billion.

The foundation's aim is to promote human development by investing in education and the development of knowledge in the region by cultivating future leaders in both the private and public sectors, promoting scientific research, spreading knowledge, encouraging business leadership, empowering youth, renewing the concept of culture, preserving heritage and promoting platforms of understanding among various cultures.

Sheikh Mohammed launched Dubai Cares on September 20th, 2007. The campaign, which raised an unprecedented Dh 3.4 billion

in its first two months, has become one of the biggest international humanitarian movements to focus on fighting poverty, spreading knowledge and providing education for children in the world's poorest countries.

On September 3rd, 2008, Sheikh Mohammed unveiled the Noor Dubai initiative aiming to deliver preventative eye care to over one million people in developing countries.

This move is part of a drive towards a world free from curable forms of blindness.

In an effort to encourage innovation, Sheikh Mohammed has announced a wide array of awards both in Dubai and the UAE, including the Arab Journalism Awards, the Dubai Government Excellence Programme, the Dubai Holy Qur'an Awards and the Young Business Leaders Awards.

These awards have promoted a competitive climate for both the public and private sectors to strive for excellence.

The past few years have witnessed significant progress in economic and social development: e-government was introduced; Dubai Metro was inaugurated and a significant number of investment companies were established.

These companies have formed global partnerships in the fields of industry, commerce, tourism and ports and real estate management.

A host of other cultural projects were also launched,

including the Muhammad the Messenger Museum, the Universal Museums project and the Mohammed bin Rashid Gardens.

Sheikh Mohammed set out his comprehensive world view in his book 'My Vision', where he describes his philosophy and his political and economic vision.

He also offers a detailed account of how Dubai and the UAE have been guided to their present-day status as international centres, renowned for their high quality commercial and financial services, luxury tourism and their drive towards sustainable human and structural development.

Through generosity and dedication, Sheikh Mohammed has achieved notable success while shouldering the great responsibility of leading Dubai and the Federal Government.

Sheikh Mohammed ... An inspirational leader and a dedicated humanitarian

Sheikh Mohammed bin Rashid Al Maktoum has been known for his vast charitable donations. On May 19, 2007, he announced plans to give \$10bn USD to set up an educational foundation in the Middle East, one of the largest charitable donations in history. Sheikh Mohammed stated that the money is meant to bridge the knowledge gap between the Arab region and the developed world, improving the standard of education and research in the region, developing leadership programs for youth, and stimulating job creation. The announcement was made at the 2007 World Economic Forum in Jordan.

**I want to start an airline, as soon as possible. How much will it cost? How long will it take?»
Sheikh Mohammed asked**

In September 2007, he launched a campaign, Dubai Cares to raise money to educate 1 million children in poor countries. The campaign is Dubai's contribution to the U.N. Millennium Development Goals for providing Children's Primary Education to every child by 2015. The amount donated to this campaign has exceeded AED 3.4 billion

Dubai Cares

Noor Dubai



One of the main points that Sheikh Mohammed stressed was the need to keep things simple

In September 3, 2008, Sheikh Mohammad also launched a new Ramadan initiative under the name "Noor Dubai", aiming to help the World Health Organization (WHO) and International Agency for the Prevention of Blindness (IAPB) in achieving its goals outlined in VISION 2020: the Right to Sight. Noor Dubai will treat and provide health services to one million people suffering from treatable blindness and visual impairment in developing countries on a local, regional, and international scale.

"My Vision"

His Highness published a book in 2006 titled 'My Vision — Challenges in the Race for Excellence', highlighting the breathtaking development of Dubai.

The book is a unique and detailed account of the exceptional development of Dubai and the vision behind the outstanding accomplishments, that included transforming the UAE and Dubai from their role as a regional powerhouse to their new and advanced role as international economic and financial centres.

The attainment of these high rates of growth was accomplished by way of providing excellence in services and industry.

One of the most important features of the book, is the simplicity with which the author approaches complex subjects such as vision, leadership, state management, enhancement of skills, and expertise in human resources that played a paramount role in constantly pushing development in Dubai to new heights.

The author, in this Arabic version of his book, used his close and almost daily involvement in projects as the basis for his work. It is therefore a credible and lively account of processes and foundations of ultra-modern development, based on first-hand experience and direct guidance. The book, specifically, provides a true description of an exceptional development experience that is regarded by many as a role model for other Arab and Muslim countries. "Dubai is proving to be one of the most successful development stories in the world, and is being viewed increasingly in the Arab and Muslim worlds as a source of pride," says the author.

Compared by the author to Cordova, the old capital of Arab Spain, Dubai's melting pot of nations and creeds is adding new and exciting dimensions to the concept of co-existence and enhancing human interaction and understanding. And like Cordoba, Dubai today is

providing a new hope for humanity that different civilisations and religions can co-exist and strive collectively to create excellence in everything for the benefit of all.

The book contains 13 chapters in five parts, plus introduction and conclusion, as well as a brief bibliography on the jacket.

Brief Editorial Review:
Described by reviewers as one of the most important books published in the Middle East in the past 50 years, the book is primarily about development, as four of the five sections carry the word 'development' in their titles. The fifth — 'The Road to the Future' — is an overview of future economic developments, and covers topics such as 'Globalisation and the Economic Integration of the Central World Economic Zone (CWEZ)' for which Dubai is providing the economic role model, positioning itself as the leading economic and developmental metropolis.

In his book, the author reveals, for the first time, the 'secrets' that made the emirate of Dubai one of the most astounding development phenomena in the world. His Highness Sheikh Mohammed bin Rashid Al Maktoum provides insight into the strategies that can produce excellence in development, including vision, leadership, management, teamwork, and decisive and timely decision-taking.

The book is primarily about the development and successful management

of countries, presenting Dubai as a role model. This makes the book unique, due to the absence of other books in Arabic on this vital subject. It gains further importance due to the authoritative account of the various components of development, based on personal experience and daily involvement, rather than on abstract theories and untested experiences.

The author has dedicated the book to His Highness Sheikh Khalifa bin Zayed Al Nahyan, President of the UAE, but he gives credit for the successes of Dubai to nationals and residents alike, and to the public and private sectors in equal terms. Their immense contribution is appreciated and recognised at every stage, and all are called upon to participate in the

'consensus planning' of Dubai and the UAE, as a prerequisite to reaching new heights of development and excellence.

The author addresses not only the people of Dubai and the UAE, but the entire Arab and Muslim world of 1.3 billion people. The success story of Dubai, he believes, can be replicated in other Arab and Muslim countries. Therefore, the book delivers a message of optimism that a second stage of outstanding development can be achieved throughout the Arab and Muslim world. The proof he provides is Dubai itself.

This move is part of a drive towards a world free from curable forms of blindness



CONTRIBUTION OF EARLY MUSLIMS TO THE FIELD OF ASTRONOMY

Out of numerous contributions by Early Muslim scholars to the field of astronomy, the following can be listed:

Early Muslims precisely defined astronomy as a definite field of scientific research; translated available information and critically reviewed it; developed observing equipments (such as the telescope, the celestial mirror or armillary sphere, the quadrant, the astrolabe, etc.), astronomical tables, calculations and techniques; established a large number of observatories; innovated algebra and introduced applied mathematics for the first time to astronomy;

invented the sciences of trigonometry, spherical trigonometry, algorithm, geometrical optics, spherical graphics and its applications in celestial observations; proved the spheroidal and the rotational movement of the Earth; invented longitudes and latitudes and very precisely measured the distance of a longitudinal degree; calculated the circumference, diameter and size of each of the Earth, the Moon, Mars, Jupiter and Saturn with great precision; introduced the Heliocentric of our solar system; estimated the mean orbit and the different altitudes of the sun; defined the nature and movements of many celestial bodies, calculated

the degree of obliquity of the ecliptic; catalogued and named many stars and constellations, giving their coordinates and magnitudes, discovered the nebula Andromida, determined with wonderful accuracy the precession of equinoxes and the movements of both the solar apogee and the summer solstice, demonstrating that it is subject to the precession of the equinoxes and that, in consequence, the equation of time is subject to a slow secular variation; recorded the movements of the planets, and the condition of visibility of the new moon, and its distance from the earth, described the eclipses, the apparitions of comets;

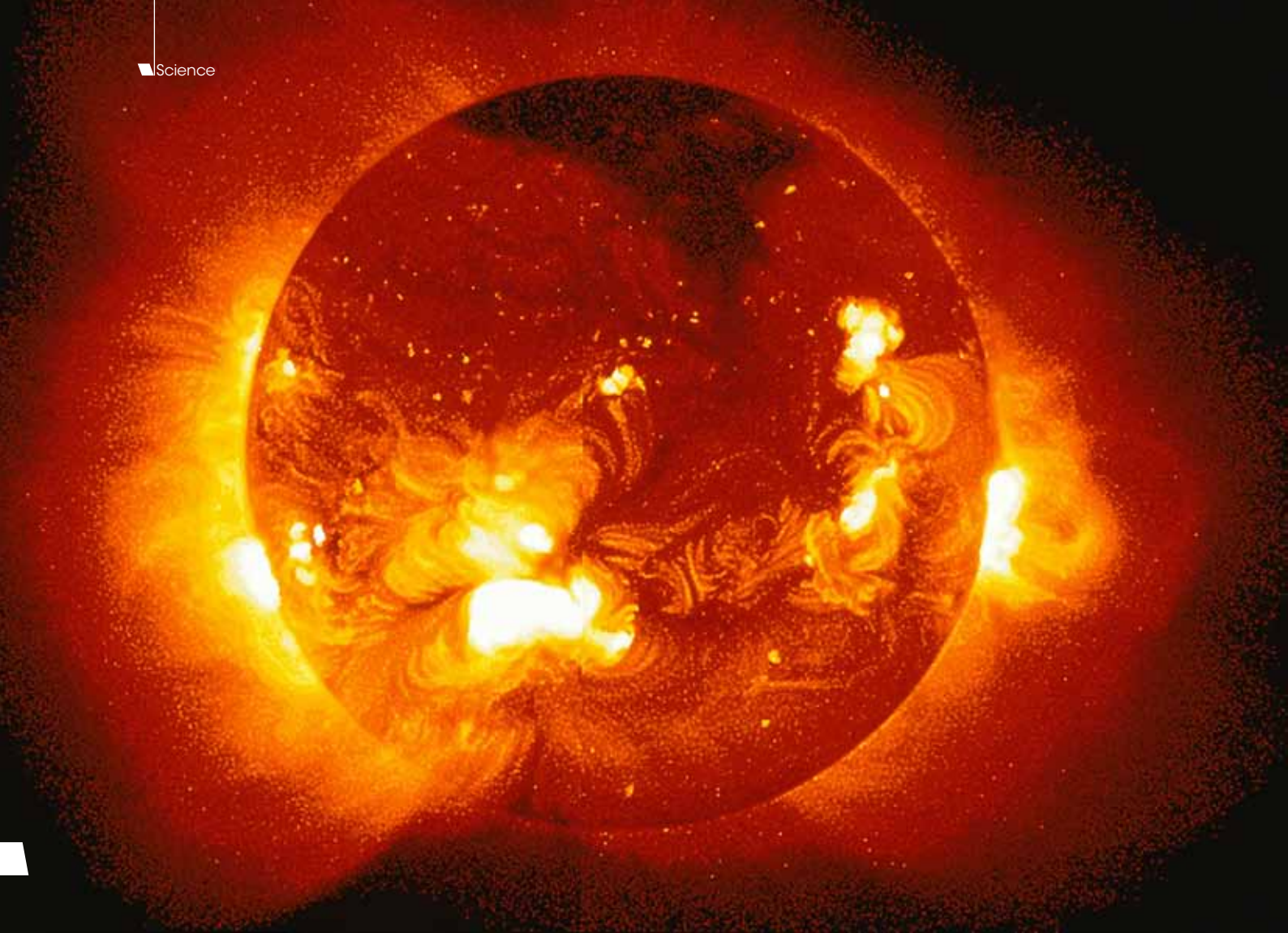
The names of distinguished Muslim astronomers and the titles of their works and analyses of their contributions can be found in books dealing with the "History of Science"

defined the exact movement of the sun with respect to other celestial bodies; marked for the first time the variations in the lunar altitudes in its orbit around the earth; calculated the length of both the solar and lunar years, of the seasons, the month and the day; named the constellations and the position of the Sun with respect to each one of them, designed various chronometers (sundials, sand glasses, candle-water - mercury - and mechanical - clocks), constructed elaborate astronomical tables and treatises, described and explained many phenomena such as the Zodiacal light, rainbows, lightening and thunder storms; constructed calendars 600 years before the Gregorian calendar, and are said to be even more accurate, introduced many Arabic names to the science of Astronomy which are still in use, etc. The names of distinguished Muslim astronomers and the titles of their works and analyses of their contributions can be found in books dealing with the "History of Science", but I quote the following as example:



SELECTED EXAMPLES OF DISTINGUISHED MUSLIM ASTRONOMERS

- 1- Al-Fazzari Ibrahim (D. 160 A.H.) and his son Muhammad (D.180 A.H.) who constructed the first Astrolabe wrote on the use of the armillary sphere and prepared tables according to the Hijri Calendar. At least six treatises written by Ibrahim Al-Fazzari in Astronomy are still intact.
- 2- Al-Baghdady (2nd Century A.H.).
- 3- Ibn Hayyan (D. 197 A.H.) who wrote 19 treatises about celestial bodies and 16 in astronomy.
- 4- Sanad bin Aly (3rd Century A.H.) who wrote 5 books on mathematical astronomy.
- 5- Al-Firghany (3rd Century A.H.) who developed and modified the sundial, and calculated the diameters of each of the Earth, the Moon, the Sun, Mars, Jupiter and Saturn with great precision... At least 3 of his written manuscripts on astronomy are still intact.
- 6- Al-Khuwarizmy (D. 235 A.H.) The great astronomer, mathematician, geographer, historian, and the innovator of the science of 'Algorism'. His book entitled Hisab Al-Jabre wa Al-Muqabalah" was translated into Latin by Gerard of Cremona, Robert of Chester and Adelard Bath and much later into English by F.Rosen (1831). This book introduced the science of Algebra to the Europeans and was used as the principal textbook for mathematics in their universities until the end of the 16th century A.C. Al-Khuwarizmy wrote 7 treatises on astronomy which have all been



translated into Latin.

