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An Islamic Periodical Magazine - Issue No **8** June 2007



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Social Solidarity in Islam

While reciting the Noble Qura'n, or reading the Mohammedan Traditions or sifting through any other materials relevant to the history of Islam and the once-booming Islamic civilization, Muslims are rather exhorted to draw lessons from the noble deeds and the humane nature associated with our religion and upon which Islam, as an establishment, is founded.

The first such lessons dates back to the time when Muslims were being coerced in Mecca and were forced to leave the city and immigrate to Medina, leaving behind all their belongings, homes and money. It was the first and most significant step in establishing the then embryonic Islamic State.

They fled Mecca, not dreadful of their lives but out of care for their religion because Mecca infidels were leaving no stone unturned to torture them to death in order to dissuade them from converting to Islam. But the steadfastness and piousness of early devout Muslims enabled them to stay solid, never kowtowing to any pressures exercised on them.

Madina people wholeheartedly hailed and welcomed their immigrant brethren, getting united with them in body and spirit, sharing with them accommodation and wives in the first such initiative the history has ever known.

They would not have done this unless they had fully assimilated the complete teachings of Islam that are premised on peaceful coexistence and social solidarity- two sublime values very much cherished and accentuated by the Holy Qura'n and Sunnah.

We, Muslims, are ordained by God and His Apostle (PBUH) to show brotherly feelings

toward each other;

God says: "Muslims are brethren." But

these brotherly

feelings should

even extend and

reach non- Muslims

living around us.

A Muslim is even

exhorted to show good

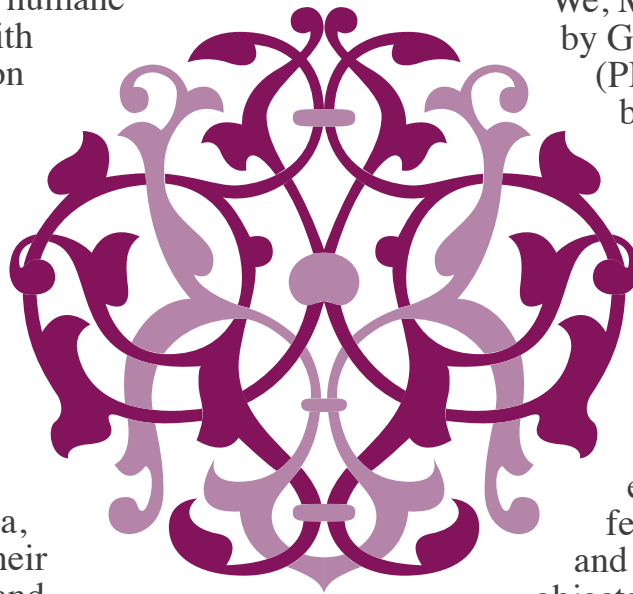
feelings toward animals

and even inanimate

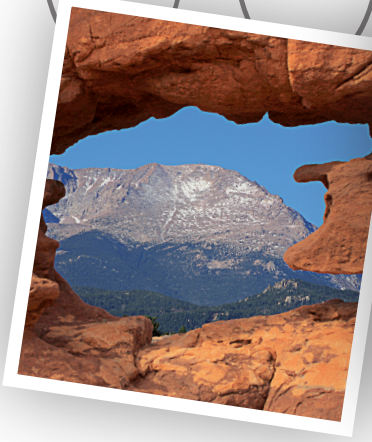
objects, and in so doing

he/she would be more Heavenly

rewarded than those showing good feelings toward Muslims only.



CONTENTS



P4
Mountains
as
Stabilizers
for the
Earth



P22
Sicily
An **Islamic**
beacon
in **Europe**



P40
Sheikh **Zayed**
Mosque
An Architectural
Masterpiece



P56
The
Significance
of **Al Fatihah**

P14
Islam Nature
& **Environment**

P30
Herbal
Healing Through **Modern**
Translations

P40
Sheikh Zayed Mosque
An Architectural
Masterpiece

P46
Leadership
Qualities of the **Prophet,**

P60
AIDS is a **Dark** Tunnel



P50

Dubai Shows it **Always Cares**

Dubai Cares campaign is launched by His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, which already mobilised Dh1.7b.