- 7- Al-Marwazi (D. 250 A.H.) who wrote many treatises in astronomy, of which only 11 have survived.
- 8- Al-Kindi (D. 252 A.H.) who wrote more than 265 manuscripts on different subjects, including astronomy and mathematics. At least 20 treatises on astronomy are still intact including one on calculating the distance between the Earth and the Moon, another on telescopes, a third on the engineering of the Astrolabe, a fourth on the Zodiacal light and a fifth on moving bodies and the true nature of light and darkness.

- 9- Abou Ma'ashar (D. 264 A.H.) who wrote a tabulated astronomical treatise which remained for centuries one of the main sources of astronomical knowledge. Four of his works were translated into Latin by Johannes Hispatensis and Adelard of Bath.
- 10- Al-Sarkhasi, Ibn Al-Tayyeb (D. 286 A.H.) who wrote an astronomical treatise entitled "The Introduction to the profession of stellar observation".
- 11- Thabit bin Qurrah (D. 287 A.H.) who wrote more than twenty memoirs on astronomy and geometry, invented the sundial, the balance and

wrote elaborately on the altitude of the Sun and the length of the solar year. His treatise on the balance was translated into Latin by Gerard of Cremona. He was followed in his profession (Astronomy, Geometry and Mathematics) by his Sons Ibrahim and Sinan, his grandsons Thabit bin Sinan and Ibrahim bin Sinan, and great-grandson Abou Al-Faraj. Besides his interest in Astronomy, Geometry and Mathematics, Thabit was a skillful physician, while Ibrahim showed his distinction in geometry. His quadrature of the parabola was the simplest ever made before the introduction of

integral calculus.

- 12- Al-Balancy (D. 296 A.H.) who wrote a large number of astronomical tables.
- 13- Banu Musa Bin Shakir (Muhammad, Ahmad & Hassan) who lived during the 3rd Century A.H. and were outstanding researchers in the field of astronomy, geometry, mechanics and engineering. They calculated the mean movement of the Sun and other celestial bodies, ascertained with remarkable precision the obliquity for the ecliptic, and marked for the first time the variations in the lunar altitudes. They also determined with great accuracy the precession of the equinoxes and the movement of the solar apogee, calculated the size of the earth, invented the telescope,

recorded the movements of heavenly bodies and wrote about the measurements of plane and spherical surfaces. This last work of theirs was translated into Latin by Gerard of Cremona, and their treatise on mechanics is still preserved in the Vatican.

- 14- Al-Baalabakky (D. 300 A.H.) who has at least 2 preserved manuscripts on astronomy and orbits and the other on "the use of the armillary sphere".
- 15- Al-Tibreezy (D. 310 A.H.) of whose works at least 5 manuscripts on astronomy are still intact.
- 16- Bin Hameed (Al-Aadamy) who lived towards the end of the 3rd and the beginnings of the 4th centuries A.H., and of whose works we know at least one astronomical

They calculated the mean movement of the Sun and other celestial bodies

treatise with tables (Zeej).

- 17- Al-Madainy (Al-Alawi) who also lived towards the end of the 3rd and the beginnings of the 4th centuries A.H. and also has a large astronomical treatise with tables (Al-Zeej Al-Kabeer).
- 18- Al-Battany (D. 318 A.H.) was the greatest astronomer of this time, and lived at Al-Raaqah (on the left bank of the Euphrates). His works on astronomy and spherical



trigonometry influenced the whole of Europe during the middle Ages and the Renaissance and were repeatedly quoted by Copernicus in his book "De Revolutionibus Orbium Coelestium". According to Ibn Al-Nadeem (1871-1872) we only know one of his numerous works that is still intact which is a treatise on astronomy with detailed tables (al-Zeej). This work was translated into Latin by both Robertus Retinensis and Plato Tiburtinus (in the first half of the 12th Century A.C. and was published in Nuremberg in 1537). It was later edited and translated into Italian by C.A. Nallino and J.M. Millas. In this book, Al-Battany determined with great accuracy the inclination angle of the ecliptic and the

His excellent observations on lunar and solar eclipses were used by Dunthome 1749 A.C to determine the secular acceleration of motion of the Moon

possibility of the annular eclipse, the length (of the tropic year and of the seasons, the true and mean orbits of the sun; discovered the mobility of the solar apogee, as a result of the precession of the equinoxes which he accurately measured (and mentioned that, in consequence, the equation of time must be



subject to a slow secular variation), calculated the variation of the apparent angular diameter of the Sun, rectified orbits of the Moon and planets, and suggested a new, ingenious theory for the determination of the conditions of visibility of the new Moon. His excellent observations on lunar and solar eclipses were used by Dunthome 1749 A.C to determine the secular acceleration of motion of the Moon.

- 19- Al-Harrany Al-Sabi'ey (D. 384 A.H.) of whose works we only know one tabulated treatise on astronomy.
- 20- Al-Balkhy (D. 323 A.H.) who wrote more than 70 treatises on astronomy and geography.
- 21- Al-Jealy (D. 350 A.H.) who wrote 6 known treatises and tables on astronomy.
- 22- Al-Shareef Al-Baghdady (D. 375 A.H.) of whose astronomical works we only know one treatise with tables.
- 23- Al-Soufy (D. 364 A.H.) who wrote an illustrated treatise on fixed stars, giving their magnitudes and coordinates, based on his own observations. It is considered the first star atlas to take cognizance of the nebula in the constellation Andromeda, and was translated into French. The book is of great importance even today, as it reveals the changes in magnitude undergone by a number of prominent stars in the course of ten centuries.

- 24- Abou Al-Wafaa Al-Buzjany (D. 376 A.H.) who wrote extensively on algebra, mathematics, geometry, spherical trigonometry, and astronomy, introduced the use of the secant and the tangent in astronomical observations, and defined methods for finding the value of chords of arcs, and for constructing sine tables. At least 4 of his valuable works are still available, including a large treatise on astronomy.
- 25- Abou Saqre Al-Qubaissy (D. 380 A.H.) who revised Al-Firghany's work and wrote at least three astronomical treatises.
- 26- Al-Majreety (D. 385 A.H.) who was one of the most eminent astronomers of Cordova. He revised and edited the works of both Al-Khuwarizmy and Al-Battany, and left at least 3 valuable works on astronomy.
- 27- Ibn Yunus Al-Sadafi (D. 399 A.H.) who wrote a tabulated treatise on astronomy that was translated into Persian, Greek, Mongolian and Chinese languages. He also invented the pendulum which was successfully used in measuring time during his celestial observations and in constructing mechanical clocks.
- 28- Al-Kouhy (D. 405 A.H.) who wrote elaborately on the astrolabe geometry, spherical geometry and astronomy. He studied the movements of the planets, discovered the summer solstice and the autumnal equinox, and left at least 3 valuable works.
- 29- Ibn Al-Samhe Al-Ghirnaty (D. 426 A.H.) who left behind 3 treatises on astronomy.
- 30- Abou Al-Qasim Bin Al-Saffar (D. 426 A.H.) of
- He revised and edited the works of both Al-Khuwarizmy and Al-Battany, and left at least 3 valuable works on astronomy**
- whose work we know two major treatises on astronomy.
- 31- Al-Kirmany, Abu Al-Hakam (D. 458 A.H.), who was an eminent mathematician, astronomer, engineer and surgeon. He studied astronomy at the hands of Al-Majreety and left a number of manuscripts in that area.
- 32- Ibn Iraq (who lived during the late 4th and the early 5th centuries A.H.) and left a wealth of literature on astronomy of



By Hurun Yahya
Famous World Renowned Writer.

He correctly determined the degree of inclination of the ecliptic within one minute of arc

which we know at least 9 treatises.

33- Al-Bayrouni (D. 443 A.H.) who is considered the most profound and original scientist in human history, with contributions in very many disciplines that were centuries ahead of his time. Among his astronomical contributions is the precise determination of the magnitude of both the earth's radius and circumference, the scientific discussion of the then controversial rotation of the earth on its own axis, the accurate definition of latitudes and longitudes, the correct explanation of numerous astronomical phenomena like the Zodiacal light, the excessive speed of light as compared to sound and the much greater radius of the sun as compared to both moon and earth, among his comprehensive treatises are the one entitled "Al-Qanoun Al-Masa'udi Fi Al-Haya'at Wa Al-Nujoum", and "Kitab Al-Tafheem Li Aw'ail Sanat Al-Tanjeem". An English translation of the latter book, facing the Arabic text was published 1939 in London by Ramsay Wright. (His written works amount to about 180 manuscripts,

some of which has been translated into many languages.

- 34- Ibn Hayy (D. 456 A.H.) who wrote a tabulated treatise on astronomy.
- 35- Al-Zarqaly (D. 480 A.H.) who was reputed for his talent in inventing and constructing astronomical equipments and tables, as well as contributions to the field of astronomy. He correctly determined the degree of inclination of the ecliptic within one minute of arc, and his works were translated into Latin, and were quoted by Copernicus in his book De Revolutionibus Orbium Coelestium.
- 36- Al-Isfizary (D. 480 A.H.) who critically reviewed the works of Euclid and of Banu Musa Bin Shaker and wrote 3 manuscripts on geometry, surveying and mechanical contrivances.
- 37- Bin Aflaj (who lived during the later years of the 5th and the earlier years of the 6th centuries A.H.) and wrote 9 manuscripts in the area of Astronomy.
- 38- Omar Al-Khayyam (D. 516 A.H. 1123 A.C.) who together with Abd Al-Rahman Al-Khazini supervised the Nishapur observatory, collaborated in the reformation of the Persian calendar (which preceded the Gregorian calendar by 600 years and is said to be even more exact), and was one of the greatest mathematicians, astronomers and poets of his time.
- 39- Al-Hakeem Al-Dany (D.

529 A.H.) who wrote on geometry (2 manuscripts), astronomy and astronomical equipments (2 manuscripts).

- 40- Ibn Bajah (D. 530) who was an outstanding physician, philosopher, mathematician, botanist and astronomer. Some of his works are translated into both Spanish and English.
- 41- Al-Badeea Al-Astrolaby Al-Baghdady (D. 534 A.H.) who wrote on astronomy and astronomical equipments two manuscripts at least.
- 42- Al-Batroujy (D. 582 A.H.) who wrote a treatise on astronomy that was translated into Latin by Kalonymos ben David and into Hebrew by Moses bin Tibbon. Some of his original contributions were the discovery of the spinning movements of the planets.
- 43- Al-Mosely (D. 639 AM.) of whose work we know two manuscripts on astronomy.
- 44- Al-Asfouny (D. 649 A.H.) who wrote on both geometry and astronomy invented both the armillary sphere and the water-wheel and wrote in other fields.
- 45- Al-Morrakeshy (D. 660 AM.) of whose astronomical writings we have at least two manuscripts: one on viewing the moon and the other on the measurement of time.
- 46- Al-Saheb Al-Labboudy, Najm Al-Deen (D. 670

A.H.) who wrote two lengthy treatises on astronomy.

- 47- Al-Tousi (D. 672 A.H. -1274 A.C.) the famous astronomer, mathematician, physicist, geologist, natural scientist, physician, philosopher and theologian, who wrote the "Al-khanian Astronomical Tables", constructed the famous Maraghah Observatory and the one at Samarqand. These were equipped with the best available instruments of the time, e.g. ecliptical, solstitial and equatorial armillary spheres, Mural quadrants, etc. The Maraghah Observatory also housed a very big library, which was described to contain more than 4,000,000 manuscripts. He wrote a number of astronomical treatises of which the most important is "Kitab Al-Tathkirah Fi 'Ilm Al-Haya'ah" or "The Memoir of Astronomy", which is a complete survey of astronomical knowledge until his time. This manuscript was a landmark in the development of astronomy, and hence was reviewed by a large number of authors and translated into several Eastern as well as Western languages. In the field of astronomy, Tousi also wrote:
- (i) "The Cream of Astronomy" which is still extant in both Arabic and Persian.
 - (ii) "The Stars Made Easy".
 - (iii) "On the Trajectory, Size and Distance of Mercury".
 - (iv) "Rising and Setting".
 - (v) "On The Moving Sphere".
 - (vi) "On the size and distances of the Sun and the Moon".
 - (vii) "On the ascension of Stars".
 - (viii) "Spherics".
 - (ix) "Days and nights".
 - (x) "Tazheer Al-Majesty".
 - (xi) "Research on the reflection and deflection of light rays".
 - (xii) "The Book of optics".
- 48- Al-Hakeem Al-Maghriby (D. 680 A.H.) who wrote elaborately on astronomy, and left at least 10 manuscripts in that area.
- 49- Al -Shirazi (D. 709 A.H. - 1311 A.C.) who was Al-Tousi's student and wrote a manuscript on Astronomy with the title "Nihayat Al-Idrak Fi Dirayat Al-Aflak" (or The Latest Knowledge in the Science of Planetary Orbits). Besides its main theme, astronomy, the book contains a wealth of knowledge on geometrical optics, like the nature of vision and the formation of the rainbow.
- 50- Ibn Al-Shater (D. 777 A.H.) who wrote an elaborate, tabulated treatise on astronomy (Al-Zeej Al-Jadeed) from which Copernicus drew most of his information without acknowledging that. He is also credited for measuring the angle of inclination of the Zodiacal Sphere with great precision, and inventing a chronometric instrument for defining the exact time of prayer.
- 51- Al-Majdy (D. 850 A.H.) who wrote 15 manuscripts on astronomy and elaborated on sighting the Moon, on Saturn,
- the luni-solar calendar, and the application of geometry in astronomy.
- 52- Ulugh Beg (D. 853 A.H. - 1440 A.C.) who was interested in astronomy, published a stellar catalogue and tables, comparing his observations with those of previous workers such as Al-Sufi, and erected a large observatory at Samarqand, where a group of distinguished astronomers did work.
- 53- Badre Al-Deen (D. 907 A.H.) who wrote 6 manuscripts on astronomy and geometry.
- 54- Salah Al-Deen Qadhi Zadeh (D. 940 A.H.) who revised the astronomical work of Ulugh Beg and published his astronomical tables.
- 55- Al-Kaslii (D. 851 H. - 1436 A.D.) Who was the first director of the observatory at Samarqand, a great astronomer and mathematician, prepared a number of astronomical tables and maps including "Zeej Al-Khaqani".
- 56- Al-Qashji (D. 878 A.H. - 1474 A.C.) who prepared the astronomical tables of Ulugh Beg. These tables were edited, translated and published into both the Persian and Latin languages by J. Greaves & T. Hyde (1650-1665), and its introduction was translated into French by Sedillot (1846). Such work was highly treasured in Europe as an excellent source for astronomical information until the mid-nineteenth century A.C.



Specialist in many ways:
The Koala

By: Haroon Yahya



Animals have various miraculous features and each one of them is a miracle of creation. One of these animals is the koala. The koala feeding on eucalyptus leaves has various splendid features that ensure a comfortable life for it on trees.

The bodily design of the koala, a native of Australia, has flawless details that it needs in the kind of environment it lives. For instance, its limbs and claws ensure an easy climb to eucalyptus trees with wide trunks. The two fingers in its forepaws are separate from its other three fingers. When compared with the human hand, it can be said that the koala has two thumbs. These thumbs, which are quite different from other fingers, allows the koala to grip more securely.

Four of the limbs of the koala, with its claws that can stick into the soft and smooth trunks of trees like a hook, grasp tree branches with ease as if we grasp a stick, and render a comfortable climb for the koala. However, the features, of the koala, are not limited to these. Here are some of them:

A Miniature Bio-chemical Plant

Eucalyptus leaves have a very high fiber and low protein content. These leaves are rich in strong odorous oil, phenolic combinations and materials similar to cyanide that are inedible and even poisonous for many mammals. These materials, which are poisonous for other animals, lose their poisonous effect when it comes to the koala's body, for the koala

When compared with the human hand, it can be said that the koala has two thumbs



The access of the leaves to the digestive system is delayed right at this point

is equipped with a digestive system having a very special anatomy and physiology.

Just as in the case of other herbivorous mammals, the koala cannot digest cellulose, the major component of eucalyptus. However, this task is accomplished by cellulose-digesting microorganisms in the cecum of the koala.

The koala's cecum, which is quite long, opens to large intestine. Indeed, the cecum makes up 20% of the total intestine. Its length is 1.3m long. (Hume, I. D. (1999). Marsupial nutrition. Cambridge: Cambridge University Press)

The cecum is the most interesting part of the koala's digestive system. The access of the leaves to the digestive system is delayed right at this point. Thanks to this delay, the microorganisms in the cecum transform the cellulose into a structure from which the koala can benefit. With this structure, the koala's cecum can be likened to a bio-chemical plant. While cellulose is being treated in this plant, oil and phenolic combinations, which are poisonous chemicals, are



No doubt, this feature of the leaves is not sufficient alone. The koala's body structure utilizing the water in the eucalyptus leaves is extremely important

understand this fact:

He said, "The Lord of the East and the West and everything between them if you used your intellect." (Surat ash-Shu'ara': 28)

The Koala and the Balance of Water

In the language of Aborigines, the Australian natives, the word "koala" means "the one who does not drink water." Indeed, the koala does not drink water, for it feeds entirely on eucalyptus leaves.

The eucalyptus leaves has a water content of around 40% to 65%. This ratio never drops below 40%. Because plants with less than 40% water content dry up and die. Thanks to this feature, eucalyptus leaves provide the necessary amount of water to the koala.

No doubt, this feature of the leaves is not sufficient alone. The koala's body structure utilizing the water in the eucalyptus leaves is extremely important.

The system in the kidneys that checks water loss of the





koala's body has a flawless design. Yet, what is more important is the fact that the digestive system of the koala has the feature of holding water. This way, only a small amount of the water is thrown out from the koala's body.

Thanks to the kind of digestive system that can hold water, the koala can rely on excess amounts of leaves that do not contain high amounts of water. If the digestive system of the koala lacked this feature, then the animal had to be down on earth, being in a constant search for water.

This means, the animal, which lacks proper features to survive anywhere except for trees, had to face many threats. However, thanks to its special bodily structure, the koala never meets such difficulties.

If the digestive system of the koala lacked this feature, then the animal had to be down on earth, being in a constant search for water

The Koala's Protective Fur

The main factor that determines the koala's body temperature is its fur. The fur is created in a way to ensure perfect heat insulation:

The intensity of feathers in the fur may reach around 55 feathers per square millimeter. The fur in the back of the animal covers 77% of the body surface. The feathers on the stomach, on

the other hand, are only half as intensive as the back fur, and it covers only 13% of the body surface.

The length of feathers changes from season to season. In summertime, the difference between long feathers and short ones become even more.

The thick fur on the back is darker than the loose ones on the stomach; this way, the koala collects and insulates the sun's heat. Despite the loose stomach feathers, the koala can adjust the grade of insulation by steepening them.

On windy days, the koalas on trees give only their middle-backs against the wind, and they curl-up into the shape of a ball. As the intensity of the wind increases, they bend their ears forward. This way, none of their limbs becomes vulnerable to the air stream. The back fur of the koala has the highest grade of insulation. It's insulation is very close to the grade of insulation of the animals living in the Northern Pole.

The wind has only a weak effect upon this strong fur on the back of the animal. Under heavy wind, the fur can maintain a constant body temperature. Indeed, even on very cold days and under heavy winds, the fur's heat protection capacity drops only by 14%. Such data indicates that for an animal living on the top branches of trees in forests, they are ensured a perfect protection against cold.

The koala's metabolism rate is also regulated in a way to complement the heat insulation of the fur. The metabolism of the koala is

quite slow; it is only 74% of other animals' metabolism rate. With such a slow rate, the animal also has a low water loss.

The Koala is a Great Deadlock for Evolutionists...

Let's remember the features of the koala:

- The koala has a body structure that helps it to easily climb trees and live a comfortable life there.
- Thanks to the special design of its digestive system, the koala can get enough food and water from the eucalyptus

leaves they find in ample amounts.

- It has a physiological system that eliminates the poisonous effects of eucalyptus oils.
- It has a metabolism that ensures maximum use of water taken from leaves.

All of these features are required for the survival of an animal such as the koala that lives on trees. Could it be that these features, which are essential for the survival of the koala, have come into existence by chance, as evolutionists assert?

A man of wisdom, who is able to think without prejudice and objectively,

has only one answer to this question.

No. It is the All-Mighty Allah Who has created the koala with its flawless features. Allah reveals His infinite compassion and mercy through these features He grants to all living beings. Our Lord informs us about the miracles He creates in living beings as follows:

And in your creation and all the creatures He has spread about there are Signs for people with certainty. (Surat al-Jathiyah: 4)



By Hurun Yahya
Famous World Renowned Writer.

What are Islamic funds?

Researched By: Fatma Altabbi

Islamic finance is finally breaking into the mainstream. The driver for much of the growth in demand comes from Muslims who are looking for financial services that observe core Shariah ethical principles. However, another key factor has been growing oil wealth, with demand for ethical investments soaring in the Gulf region.

Local stock markets have struggled to cope with this wall of money, forcing many Gulf-based investors to look overseas - and to London in particular with its many Islamic-compliant services. The UK also boasts a number of Islamic-compliant banks (five in total), including London-listed Th

e Islamic Bank of Britain, which opened for business in 2004. This wave of new products and Islamic institutions has touched the debt markets, too - in April this year, the London Stock Exchange listed Sukuk, a Sharia-compliant bond.

The fastest growth, though, has been in the funds space: Islamic assets already total around \$1 trillion (£560bn) globally, estimates the Asian

Development Bank, with annual growth of 10 to 15 percent a year.

This huge wall of money has sparked a frenzy of new financial structures and ever more complex interpretations of religious guidelines and rules. Crucially, this innovation has been centered on working out ways that allow believers to invest in the developed world's stock markets, alongside markets in Islamic countries, knowing that they're not buying an asset of which their scriptures would disapprove.

Equitable distribution

The fact that Islamic laws prohibit paying and receiving interest doesn't mean that they frown on making money or encourage reverting to an all-cash or barter economy. At its core, Islamic finance is about linking the return to productivity and the quality of the project, thereby ensuring a more equitable distribution of wealth, based around a contract that manages risk.

In practice this means that in the funds space pretty much any structure can work if its ethically designed with expert opinion and approval - funds targeted at private Islamic private investors range from a Shariah-compliant baby bond through to Islamic hedge funds. Commodity funds specialist ETF Securities has even launched a Shariah-compliant commodity funds platform, based on spot prices via physical ownership of key precious metals.

Local stock markets have struggled to cope with this wall of money

Last month saw London's first specialist Islamic closed-end fund list on stock market. Called the Family Shari'ah Fund, this Cayman Islands-registered but Bahrain-based fund is the UK's first actively-managed listed investment vehicle dedicated to Islamic finance. Its stated objective is to generate "stable long-term capital appreciation across a market cycle through a diversified pool of investments" including money-market instruments, leasing and fixed-income sukuks - real estate, private equity and structures replicating hedge funds returns - plus equities.

Exchange-traded funds

The biggest growth has been seen in the index tracking or exchange-traded funds (ETFs), in part because the idea of an Islamic stock market index is far from new. The first Shariah-compliant indices from a major provider were launched by Dow Jones Indexes in 1999, and FTSE followed suit with its own family in 2000. Later entrants include S&P (tracked by a new family of Deutsche DBX funds) and indices from MSCI. It's important that

these indices have avoided some of the credit-crunch panic, but at the risk of increased exposure to energy and resource stocks

investors understand that not all Islamic indices are created in the same way – the S&P index, for example, screens out those companies that engage in the trading of gold and silver as cash on a deferred basis, while the MSCI indexes screens out companies involved in the music industry (including radio broadcasting), hotels

and the film and television industry (including television broadcasters, cable providers and theatres).

Over in the ETF fund provider space, the key innovator has been Barclays' iShares unit. Traditionally, it is very good at spotting new and alternative investment ideas – iShares' range of alternative asset and property funds is still the most comprehensive by a considerable margin and it's constantly churning out new ideas like its emerging markets infrastructure ETF. Not surprisingly, then, it was also the first to launch Islamic index funds using the MSCI index – there are three funds on the market allowing Islamic investors to invest in the US, Emerging Markets and a wide World Developed Markets index. But iShares is not alone – it's now facing stiff competition from its arch

rival Deutsche DBX, which has just launched its own range of three ETFs that are (bar one fund) considerably cheaper than the iShares' funds.

Looking at the funds in detail, you need to be aware that the key decision to exclude financials (traditional banks) does have two major effects. First, these indices have avoided some of the credit-crunch panic, but at the risk of increased exposure to energy and resource stocks. Holdings of these kind of resource stocks in the iShares ETFs range from 34 per cent (US fund) through to 48 per cent for the emerging markets fund. Second, healthcare becomes an important sector – although, in bear markets, that may be something of a plus as most healthcare stocks are fairly defensive by nature.





Still, with all sorts of ethically 'challenged' companies deliberately screened out, it comes as no surprise to learn that some non-Muslim socially-responsible (SRI) investors have started taking these funds seriously. Many Christian investors, for example, would probably share many, if not most, of the same ethical views as Islamic investors – the only key difference seems to be that some Islamic funds do not exclude weapons manufacturers but they do exclude banks, which tend to pass most SRI tests. Apart from these inconsistencies, investors might also want to question whether they're entirely comfortable with the idea of the advisory committees setting the ethical screens – these tend to be comprised of a small number of supposedly

religious/business experts who set the standards based on their interpretation or reading of the key religious texts. Investors also need to be aware that these ETF funds are all still very small – they might be closed if not successful – and still very much focused on mainstream equities with no exposure yet to bonds or alternative asset classes.

Basics of Islamic finance

WHAT IS ISLAMIC FINANCE?

The Islamic Bank of Britain gives one of the best definitions of the principles behind Islamic finance: "Central to Islamic finance is the fact that money itself has no intrinsic value. As a matter

of faith, a Muslim cannot lend money to, or receive money from someone and expect to benefit - interest is not allowed. To make money from money is forbidden - wealth can only be generated through legitimate trade and investment in assets. Money must be used in a productive way."

When applied to an Islamic fund these principles imply a joint pooling of funds where the investor contributes their money for the purpose of its investment to earn halal profits.

A number of ideas are crucial. Instead of a fixed return tied up with their face value, Islamic investments must carry a 'proportionate profit' actually earned by the fund, and that means

that neither the principal nor a rate of profit can be guaranteed.

But how do index and fund providers translate these ethical ideas into practical investments? The MSCI Islamic Series, for example, is based on a normal MSCI index of shares but with equity screens applied to weed out all the non-compliant shares. They exclude securities using two types of criteria: business activity and financial ratios. The screens involve excluding any company that derives more than 5 per cent of its revenue (cumulatively) from, the activities like gambling, alcohol and pork processing.

The Islamic finance industry is becoming popular worldwide. This popularity has not come without certain misunderstandings or misconceptions.

One major issue is the question of how Islamic finance is different from conventional finance when the "rates" (or profit margins) charged by Islamic financial institutions from borrowers are the same as those charged by conventional financial institutions. The layman does not differentiate between the Islamic finance contract and the conventional finance contract when the repayment schedule of a financing transaction looks similar.

The conceptual difference between an Islamic finance and a conventional finance transaction lies in the fact that in conventional finance, the financial institution generally lends cash for a length of time, often direct to the client or borrower, of

course based on a credit rating or evaluation, on the basis that the borrower would return the borrowed amount plus an interest amount. The interest amount and the original borrowed amount is required to be repaid to the lender over the loan period or by the end of the loan period. Thus the transaction in essence is the lending of cash against the return of a higher amount of cash, and not necessarily for a specific purpose. One of the basic ideas behind the interest rate is the time value of the money lent. The excess cash returned to the lender over and above the borrowed amount is considered "riba" in Islamic finance.

In Islamic finance, there is no direct lending of cash against return of a higher amount of cash, unless the transaction is "asset backed" implying that the transaction has to involve the sale and purchase of an asset. In a typical financing transaction, the Islamic financial institution will purchase assets required to be financed by a borrower at a price and sell them to the borrower at an agreed (higher) price allowing the financial institution to make a profit. This purchase and sale of an asset basically renders the financing as "Shariah-compliant." Islamic Shariah laws allow cash to be lent, but generally only as "Qard Hassan" where only the same amount of cash is required to be returned, if returned at all.

The point to note is that in an Islamic finance transaction, the financier takes an element of risk, that of ownership of an asset and consequent non-payment by the client of the asset's sale price. Any

default penalties imposed to encourage payment on time do not accrue for the benefit of the lender but get paid to charity. There are other inherent risks in the transaction but the idea is that this risk-taking is what allows the Islamic financial institution to make a profit on the financing transaction. Therefore, even though the payment terms in a conventional and Islamic financing contract may look alike, there are differences in the conceptual structure of the transaction. Usually the profit margins charged by Islamic financial institutions are about the same as interest rates of conventional financial institutions, but this is largely due to competition, the required profits of shareholders of such institutions, and also quite possibly driven by higher legal and administrative costs pertaining to the financing transactions.

It can be logically derived that Islamic financiers would need a deeper understanding of a borrower and his business to allow minimizing risks of borrowers defaulting on purchase of the asset underlying a finance transaction. This effectively results in lending to real businesses and not speculative and high risk businesses, quite a relevant topic these days. Even Qard Hassan generally implies money moving into productive activities since lenders would not in general fund leisure or speculative activities of any borrower.

In conclusion, using Islamic finance or even regulating it, requires an understanding of concepts that underlie the industry — in this case the Islamic code of law — the

Shariah. An understanding of Shariah and its goals or maqasid will greatly enhance one's perception of Islamic finance and economics.

(Saeed Jawed Ahmad is an Islamic banker and investment analyst based in Jeddah. The views or opinions expressed in the article are solely his own and do not necessarily reflect the views of any institution.)

Islamic finance: A history

The financial industry has historically played an important role in the economy of every society. Banks mobilise funds from investors and apply them to investments in trade and business.

The history of banking is long and varied, with the financial system as we know it today directly descending from Florentine bankers of the 14th – 17th century. However, even before the invention

of money, people used to deposit valuables such as grain, cattle and agricultural implements and, at a later stage, precious metals such as gold for safekeeping with religious temples.

Around the 5th century BC, the ancient Greeks started to include investments in their banking operations. Temples still offered safekeeping, but other entities started to offer financial transactions including loans, deposits, exchange of currency and validation of coins. Financial services were typically offered against the payment of a flat fee or, for investments, against a share of the profit.

The views of philosophers and theologians on interest have always ranged from an absolute prohibition to the prohibition of usurious or excess interest only, with a bias towards the absolute prohibition of any form of interest. The first foreign exchange contract in 1156 AD was not just executed

to facilitate the exchange of one currency for another at a forward date, but also because profits from time differences in a foreign exchange contract were not covered by canon laws against usury. In a time when financial contracts were largely governed by Christian beliefs prohibiting interest on the basis that it would be a sin to pay back more or less than what was lent, this was a major advantage.

Islamic finance is growing exponentially, and accountants need to understand the principles underlying this previously niche market. This paper by Dr Natalie Schoon from the Financial Services Review August 2008 examines and looks at the history of Islamic Finance.

Source: Financial Services Review

Source: Arab News

Source: Investors Chronicle

Source: <http://islamonline.com/news/articles/vr/What-are-Islamic-funds.html>



Pick up
kids at
daycare
at 1:00

Guidelines to
assist you in dealing with your

child

We must be aware that our conversations with them are a double-edged sword



Did you ever observe the way you converse with your kid? Have you ever wondered if it is right or not? Have you ever tried making your conversation with your child beneficial and positive for the two of you?

We always talk about the importance of communication and its management between us as adults, but have we ever thought about its importance while talking to children?

Children are always influenced by the phrases and words we use while talking to them, and sometimes we might use a word without paying attention to how dangerous it is while it sticks in their minds.

We must be aware that our conversations with them are a double-edged sword. We will get positive results if we use it correctly and we will

get negative results if we use it in a wrong way.

Here are some tips to use while talking to your child in order to use a positive conversation:

Start talking to your child using a general topic. Then let him/her lead the conversation. Once your child is engaged in talking, try concentrating on how happy and comfortable your child looks. Your child's response leads the conversation.

Sit in an equal level with the child. A child is usually afraid to talk with adults, and forced to raise his/her head in order to speak to adults. By the beginning of a conversation sit in an equal level of the child so he/she can talk to you with ease, even if you have to sit on a chair or on your knees.

Children get upset once you underestimate their





Use a gentle, moderate and quiet tune while you are conversing with your child

mental abilities. They get upset if you talked to them with a level lower than their understanding. Talk to the child the way you talk to your friend without using complicated words the child cannot understand.

Use words like, excuse me, would you please, thank you, etc. Let them sound spontaneous and natural. Phrases like this make the child comfortable, respectful during conversations and the child would be willing to listen. Children are very sensitive, words and phrases we use usually affect them.

Use a gentle, moderate and quiet tune while you are conversing with your child. There is no need to shout and use loud voices all the time and in every situation. Try not to use loud intimidating voices while talking to your child because this pushes him/her away. In this case, you connect screaming with conversations and therefore,

the child will avoid sitting and talking with you. The message you want to deliver through the loud voice can be delivered using a lighter calmer tone. You can force a child to do what you want using a loud voice, but you will lose his/her love.

Use the words and phrases appropriate for each situation:

For instructions, you can use phrases like: let me explain this to you. Look at how this is done then do it. How would you feel if someone did this to you. The reasons why I don't want you to go to this place is this. I want you to do this because..etc.

For sympathy, try phrases like:

I understand your fear. I'm happy that you made friends in your new school.

During discussions: I'm happy with the way you behaved today. I know you did (...) today and this is a proof of your good way of thinking, children your age do not think like this.

Use loving phrases while talking to your child such as, my beloved child, my smart child, etc.

Switch critical phrases into encouragement. Instead of saying something like, you lost this time. Try something like, I understand your effort and you can try again.

Use positive comments and phrases in your dictionary. Positive dictionary leads to positive conversations. Negative dictionary leads to negative conversations. Avoid phrases like you're slow, you're lazy, you never do what you're told to do, you never focus, you never

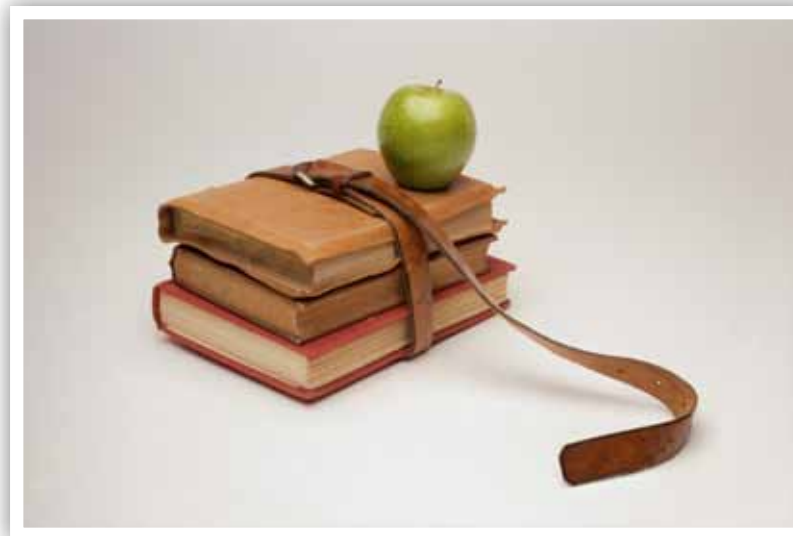
Use loving phrases while talking to your child such as, my beloved child, my smart child, etc

do things the right way, etc.

Pick up the good things your child does, make them the center of your speeches, and always remind your child that you are proud of him/her.

Use body language during conversations by hugging your child, putting your arm on his/hers, pat your child on the head, etc.

It is not as hard as we imagine. It only needs our care and commitment. Our children deserve our attention. This in the end leads to positive results that affect both us and our children.



CHILD RESEMBLANCE

By: Dr. Al-sayyed Mahmoud Mahran



When the juristic search relies on the Prophetic Traditions, the provisions will have supporting evidence and the words will have the right meaning; therefore, all ambiguities or misunderstandings will vanish.

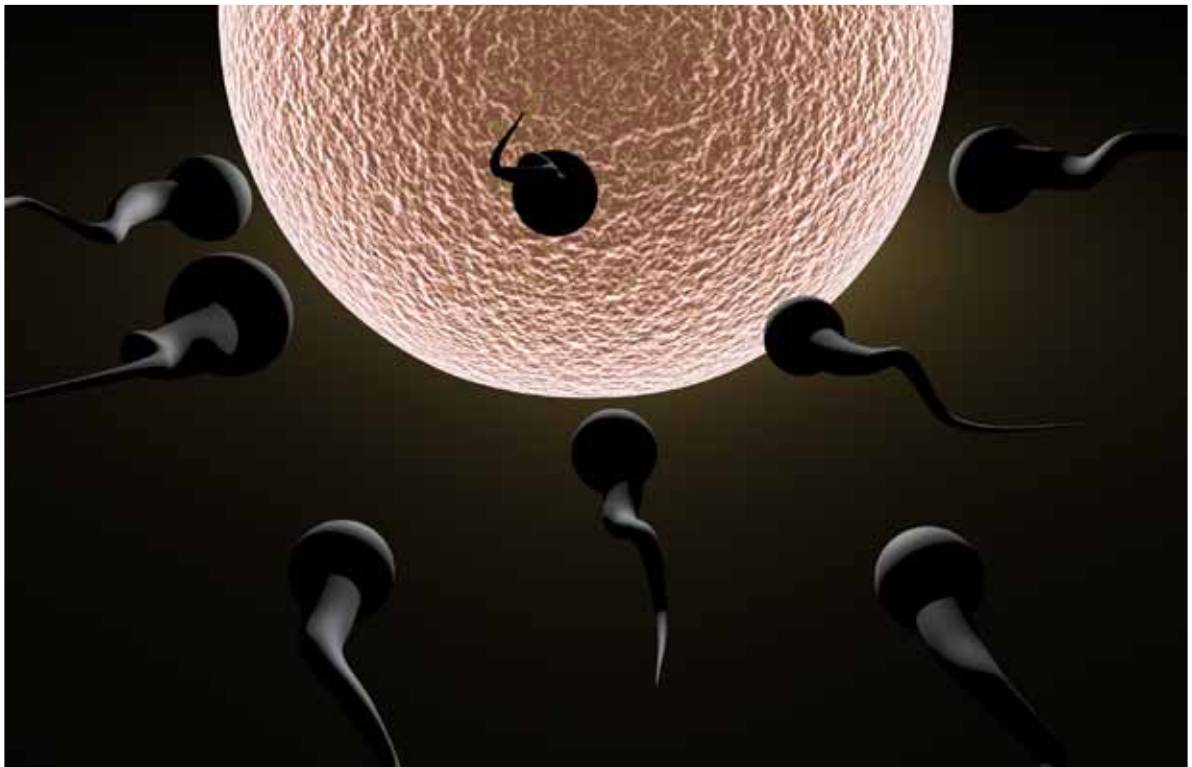
This search is part of the series of returning back to the Methodological Regulations for Reading the Prophetic Traditions" which aims at substantiating its meaning & significance, following it up in the context of conclusion, adopting the appropriate and simple things thereof, extracting the right linguistic use for its terminology & phraseology, whether explicit or implicit, real or metaphor, and the subjective & artistic relations thereof for the specialized people, because all the above mentioned matters have direct relation for reaching the truth &

This search is part of the series of returning back to the Methodological Regulations for Reading the Prophetic Traditions" which aims at substantiating its meaning & significance

T *THE EQUIVOCAL UNDERSTANDING OF THE PROPHETIC TRADITIONS IN CHILD RESEMBLANCE (TO HIS MOTHER OR FATHER)... JURISTIC STUDY IN THE LIGHT OF THE MODERN SCIENTIFIC INFORMATION*

IN THE NAME OF ALLAH MOST GRACIOUS MOST MERCIFUL

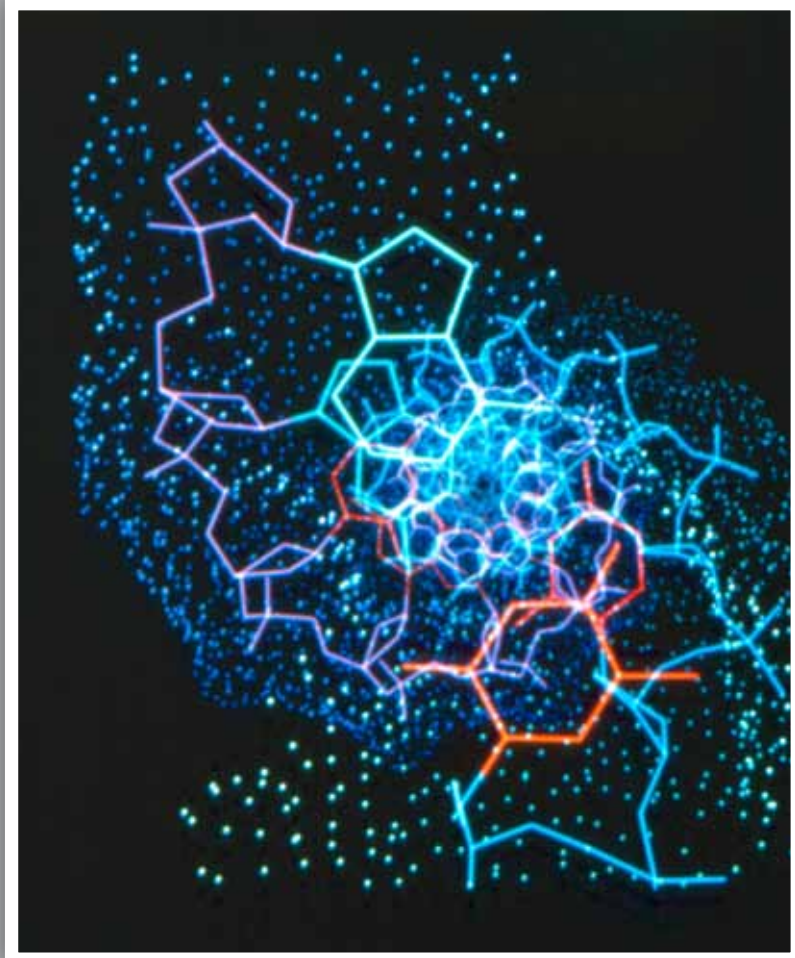
All Praise be to Allah The Almighty and peace be upon his Prophet Mohammad, his relatives and companions.



it focused on the equivocal understanding to certain terminologies in the right Prophetic Traditions. Such understanding - which emerged in certain circumstances

attaining the goals.

This is the context of the search, but as for the content thereof, it focused on the equivocal understanding to certain terminologies in



the right Prophetic Traditions. Such understanding – which emerged in certain circumstances, wherein the humanity was not prepared to apprehend its inimitability - caused different legislative consequences in the juristic derivation arena and affected several juristic issues in various fields. It was not juristic consensus or postulates; contrary, it was a difference emerged from the different understanding to certain Prophetic inimitable term.

The Prophetic Tradition about Which the Difference Emerged

The meaning of resemblance in this regard is attributing the likeness of the child to his father or his mother. The term “resemblance” was mentioned in two Prophetic Traditions, and both of them are right and true, in particular:

The First Prophetic Tradition:

Anas (May Allah be pleased with him) narrated that: “Abdullah Bin Salam knew that the Prophet – Peace be upon him – reached to the Medina; so, he came to ask him about several matters, he said: I will ask you about three things which cannot be answered except by a prophet: What is the first sign for the Day of Judgment? What is the first food eaten by the people of Paradise? Why the child sometime resembles his father and sometimes resembles his mother? The Prophet said: Gabriel has told me about them before. Abdullah bin Salam commented: He is the enemy of the Jews. The

The first sign for the Day of Judgment is a fire gathering people from the east to the west, and the first food eaten by the people of Paradise is the whale liver appendix

Prophet – Peace be upon him – said: The first sign for the Day of Judgment is a fire gathering people from the east to the west, and the first food eaten by the people of Paradise is the whale liver appendix. As for the resemblance of the child: If the fluid of the man preceded the fluid of the woman, the child will resemble his father but if the fluid of the woman preceded the fluid of the man, the child will resemble his mother. Abdullah bin Salam said: I hereby testify that non has the right to be worshipped except Allah and that you are the Prophet of Allah, Oh Prophet of Allah, the Jews are slanderers; therefore, ask them about my rank for them before you tell them that I have embraced Islam. When the Jews came to the Prophet – Peace be upon him – he told them: What is the rank of Abdullah Bin Salam among you? They replied: He is the best man and our master. The Prophet said: What your opinion

will be if he embraced Islam? They said: No, May Allah protects him from doing that. The Prophet repeated his question and they repeated their answer. Then, Abdullah Bin entered and said: I hereby testify that non has the right to be worshipped except Allah and that Mohammad is His Prophet. They Jews said: He is the worst man of us, and disregarded him. Abdullah commented: O Prophet of Allah, this is what I feared”.¹

The Second Tradition:

Abu Huraira – May Allah be pleased with him – narrated: “a man came to the Prophet – Peace be upon him – and said: O Prophet of Allah, my wife has delivered a black child (i.e. though he is not black but his wife delivered a black child). The Prophet asked? Do you have camels? The man said: yes. The Prophet asked: What is their color? He replied: red. The Prophet asked: Is there any black-white camel? The man said: yes. The Prophet asked: How that happened? The man said: May be he has certain vein made him resembling one of its ascendants. The Prophet – Peace be upon him – said: “May be your child has such vein”² i.e. (has a vein made him resembling one of his ascendants, uncles, relatives...etc)

The Narrations Which Have Relation to Child Resemblance (To his mother or father):

Since the term “resemblance” was mentioned just in the two previous traditions, its meaning then will be the

the child will resemble the maternal uncles, and if the fluid of the man overtopped her fluid, the child will resemble the paternal uncles

reason of likeness between the child to his father or mother more than the other. This meaning was mentioned in other narrations but we restricted our search on the narrations of Al-Bukhari and Muslim, in particular:

The First Prophetic Tradition

Umm Salama said: "Umm Sulaim came to the Prophet – Peace be upon him – and said: O Prophet of Allah, I have a question and I will not be shy because Allah is not shy of the truth: Shall the woman make the major ablution (Ghusl) if she had a wet dream? The Prophet – Peace be upon him – answered: Yes, if she saw the fluid. Hearing that, Umm Salama covered her face out of shyness. Then Umm Sulaim asked: Does the

woman have a wet dream? He answered: Yes, how then her child resembles her

The Second Prophetic Tradition

Qatada said that "Anas Bin Malek has told them that Umm Sulaim narrated that she has asked the Prophet – Peace be upon him – about the wet dream of the woman? The Prophet – Peace be upon him – answered: If the woman had a wet dream she should make a major ablution (Ghusl). Then Umm Sulaim said – while feeling shy – Does this happen with the woman? The Prophet – Peace be upon him – said: Yes, how then the resemblance will take place? The fluid of the man is dense and white, while the fluid of the woman is thin and yellow; so, if one of them overtopped or preceded the other, it will then take the resemblance".

The Third Prophetic Tradition: Aisha – May Allah be pleased with her – narrated that "A woman asked the Prophet (Peace be upon him): Shall the woman make a major ablution (Ghusl) if she got a wet dream and saw the fluid? He answered: yes. Hearing that, Aisha said: May your hands be stained with soil? The Prophet – Peace be upon him – said: let her, this is the truth; otherwise how resemblance takes place? If her fluid overtopped the fluid of the man, the child will resemble the maternal uncles, and if the fluid of the man overtopped her fluid, the child will resemble the paternal uncles".

The Fourth Prophetic Tradition:

Thouban; the servant of the Prophet peace be upon him, said: I was with the Prophet – peace be upon him – then a Jewish rabbi came and said "Peace be upon you Mohammad! Hearing that, I pushed him strongly. He said: Why do you push me? I said: Why don't you say O Prophet of Allah (Not Mohammad only). The Jewish man said: I just called him in the name given to him by his family. The Prophet – Peace be upon him – said: My name is Mohammad as my family calls me. The Jewish man said: I came to ask you some questions. The Prophet – Peace be upon him – said: will my answer benefit you? The Jewish man said: I hear and judge. Then the Prophet – Peace be upon him – threw a stick from his hand and said: ask! The Jewish man said: Where the people will be on Day when the earth will be changed to another earth and so will be the heavens? The Prophet answered: They will be in the dark under the bridge. He said: Who will pass it first? He replied: The Poor people of Al-Muhajerin (The companions who immigrated from Makka to the Medina). The Jewish man asked: What the first food they eat when they enter Paradise? He answered: The whale liver appendix. The man asked? What is their food then? He answered: The ox of Paradise who was eating from its edges will be slaughtered for them. The man asked: What they will drink thereafter? He answered: From a spring called Salsabil. The Jewish man said: You are right, but I will ask you about thing no one knows it except a prophet, man or two men

only. The Prophet – Peace be upon him – said: Will you benefit from that? The man said: I hear and judge. I came to ask you about the child? The Prophet – Peace be upon him – answered: The fluid of the man is white, while the fluid of the woman is yellow. If the sperm of the man overtopped the sperm of the woman, then the wife

will give birth to a male child under the will of Allah, and if the sperm of the woman overtopped the sperm of the man, the wife will give birth to a female child under the will of Allah. The Jewish man said: You are right, and you are truly a prophet. Then he went. The Prophet – Peace be upon him – said: I did not know the answer before, but

Allah revealed it to me”.

The Prophetic Traditions of Child Resemblance and the Equivocal Terms

First: The term of “Fluid” and “Sperm” and their use in the Prophetic Traditions:



This fluid has nothing to do in the genesis of the embryo or his resemblance to his father or mother

mind by reading the first Prophetic Tradition i.e. ((And if the fluid of the woman overtopped the fluid of the man, the child will resemble her" , is that the meaning of the fluid is the one discharged by the woman upon making the sexual intercourse; however, the old and modern medicine proved that the fluid discharged by the woman upon making the sexual intercourse has nothing to do with the genesis of the embryo; accordingly, it has no effect in the child's resemblance to his father or mother.

In the old medical heritage, Ibn Roshed said in his book "The Totals in Medicine (Kuliyat)": "As for the proof that the sperm of the woman has nothing to do

with giving birth, it can be extracted materially and by comparison" then he quoted the statements of Aristotle which prove such statement and mentioned the proofs for the validity of the same and finally said: "All of this proves that the sperm of the woman is just a moisture flowing upon pleasure as the saliva runs from the mouth of the hungry when he sees food".

As for the reports of the modern medicine, it confirmed that the fluid of the woman which is discharged upon making sexual intercourse has nothing to do with giving birth or resemblance, because the fluid discharge by the woman upon making sexual intercourse has two kinds:



The First One: the fluid discharged by a gland in the vulva, called the bulb-gland or (Cowper's gland). This fluid is sticky and white, discharged by the gland upon the sexual agitation or while preparing for sexual intercourse. This fluid facilitates the process of intromission, and protects the sperms from the acid discharges of the reproductive system of the woman. This fluid has nothing to do in the genesis of the embryo or his resemblance to his father or mother.

The Second One: The fluid discharged by the cervix gland or Bartholin Gland, during the sexual intercourse when the woman reaches the climax. This fluid is white and its role is to feed, protect and facilitate the passage of the sperms to the womb where the ovum is located in the uterine tubes or the two fallopian tubes. This fluid has nothing to do with the genesis of the embryo or his resemblance to his father or mother.

Accordingly, such matters became scientific facts; therefore, the equivocal understanding to the prophetic tradition about considering the fluid discharged by the woman upon the sexual intercourse as the one which is meant by the Prophet – Peace be upon him – needs to be answered.

Refuting the Equivocality:

The understanding extracted from the prophetic traditions is only hypothetical understanding i.e. not certain, therefore, such understanding cannot be attributed to the traditions of

the Prophet – Peace be upon him – absolutely, especially if such understanding contradicted the scientific facts and the dogmatic things; contrary, such understanding should not be attributed to the Prophet – Peace be upon him – so, the right understanding for the sayings of the Prophet – Peace be upon him – should be appropriate and not conflicting with the juristic texts or the scientific facts, because the juristic texts – if it was right and valid – cannot conflict with another juristic text or any other scientific fact as proved by induction from the juristic texts.

The Prophet – Peace be upon him – said if the fluid of the woman preceded the fluid of the man, then the child will resemble her but did not mention that the said fluid is the one discharged upon making the sexual intercourse.

Moreover, the Prophet – Peace be upon him – mentioned some features for the fluid which affects resemblance. He described the fluid as yellow for the woman, as stipulated in Sahih Muslim, the tradition narrated by Qatada from Anas – May Allah be pleased with him – i.e. " The fluid of the man is dense and white, while the fluid of the



woman is thin and yellow; so, if one of them overtopped or preceded the other, it will then take the resemblance". Sahih Muslim mentioned also, in the tradition narrated by Thoban, that "the fluid of the man is white while the fluid of the woman is yellow".

According to the above mentioned, the Prophet – Peace be upon him – did not mean by the fluid of the woman the one which is discharged upon making sexual intercourse because he did not stipulate the same explicitly and because he described the intended fluid as yellow, while the fluid discharged upon sexual intercourse is white; therefore, the meaning intended by the Prophet – Peace be upon him – for the fluid which affects the resemblance is not the one discharged upon making the sexual intercourse.

This fact was confirmed by the latest scientific researches. The fluid which has relation to the genesis of the embryo is a yellow fluid discharged by the ovary of the woman on the fourteenth day of the menstruation period irrespective of making sexual intercourse or the time thereof. This yellow fluid is called "Follicle Fluid" because it is discharged with thin film called "Follicle", bearing the small ovum which will adhere to the spermatozoon upon fertilization or impregnation and then will continue during the genesis of the embryo until the stage of giving birth.

The modern science confirmed that there is no yellow fluid discharged by the woman except this fluid. It is, regarding the impregnation process,

The modern science confirmed that there is no yellow fluid discharged by the woman except this fluid

like the sperm of the man; moreover, the ovum inside the yellow fluid of the woman is like the spermatozoon contained in the sperm of the man. By prophetic tradition and the scientific facts, the equivocal understanding will be cleared; therefore, the fluid meant by the Prophet – Peace be upon him – which cause resemblance is the follicle fluid, not the fluid discharged upon sexual intercourse.

The Second Equivocal Understanding for the Term "Fluid":

It is related to the fluid of the man or woman and focusing on meaning all fluids as appearing in the external sense on the first hand, or meaning the contents of the fluid which has effect on the genesis of the embryo and the resemblance to his father or mother as per the figurative meaning, on the other hand.

The Aspect of This Equivocality:

If we take the external sense of the term "the fluid of the man or the fluid of the woman" i.e. which means all the fluid, then such understanding will conflict with the prophetic traditions and the scientific facts.

This can be proved by the prophetic tradition narrated by Muslim, stating that Abi Saeed Al Khudri – May Allah be pleased with him – narrated that: The Prophet – Peace be upon him – was asked about ejaculation outside the vulva (i.e. when the man make sexual intercourse with his wife he ejaculate outside the vulva in order to avoid pregnancy – contraceptive). The Prophet – Peace be upon him – said: "Not all the fluid cause pregnancy, and If Allah wants to create anything, then nothing will prevent Him".

This is a clear text stipulating that the pregnancy happened by part of such fluid content, not from all the fluid.

The modern scientific researches and facts proved that the impregnation process needs just one spermatozoon out of millions of other spermatozoa from the side of the man and needs just the ovum inside the follicle with the follicle fluid or the yellow fluid.

Refuting the Equivocality: The above mentioned Equivocality can be refuted by taking the figurative meaning of the term "the fluid of the man" or "the fluid of the woman". The figurative relation which supports such use is a "holistic" relation i.e.

focusing on the connection between parts of a whole. This kind of relation is known for the scholars in the figurative use, an example of which is the following verse: {And ask the city in which we were} (Yusuf/82) the meaning her ask some people of the city. Also the following verse: {They put their fingers in their ears against the thunderclaps in dread of death} (Al-Baqara/19), the meaning is they put their fingertips in their ears, not the whole fingers.

By adopting the figurative meaning of such terms, it will be conforming to the other juristic texts and to the above mentioned scientific facts; accordingly, the Equivocality will vanish.

As for the term "sperm" mentioned in Thouban's narration, it is true regarding the fluid of the man, but it refers to the figurative meaning for the fluid of the woman as he mentioned the term "fluid" in the same tradition.

Second: The Terms of "Precedence" and "Overtopping" and Their Use in the Traditions: We have proved that the fluid discharged by the woman upon making sexual intercourse has nothing to do with impregnation, and that the meaning of the fluid of the woman is the follicle fluid or the yellow fluid. This fluid is discharged by the ovary in the fourteenth day of the menstruation period, irrespective of making sexual intercourse or the time thereof; accordingly, the adopting the external sense meaning of the terms "precedence" or "overtopping" i.e.

By adopting the figurative meaning of such terms, it will be conforming to the other juristic texts and to the above mentioned scientific facts; accordingly, the Equivocality will vanish

precedence in time and overtopping in place, will cause a conflict with the juristic and scientific facts, as mentioned above.

In order to refute such Equivocality, we should adopt the figurative meaning of such words i.e. superiority and dominance. Such use for such terms has similar cases in the Holy Koran, such as {We mete out death among you, and We are not to be outrun} (Al-Waqe'a/60) and {Indeed, Pharaoh exalted himself in the land and made its people into factions} (Al-Qasas/4). The scholars of interpretation did not say that the intended meaning here is the precedence in time or overtopping in place, but adopted the figurative meaning, i.e. the superiority and dominance; therefore, by taking this meaning it will conform to the other juristic and scientific facts, and the Equivocality will vanish.

The Theory of "Dominance &

Recessiveness", Miracle of the Prophet (PBUH) Not Mandal

This theory is considered with of the mostly known theories in genetics. This theory says that genes, which bear the hereditary traits and transfer it from generation to another, have two kinds: dominating genes and recessive genes i.e. upon procreation, the dominating genes will express itself and will transfer its traits, but the recessive genes will not express itself or transfer any of its traits.

However, if the recessive gene borne by one of the procreation parties met another similar gene in the other party, then it will be strong and will express itself in the expected impregnation.

In the twentieth century, the Austrian monk/ Gregory Mandal, who is known as one of the pioneers in the modern progress in genetics, alleged that he is the first one who discovered the theory of dominance and Recessiveness, and such fabricated allegation was supported by most of the historians in the field of genetics without substantiation or evidence.

By reading and reflecting in the Prophetic tradition: "If the fluid of the man preceded the fluid of the woman, then the child will resemble him, but if the fluid of the woman preceded the fluid of the man, the child will resemble her", and by taking the figurative meaning i.e. the superiority and domination of one of the fluids on the other, we will reach to the theory of Domination & Recessiveness, and since the Prophet – Peace be

upon him – has preceded in announcing this fact, then it is one of the miracles of the Prophet – Peace be upon him – as extracted from the second prophetic tradition, wherein the Prophet – Peace be upon him – told the man - who was surprised of the black color of his son, after arguing with him about his camels, and after telling him about the role of the vein in causing the resemblance – “May be your child has such vein” i.e. (has a vein made him resembling one of his ascendants, uncles, relatives...etc). This clearly demonstrates the matter of dominance and Recessiveness.

The Juristic Reflections of the Equivocal Terms:

If we consider that the “fluid of the woman” is the one discharged upon making the sexual intercourse, then this will prevent us from proving the parentage to the son of the man whose penis is cut off, because his sexual intercourse will not excite the woman or make her discharge the fluid; therefore, it is not possible to get pregnant out of such intercourse. Moreover, taking such meaning will prevent from proving the parentage to the son of the woman who insert sperm in her vulva without making sexual intercourse, and will prevent also proving the parentage of the artificial or the automatic impregnation. However, if we consider the meaning of “the fluid of the woman” as “the yellow fluid” discharged from the ovary, then the parentage of all the above cases will be valid.

Furthermore, if we adopt that impregnation happens by

If the fluid of the man preceded the fluid of the woman, then the child will resemble him, but if the fluid of the woman preceded the fluid of the man, the child will resemble her

all the fluid, this will justify to the person who ejaculates outside the vulva to deny the pregnancy which took place in spite of ejaculating outside the vulva, because meaning all the fluid will prevent the possibility of pregnancy if most of the fluid is ejaculated outside the vulva.

- This meaning will also result in denying the parentage of the son of the person who make sexual intercourse under the vulva, for a reason other than menstruation, because it is not possible to imagine that all the fluid of her husband will enter her vulva.

- This meaning will results also in denying the parentage of the son of the woman who insert the sperm of her husband in her vulva, because she will not be able to insert all the fluid.

- This meaning will also result in denying the parentage of the son of the person whose penis is cut off, because if he makes the sexual intercourse, he will not be able to insert all the fluid in the vulva.

- This meaning will result in denying the parentage of the artificial impregnation because it does not use all the fluid. However, if we adopt the meaning that the impregnation happens by part of the fluid only, as per the afro-mentioned proofs, then all the above equivocalities will vanish, because this meaning will prevent denying the parentage of the above mentioned cases, and will support proving it if the same was practiced under a valid marriage and pursuant to the juristic provisions of the above mentioned cases. The prophetic tradition has determined the matter and provided the right fact by stipulating that “Not all the fluid cause pregnancy”. This is an explicit & clear text in the disputed matter; therefore, it is not valid to adopt any other conclusion or statement.

As for the external sense of “precedence” i.e. the precedence in time, it entails that if the man makes sexual intercourse before the ovum comes down, then the child will resemble him and if he makes the sexual intercourse after the ovum comes down, then the child will resemble his mother; however, this entailment was refuted by the Prophet – Peace be upon him – by telling the man to denied the parentage because of non-resemblance: “May be your child has such vein” i.e. (has a vein made him resembling one of his ascendants, uncles, relatives...etc); however, if we adopt the figurative meaning i.e. superiority & dominance, then such conflict will vanish”.

Regulations for reading

the prophetic traditions; methodological vision for reading the prophetic traditions related to resemblance:

The most important methodological regulation which should be taken into consideration upon reading the prophetic traditions is the degree of authenticity of the tradition, because the degree of authenticity – regarding certainty and uncertainty – has separate significance content in the prophetic traditions and its degree.

The separate significance content for the tradition authenticity degree is manifest in the obligation to adopt the certain & authentic statements in interpreting the text i.e. it is not valid to interpret by mere doubts and uncertainties because the same will make the juristic provisions conflict with the other authentic juristic, logical or the undisputed facts.

The certain authenticity of certain prophetic tradition does not mean proving the authenticity of uncertain significance therein; contrary, the significance should be read from separate aspects. Taking this aspect into consideration will eliminate the confusion of proving judgment pursuant to uncertain significance depending on the authentic validity of the text which stipulated it.

As for the separate significance content for the degree of authenticity regarding the uncertain things which are likely to be true, it should be referred to the specialized scholars in order to investigate its

One of the most methodological regulations is to check all narrations and contexts in investigating the authenticity and manifesting the significance thereof

authenticity on one hand, and not restricting it with arbitrary interpretation interrupting the process of investigation and causing weakness to the context and its significance.

One of the most methodological regulations is to check all narrations and contexts in investigating the authenticity and manifesting the significance thereof, because the texts interpret and support each other; therefore, this regulation is very important in the equivocal matters, especially the things related to inimitable texts, the expectative texts or those related to the material & physical sciences.

The miraculous and expectative traditions or those related to the material & physical sciences need to excrete more care in conceiving its meaning, contents and significance. It needs also comprehensive knowledge with its scientific relations and checking the latest information about it due to its developmental

nature. Moreover, no certainty may be adopted without having a certain proof, because most of such texts cannot be discovered or demonstrated except in certain time with certain extent under the will of Allah The Almighty.

The context of the tradition is integral part thereof. It is just like the rank of the head for the body, and the base for the building; therefore, taking the text out of its context is as prejudicing as deleting part thereof. Accordingly, the context should be taken into consideration in order to reach the intended purpose, meaning and goal.

Finally, in order to reach the right understanding and the required purpose while studying the juristic contexts, it is necessary to check the linguistic use of the words and terms, because the terms are like the vessels for the meaning. Sometimes it may be used on the external sense and sometimes it may be used on the figurative sense; therefore, taking this matter into consideration will save the reader from misunderstanding.

References:

- 1 Refer to «Sahih Al-Bukhari», part 3, page 1433, tradition No. 3723. This tradition was mentioned also by Al-Bukhari in his book «Sahih Al-Bukhari», part 4, page 1628, No. 4210, and Imam Ahmad in his book «Musnad Ahmad», part 3, page 189, No. 12993, and Ibn Hibban in his book «Sahih Ibn Hibban», part 16, page 117, No. 7161, with little difference in the meaning of some terms which does not affect the requested evidence for this search.
- 2 «Al-Lo'lo' Wa Al-Marjan regarding the prophetic traditions narrated by both Al-Bukhari & Muslim: Mohammad Fouad Abdul Baqi, Part 2, 363.



The status of women in Islam

By: Dr. Zaghlol El-najjar

Generally speaking, females represent the physically, psychologically and emotionally weaker half of the human race. This physical weakness is compensated by numerous instinctive powers in the form of super-sensual conceptions

that are usually lacking in males. Nevertheless, this render half of humanity has always been dominated, maltreated, oppressed and exploited by the stronger half in the absence of the proper form of divine guidance. This fact can be

clearly demonstrated by a fair review of the status of women throughout history.

Women in pre-Islamic civilizations and traditions:



1) In the ancient Chinese civilization, women were regarded as disqualified minors; nothing was considered inferior to a woman. The Chinese rule presumed that "women were created and placed at the most inferior point of human race, and should be given the meanest work". Stemming from this, women had no rights what so ever (cf. Wil Durant, Chinese civilization).

2) In the ancient Indian civilization, the Manu law emphasized the subjection of women as a cardinal principle, that women are unclean and that they must be excluded from inheritance. In one of its articles (# 148) it reads that: "in childhood, a female must be subject to her father, and later to her husband. When her lord dies, she will be subject to his sons or his next of kin, for a woman must never be independent". It adds "there is no creature more sinful than woman".

The "Rite of sati" which stipulates that a Hindu widow should burn herself on the pyre of her deceased husband was in practice until late in the 18th century and in parts of India is still practiced up till now.

Recently, it was reported that more than five million widows are homeless, through expulsion by their late husbands' families or their own families.

3) In the ancient Greek civilization women were considered as minors, subject to some male control, her name as well as her body should be concealed behind the doors of her home and her consent

Recently, it was reported that more than five million widows are homeless, through expulsion by their late husbands' families or their own families

on marriage was generally thought to be unnecessary.

4) In ancient Rome, women were considered to have no rights, no powers and no will. A Roman wife was described as : " a babe , a minor , a ward , a person incapable of doing or acting anything according to her own individual taste , a person continually under the tutelage and guardianship of her husband (cf. Allen , 1889 , v. 3 , p. 550). Women were generally looked down upon as chattels that were trafficked in, and were treated as slaves or housemaids. Considered as inferior to man, a wife had to sit on the ground in the presence of her husband, and follow a foot while he rode (cf. Wil Durant, history of the world). In the ancient Roman law, a woman was completely dependent on some man. If married, she and her property would pass into the power of her husband. The wife was considered a purchased property of her husband, and like a slave, is only acquired for his benefit. A woman could never exercise

any civil or public office ... she could never be a witness, a surety, a tutor, or a curator; she could never make a will or sign a contract.

In the Roman law, women were looked down upon as incapacitated beings, as children or insane persons. Age minority, insanity and womanhood were the main reasons for disqualifying any person. Both female children and wives had no independent status throughout the life of their guardians, who had full authority on them, including the right to sell, expel, torture imprison and even kill.

5) In the old Scandinavian law, women were under perpetual tutelage, whether unmarried or married. If a woman were to marry without the consent of her tutor, he was given the right to administer and usufruct her property during her life (cf. encyclopedia Britannica, v. 28, p. 783).

6) According to the old English common law: "... all real property which a wife held at the time of her marriage became a possession of her husband. He was entitled to the rent from the land, and to any profit which might be made from operating the estate during the joint life of the spouses. As time passed, the English courts devised means to forbid a husband's transferring of real property without the consent of his wife, but he still retained the right to manage it and to receive the money which it produced. As to a wife's personal property, the husband's power was complete. He had the right to spend it as he saw fit".

Only by the late 19th century the "married women's property act" which came out in 1870 C.e. and was amended in 1882 C.e. and 1887 C.e. gave married women the right to own property and to enter contracts on a par with spinsters, widows and divorcees (cf. encyclopedia Britannica 11th edition, 1968, v. 23, p. 624).

Under the title of "the subjection of women", John Stuart mill wrote: "... meanwhile, the wife is the actual bondservant of her husband; no less so than slaves".

7) The encyclopedia biblical (1902, v. 3, pp. 2942-2947) states that: "to betroth a wife to oneself meant simply to acquire possession of her by payment of the purchase money; the betrothed is a bought girl for whom the purchase money has been paid ... the girl's consent is unnecessary, and the need for it is nowhere suggested in the law ... the woman, being man's property, his right to divorce her follows as a matter of course ...".

8) In the Jewish tradition, women were given a very inferior status, being considered unclean and untouchable during their periods. Whether daughter or wife a woman had no right of inheritance as long as there were male offspring to inherit the deceased father or husband.

Moreover, the woman herself could be inherited by either the father, brother, husband or any male in the family. Following the book of exodus, Egyptian Jews have the following article in

their civil status law (article # 36) which states that "in the absence of a male offspring, the widow shall marry the brother of her dead man, and shall be to nobody but himself, unless he dissolves this wedlock".

9) The new testament is completely devoid of any injunction on the family life, but the early Christian traditions did not only follow the Jews in affirming the inferior status of women, but also deprived them of a number of legal rights they had previously enjoyed.

In their book entitled "marriage east and west", David and Vera Mace (1960 p. 80, 81) wrote:

"It would be hard to find anywhere a collection of more degrading references to the female sex than the early church fathers provide". These two authors (op. cit.) quote Lecky, the famous historian, where he speaks of "these fierce incentives which form so conspicuous and so grotesque a portion of the writing of the fathers" in his own words as follows:

"... The woman was represented as the door of hell, as the mother of all human ills. She should be ashamed at the very thought that she is a woman.

She should live in continual penance on account of the curses she has brought upon the world. She should be ashamed of her dress, for it is the memorial of her fall. She should be especially ashamed of her beauty, for it is the most potent instrument of the devil".

David and Vera Mace (op. cit.) also quote Tertulian in



his most scathing attack on women where he wrote addressing them: " do you know that you are each an eve? The sentence of God on the sex of yours lives in this age; the guilt must - of necessity - live too.

You are the devil's gateway; you are the unsealer of that forbidden tree; you are the first deserters of the divine law; you are she who persuaded him whom the devil was not valiant enough to attack.

You destroyed so easily God's image, man ..."

10) In pagan Arabia women had no rights at all. They used to be looked upon as commodities to be bought and inherited. Because of such very low value assigned to women, the ugly habit of burying baby girls alive was widespread in some tribes for fear of shame. This female infant side is a cruel, murdering crime that reflects the attitudes of some parents who detested and rejected their female

In pagan Arabia women had no rights at all. They used to be looked upon as commodities to be bought and inherited

And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision

infants, and portrays an image for the status of woman in these days of ignorance (jahiliyyah). Among other bad habits of the pagan Arabs was that a widow was herself subject to be inherited along with the property of her dead husband.

Women in Islam:

The Glorious Qur'an was revealed more than fourteen centuries ago with the clear emphasis that both the fore-parents of the human race Adam and Eve (may Allah be pleased with them both) had been created from one single soul ["O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve)), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you." (Surat An-Nisâ' (The Women):1).

"It is He Who has created you from a single person (Adam), and (then) He has created from him his wife (Hawwa (Eve)), in order that

he might enjoy the pleasure of living with her. When he had sexual relation with her, she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allah, their Lord (saying): "If You give us a Salih (good in every aspect) child, we shall indeed be among the grateful." (Surat Al-A'râf (The Heights): 189).

"And Allah has made for you wives of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allah (by not worshipping Allah Alone)." (Surat An-Nahl (The Bees): 72).

"The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like unto Him, and He is the All-Hearer, the All-Seer." (Surat Ash-Shûra (The Consultation): 11). etc.].

The Noble Qur'an also came down with the emphasis that our fore-mother Eve (may Allah be pleased with her) is not alone blamed for Adam's first sin. Both were jointly wrong in their disobedience to the divine order, both recognized their mistake and repented, and both were forgiven "Then the Shaitan (Satan) made them slip therefrom (the Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time." (Surat Al-Baqarah

(The Cow): 36), "Then Shaitan (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: "Your Lord did not forbid you this tree save you should become angels or become of the immortals." 20. "And he (Shaitan (Satan)) swore by Allah to them both (saying): "Verily, I am one of the sincere wellwishers for you both." 21. "So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to stick together the leaves of Paradise over themselves (in order to cover their shame). And their Lord called out to them (saying): "Did I not forbid you that tree and tell you: Verily, Shaitan (Satan) is an open enemy unto you?" 22. "They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." 23. "(Allah) said: "Get down, one of you an enemy to the other (i.e. Adam, Hawwa (Eve), and Shaitan (Satan), etc.). On earth will be a dwellingplace for you and an enjoyment, - for a time." 24." (Surat Al-A'râf (The Heights): 20-24). Indeed, Adam was specifically blamed alone in one Qur'anic verse at least "Then they both ate of the tree, and so their private parts appeared to them, and they began to stick on themselves the leaves from Paradise for their covering. Thus did Adam disobey his Lord, so he went astray." (Surat Tâ-Hâ): 121).

The Qur'anic guidance declares in numerous



It emphasizes the necessity of divine guidance in such matters where man alone can never give a fair judgment

Indeed , both the Qur'an and the traditions of Prophet Mohammad (p.b.u.h.) have emphasized the spiritual, religious, intellectual, social, economic and political equality between men and women, raising women to their natural position in the human society and returning to them their honour and dignity which have always been lost in the absence of the true form of divine guidance .

Enough to mention that one of the lengthiest chapters (Suras) in the Holy Qur'an (Chapter # 4) is entitled An-Nisâ' (the women). this Qur'anic chapter covers social parameters such as women , their relationship to the other sex , marriage , family rights for and obligations on each member , orphans , inheritance , dealing with family disputes and the recalcitrant in the larger family and in the society at large . It emphasizes the necessity of divine guidance in such matters where man alone can never give a fair judgment.

Another lengthy Surah (Chapter) in the Qur'an is called Al-Imran or (the family of Imran) the father of Mary, mother of Jesus

verses the fact that men and women are integrating, equal halves of the human race. They are equal in their humanitarian nature, rights and obligations, despite their physical, physiological, psychological and emotional differences which integrate and are

essential for the making and continuity of a balanced life for the human race. These marked and indisputable differences between men and women, do not imply any supremacy of one of the sexes over the other, as they only reflect their integral and complementary roles in life.



Andy ionman, Sketched by Tomy holesberger

the weaknesses of human nature require certain outlets and safeguards if the sanctity of marriage is not to be made into a fetish at the expense of human life

(may Allah be pleased with them both). the 19th chapter in the Qur'an is entitled Maryam (Mary), the mother of Jesus; the 58th Qur'anic chapter is named Al-Mujadilah (the pleading woman); the 60th chapter is entitled Al-Mumtahanah (the tested woman); both chapters # 65 and 66 which are named Al-Talaq (the divorce) and Al-Tahreem (the act of forbidding), respectively, deal with family and social matters including divorce, its necessity as a last resort, when all forms of reconciliation

fail to preserve the family bondage (as Islam does not compel unhappy couples to stay together) and the necessary precautions the Qur'an prescribes against the abuse of such license, which - out of all things - is the most hateful to Allah, but permitted by Him. Indeed, the incompatibility of certain individuals and the weaknesses of human nature require certain outlets and safeguards if the sanctity of marriage is not to be made into a fetish at the expense of human life. These two Qur'anic

chapters explain how far can the opposition of one sex against the other, or the lack of harmony between the two sexes, the turning away from sex in general, or the perversion of this divinely granted relation ship can be highly injurious to the higher interests of the individuals, their families and the society at large.

Enough to mention that two of the most highly praised figures in the Glorious Qur'an are Maryam (Mary), the mother of Jesus (peace be upon them both) and (Asia) the wife of the Pharoee of Moses (p.b.u.h.).

Prophet Mohammad (p.b.u.h.) is quoted to have said:

"The most generous (in character) amongst you is the one who is kind to women, and the wicked of you is the one who insults them".

In his farewell pilgrimage speech Prophet Mohammad (p.b.u.h.) is quoted to have said:

"I enjoin upon you to deal with women in a fair and a just way as they are the twin half of men".

The rights of women in Islam

The rights of women in Islam have been fully detailed in the Glorious Qur'an and in the traditions of Prophet Mohammad (p.b.u.h.) so that no Muslim male could try to get around them, out selfishness or personal greed. These female rights can be briefly summarized as follows:

a) Spiritual equality between

men and women in Islam:

The Noble Qur'an reads:

"O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa (Eve)), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever an All-Watcher over you." (Surat An-Nisā' (The Women): 1).

The address here "O mankind!" includes both men and women. Their creation from a single soul testifies for the fact that men and women are equal halves of the human race, and hence are equal in their human nature, intellectual capabilities, rights and obligations. This divine declaration nullifies all discriminatory practices introduced by man in the absence of the true form of divine guidance. Heeding our Creator implies listening to His instructions and obeying them, including this equality between the sexes being "heedful of the wombs" draws our attention to the biological fact of this sex equality, and reminds us of the origin of our existence in the mother's womb, and the rights and obligations this fact implies. Equality between men and women is not only a human right and a pre-requisite for social justice, hut it is above all an act of worship following this divine decree, any violation of which will necessitate the punishment in this world and in the world to come.

Every person is a pledge for what he has earned, (Surat Al-Muddaththir (The One Enveloped): 38

The Glorious Qur'an emphasizes the fact that the only means of distinction between human beings is their degree of piety and heedfulness of Allah as it reads:

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allah is that (believer) who has At-Taqwa (i.e. one of the Muttaqoon (pious). Verily, Allah is All-Knowing, All-Aware." (Surat Al-Hujurāt (The Dwellings): 13).

The Noble Qur'an also emphasizes that it is one's deeds (not one's gender) that counts as it reads:

"Every person is a pledge for what he has earned, (Surat Al-Muddaththir (The One Enveloped): 38).

The Qur'an stipulates that believing men and women are supporters of one another in enjoining what is just and in forbidding what is evil and in worshipping Allah in the way He Has prescribed, as it reads:

And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice

"The believers, men and women, are Auliya (helpers, supporters, friends, protectors) of one another, they enjoin (on the people) Al-Marooif (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. 71. " Allah has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success. 72. (Surat At-Taubah (The Repentance): 71-72).

The word " Nas " (= Mankind) which includes both men and women is mentioned in the Glorious Qur'an 242 times, which clearly testify to the unity of the human race and the equality of both men and women as two

facets of the same soul .

b) Religious equality between men and women in obligation and reward:

The Glorious Qur'an reads:

"So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will remit from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of rewards." (Surat Al-Imran (The Family of Imran): 195).

The Noble Qur'an also reads:

"And whoever does righteous good deeds, male or female, and is a true believer in the Oneness of Allah (Muslim), such will enter Paradise and not the least injustice, even to the size of a Naqeera (speck on the back of a datestone), will be done to them." (Surat An-Nisâ' (The Women): 124).

The same meaning is repeated once more (16: 97) where the Qur'an reads:

"Whoever works righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in

proportion to the best of what they used to do (i.e. Paradise in the Hereafter)." (Surat An-Nahl (The Bees): 97).

Despite the fact that the general address in the Qur'an uses the masculine gender, it is equally applicable to both men and women. This has been spelled out in many Qur'anic verses which literally address both males and females.

The Noble Qur'an stipulates that both man and woman are equally obliged to practice their Islam in full and that their deeds are equally regarded. In practicing their religious obligations such as uttering the Islamic declaration (the Shahadah) , offering the prayers, giving alms, fasting the month of Ramadan and performing pilgrimage by whoever can afford it, the Qur'an calls upon both male and female Muslims with the same address. In carrying out such religious obligations there is no difference whatsoever between men and women except for the limited time of the females' monthly period, when they are exempted from both daily prayers and fasting. Females are also exempted from fasting during their pregnancy and nursing periods if there is any threat to their health or to the life of their babies. Missed obligatory fasting days can be made-up for whenever the woman can, but missed prayers are forgiven.

The Glorious Qur'an reads:

"Verily, the Muslims (those who submit to Allah in Islam) men and women,

the believers men and women (who believe in Islamic Monotheism), the men and the women who are obedient (to Allah), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allah has ordered and in abstaining from all that Allah has forbidden), the men and the women who are humble (before their Lord Allah), the men and the women who give Sadaqat (i.e. Zakat, and alms, etc.), the men and the women who observe Saum (fast) (the obligatory fasting during the month of Ramadan, and the optional Nawafil fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allah much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allah during the five compulsory congregational prayers) or praying extra additional Nawafil prayers of night in the last part of night, etc.) Allah has prepared for them forgiveness and a great reward (i.e. Paradise). 35. It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in a plain error." 36. (Surat Al-Ahzâb (The Confederates): 35, 36).

This same address to believers, men and women is repeated several times throughout the Noble Qur'an [e.g. "The believers, men and women, are Auliya (helpers, supporters, friends,

protectors) of one another, they enjoin (on the people) Al-Marooif (i.e. Islamic Monotheism and all that Islam orders one to do), and forbid (people) from Al-Munkar (i.e. polytheism and disbelief of all kinds, and all that Islam has forbidden); they perform As-Salat (Iqamat-as-Salat) and give the Zakat, and obey Allah and His Messenger. Allah will have His Mercy on them. Surely Allah is All-Mighty, All-Wise. 71. Allah has promised to the believers -men and women, - Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allah. That is the supreme success. "72. (Surat At-Taubah (The Repentance): 71, 72);

"And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husbands fathers, their sons, their husbands sons, their brothers or their brothers sons, or their sisters sons, or their (Muslim) women (i.e. their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of the shame of sex. And let

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc

them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allah to forgive you all, O believers, that you may be successful. (Surat An-Nûr (The Light):31);

"And those who annoy believing men and women undeservedly, bear on themselves the crime of slander and plain sin." (Surat Al-Ahzâb (The Confederates): 58);

"So know (O Muhammad SAW) that La ilaha ill-Allah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes). "(Surat Muhammad: 19);

"That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise), to abide therein forever, and to expiate from them their sins, and that is with Allah, a supreme success," (Surat Al-Fath (The Victory):5)

"They are the ones who disbelieved (in the Oneness of Allah Islamic Monotheism), and hindered you from AlMasjidAlHaram (the sacred mosque of Makkah) and the sacrificial animals, detained from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them, and on whose account a sin would have been committed by you without (your) knowledge, that Allah might bring into His Mercy whom He will, if they (the believers and the disbelievers) should have been apart, We verily had punished those of them who disbelieved, with painful torment. (Surat Al-Fath (The Victory): 25);

"O you who believe! When believing women come to you as emigrants, examine them, Allah knows best as to their Faith, then if you ascertain that they are true believers, send them not back to the disbelievers, they are not lawful (wives) for the disbelievers nor are the disbelievers lawful (husbands) for them. But give the disbelievers that (amount of money) which they have spent (as their Mahr) to them. And there will be no sin on you to marry them if you have paid their Mahr to them. Likewise hold not the disbelieving women as wives, and ask for (the return of) that which you have spent (as Mahr) and let them (the disbelievers, etc.) ask back for that which they have spent. That is the Judgement of Allah. He judges between you. And Allah is All-Knowing, All-Wise." 10. " And if any of your wives have gone from you to the disbelievers, and you have an accession (by the

O you who believe! When believing women come to you as emigrants, examine them

coming over of a woman from the other side), then pay to those whose wives have gone, the equivalent of what they had spent (on their Mahr). And fear Allah in Whom you believe." 11. "O Prophet! When believing women come to you to give you the Baia (pledge), that they will not associate anything in worship with Allah, that they will not steal, that they will not commit illegal sexual intercourse, that they will not kill their children, that they will not utter slander, intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in any Maroof (Islamic Monotheism and all that which Islam ordains) then accept their Baia (pledge), and ask Allah to forgive them, Verily, Allah is Oft-Forgiving, Most Merciful." 12. (Surat Al-Mumtahanah (The Woman to be examined): 10-12);

"My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the Zalimoon (polytheists, wrong-doers, and disbelievers, etc.) grant You no increase but

destruction!" (Surat Nûh (Noah): 28);

"Verily, those who put into trial the believing men and believing women (by torturing them and burning them), and then do not turn in repentance, (to Allah), will have the torment of Hell, and they will have the punishment of the burning Fire." (Surat Al-Burûj (The Big Stars): 10), etc.] .

This testifies to the absolute equality between men and women in Islam, despite their (natural differences physical, physiological and emotional differences) which have to be taken into account without the slightest infringement on the rights and obligations of each gender.

The equality between men and women in Islam stems from the basic purpose of their creation : to worship their creator in the way He has prescribed and to play their role on earth as successful vice-gerents who are not only constructive elements , but witnesses and conveyors of truth to all mankind and protectors of the divine justice . Through their sincere efforts for the implementation of the divine code of life, Muslim men and women can fulfill their goal on earth and achieve the pleasure of their Creator. This noble goal cannot be reached through the single efforts of one gentler, as it needs the combined and collective efforts of both men and women.

c) Intellectual equality between males and females in Islam:

With the clear recognition of the physical, physiological,

psychological and emotional differences between males and females, Islam emphasizes their intellectual equality. Both men and women are exhorted to seek knowledge, cherish it, preserve it and propagate it to the best of their abilities. Both are credited with their capacity to learn and to gain both knowledge and wisdom. Their spiritual and religious equality in both obligations and reward confirm their intellectual equality.

This equalitarian judgment for the two human genders is explicitly stated in the Glorious Qur'an and expelled in the traditions of Prophet Mohammad (p.b.u.h.).

Enough to mention that the very firstly revealed verses from the Noble Qur'an came down with the divine instruction (أَبْنَى) to read and write, and with the honoring of the tool of writing (the pen) by which Allah has taught mankind (males and females) all what they never knew before.

These were followed by hundreds of other verses that exhort humanity at large (males and females alike) to seek knowledge and wisdom in both their revealed and acquired forms. Revealed knowledge come down to man as a divine guidance in areas that cannot possibly be correctly addressed by the human intellect, while acquired knowledge is gained by man through a continued process of observation and conclusion and for experimentation, observation and conclusion.

The Glorious Qur'an invites all human beings (males

This equalitarian judgment for the two human genders is explicitly stated in the Glorious Qur'an and expelled in the traditions of Prophet Mohammad (p.b.u.h.)

and females) to think deeply about themselves, their creation and the creation of other living beings around themselves; about the earth they live on, and the rest of the universe they live in, its creation, structure, composition, phenomena and governing laws; about the history of mankind on earth, and the reasons behind the rise and fall of human civilizations.

The Qur'anic address here is always to mankind (with both its male and female components) because such knowledge is essential to the various members of humanity to play their role successfully as vicegerents on earth and to become move conscious of their Creator.

The Glorious Qur'an reads:

"And of men and AdDawab (moving living creatures, beasts, etc.), and cattle, in like manner of various colours. It is only those who have knowledge among His slaves that fear Allah. Verily, Allah is Al-IMighty, Off-Forgiving." (Surat Fâtir (The Originator of Creation): 28)

The Qur'an also reads:

"Is one who is obedient to Allah, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allahs Signs and Verses)." (Surat Az-Zumar (The Groups): 9)

The Qur'an adds:

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy). And when you are told to rise up (for prayers, Jihad (holy fighting in Allahs Cause), or for any other good deed), rise up. Allah will exalt in degree those of you who believe, and those who have been granted knowledge. And Allah is Well-Acquainted with what you do." (Surat Al-Mujâdilâh (The Woman Who Disputes): 11)

And Allah (s. w. t.) advises His blessed Prophet to ask for knowledge as the Qur'an reads:

"Then High above all be Allah, the True King. And be not in haste (O Muhammad SAW) with the Quran before its revelation is completed to you, and say: "My Lord! Increase me in knowledge." (Surat Tâ-Hâ : 114)

Training and Development

A good leader is one that makes many leaders

In this seven part series, Dr Kasim Randeree addresses leadership qualities of the Prophets in the Qur'an and extracts lessons for today's leaders.

In addition to having a close knowledge of those you lead, even in a large corporation, Deming (1982) in his book entitled "Out of the Crisis" states, "A good leader is one that makes many leaders." This emphasizes that one of the qualities of leadership is to direct energies towards the development of those you lead. The age-old premise that the customer is always right does not hold in an holistic sense, as the good leader is the one who focuses on his employees. Consequently,

a motivated workforce will have better customer relations (Hicks, "Leader Shock... And How to Triumph Over It", 2004). This can be manifested in many forms, for example, concern for the professional development of your employees, showing your employees that you take an active interest in their activities, demonstrating that you have confidence in their abilities, or even assisting in their duties. From the Prophetic examples, we see many cases of this. The Prophet Muhammad (pbuh) assisted the Muslims in the building of Masjid-e-Nabawi in Madina, by helping to carry bricks, illustrating his leadership quality of participating with his followers in their duties. Furthermore, he was always optimistic in the potential of his followers, stating, "Whosoever said people are in loss is either the most lost among them or one who caused them to be in loss" (Muslim). He further said, "The best before Islam are the best after Islam if they learned" (Bukhari and Muslim), thus recognizing the inherent capabilities of people irrespective of their

religion.

Training is by its very nature a gradual process of learning through instruction, new tools and techniques; the process of adding new knowledge to a prior set of skills. This process is mentioned in the Qur'an in relation to the application of laws. For example, the abolition of the consumption of alcohol, which was very popular in the Arabian Peninsula, was outlawed through a training process. Had the Prophet Muhammad (pbuh) abolished its consumption (prohibition) with immediate effect, there was the likelihood of rejection of the idea. However, as an inspired leader, he recognized that the objective was prohibition, but the means to that end had to come from a series of training exercises in faith, personal health and well-being and care for the society. Thus, the abolition occurred through three progressive levels of training to which his followers were subjected, corresponding to the revelation of three related verses in the Qur'an. Firstly,

a verse was revealed which demonstrated to believers that consuming alcohol is morally reprehensible,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِّن نَّفْعِهِمَا

"They ask you (O Muhammad) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit..." (2:219).

The reference to the presence of a benefit, may refer to some medical and dietary benefit as has been proven in recent scientific analysis, though this is insignificant in comparison to the sin. Indeed, the term sin has often been interpreted as a negative impact on health (cirrhosis of the liver, for example) and on society (drink driving, for example), in addition to a theological sin in its fundamental meaning. Thus, the benefit is quite clearly to a lesser degree than the sin - the verse itself is thus miraculous in its linguistic and applied context.

The second level occurred, according to some commentators on the Qur'an, as between three and five years after the first. The revelation states,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ سُكَارَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ

"O you who believe! Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter..." (4:43).

Finally, the third level of training was absolute

prohibition,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَتْلَحُونَ
 إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ مِّنْتَهُونَ

"O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful.

Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?" (5:90-91).

According to commentary on the Qur'an, this may have been as short as one year since the last level, though by other calculations it could have been as long as four years. In any case, the important lesson here is that a leader must train his followers in a gradual manner, encouraging them towards the final objective and avoiding radical changes in policy and practice which may result in a loss of confidence in the leadership. Furthermore, training must be related to logical and meaningful steps. In the example of prohibition, the followers of the Prophet Muhammad (pbuh) could clearly see that they were being

Once the command was given, all wine containers were emptied and broken throughout Madna

advised to do good along the developmental path towards prohibition, namely that there was firstly a moral issue, secondly that being intoxicated meant the recitation in prayer became inaccurate and mumbled and finally

The success of the Qur'anic training and developmental approach remains unsurpassed on this issue, with even the prohibition of the 1920's in the United States being ineffectual. As Sayyid Qutb states in his book,

"Once the command was given, all wine containers were emptied and broken throughout Madina. Indeed, those who were in the process of drinking did not swallow what was in their mouths when they were informed of the prohibition. It was, thus, a great triumph for the Qur'an and its approach." ("In the Shade of the Qur'an", Vol. 3, p. 155).

For leaders to be effective in their leadership responsibility, they need to be trained to be responsible. The Prophet Muhammad (pbuh) said, "All of you are shepherds and all of you are responsible for his flock"

(Bukhari). Thus, leaders are not only Prophets, presidents of nations or CEOs of international corporations, but rather a father is a leader, as he is responsible for his family, a mother is a leader, as she is responsible for her children and an Imam, or any religious minister, is a leader, having responsibility for the religious needs of the community. Though the term shepherd is metaphorical, it is noteworthy that the Prophet Muhammad (pbuh) stated that all Prophets, including himself, were actual shepherds prior to becoming Prophets. On the face of it, this profession seems bizarre and inconsequential for a Prophet to be involved with, but a careful analysis reveals great merit to this vocation in relationship to the leadership skills he will need at a later stage. In fact, being a shepherd provides important training for those aspiring to take up a leadership position as all Prophets did.

The role of a shepherd is essentially to graze his sheep, look after their welfare, and ensure a safe environment for them. The shepherd is thus in a leadership role being charged with responsibility for his sheep. The nurturing of his sheep is thus related to the development of the flock and is synonymous with concern a corporate leader has for ensuring the safety, health, well-being and professional development of those he leads.

The role of a shepherd is essentially to graze his sheep, look after their welfare, and ensure a safe environment for them

Further, the shepherd's flock comes under external threat. Most potent amongst these is the wolf, whose ability to launch a successful attack on the flock is almost solely dependant upon the effectiveness of the shepherd in allaying such an offensive. Interestingly, the physical viewpoint of the shepherd is brought to bear upon this situation, as the shepherd stands significantly taller than his flock and his ability to scan the entire area for the external threat is significantly broader. Thus, the shepherd, like the person in a position of leadership must be ever vigilant to external threats and exercise his greater breadth of knowledge and experience to a synonymous effect. The leader must develop himself so that he can metaphorically see beyond those he leads and safeguard his corporation from external threat through a wider perspective. Additionally, the wolf most commonly devours the stray sheep, as that is the one easiest to attack. The shepherd is thus responsible for maintaining a unified

and gathered flock. This is synonymous with the need for leaders to maintain the collective workforce, in terms of vision, motivation and direction, as well as through encouraging teamwork.

The lifestyle of a shepherd is also of great interest. A shepherd spends countless hours in uncomfortable surroundings, bearing all types of weather and environment, including difficult terrain and is likely to eat simple food since he can only go out with the flock with whatever he can carry, limiting him to essential things. All this personal sacrifice is made with the goal of rearing a flock. Similarly, the leader must behave in a selfless manner if he is to be successful. Great leaders have always been hardworking, displaying selflessness and sacrifice to the betterment of those they lead. In military terms, great army generals such as the Prophet Muhammad (pbuh), are those that are the first to step onto the battlefield and the last to step off. Similarly and synonymously, in contemporary leadership, the presence of the corporate leader should reflect this, for example through arriving to the office first and leaving last. He should certainly not develop a "bean-counter" culture of clocking in and out as this is, by comparison, de-motivating, but rather the leader is ever-vigilant, available and present, particularly in impending crisis.

Dr Kasim Randeree

Dr Kasim Randeree is Research Fellow, BT Centre for Major Programme Management at Oxford University. He has conducted numerous research and development projects across the Arabian Gulf and North Africa. email: kasim.randeree@sbs.ox.ac.uk

SUGGESTION & SURVEY

DUBAI SUN

1) Have you seen Dubai Sun Magazine before?

Yes
 No

2) Which of the following best describes Dubai Sun Magazine?

Unique	Ordinary	Neutral	Good	Bad

Other (please specify)

3) Did you like the title of the magazine?

Yes
 No

Other (please specify)

4) How did you come to know about Dubai Sun Magazine?

Friends	Family	Work	Ads	other

5) What type of articles do you like to read?

A) _____
B) _____
C) _____

5) How thoroughly do you read Dubai Sun Magazine?

Cover to cover	Just skim through	Selected items	not read it yet

Additional comments

6) If you usually receive a printed copy what do you do with it?

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7) What is your overall opinion of Dubai Sun Magazine?

Printed

Very good Good Average Poor

Online

Very good Good Average Poor

Other (please specify)

8) Does the Magazine provide useful information?

Always
 Mostly
 Sometimes
 Never

Additional comments

9) What do you think of the following?

Length of articles

- Too long All right Too short

Number of articles

- Too many All right Too few

Presentation of articles

- Very good Good Average Poor

Ease of reading

- Very easy Easy Difficult Very difficult

General appearance

- Very good Good Average Poor

Additional comments

10) On a scale of 1 - 5 please rate the value of the following:

	١ least) (value	٢	٣	٤	٥ most) (value
Basic Research					
Scientific Facts					
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