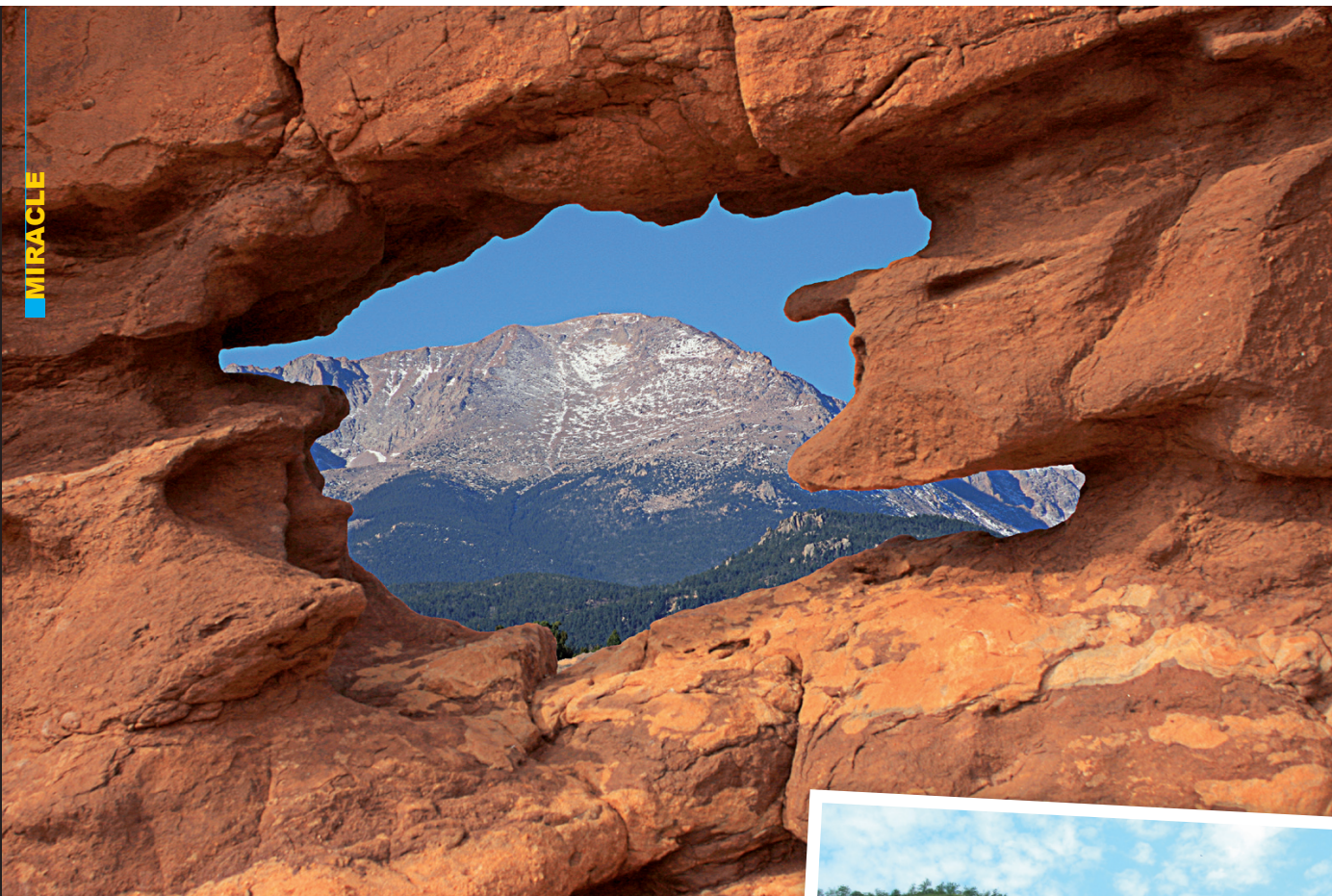
Mount as Stabilizers for the Earth

By Dr. Zaghlool El-Naggar, PhD.



ains

*S*n as much as volcanoes
abound at divergent
boundaries under the seam,
such eruptive features are also
abundant on land. Most of
the current oceanic volcanoes
have been active for a period
of 20-30 million years or even
more (e.g. the canary Islands)



During such a long period of activity, older volcanoes were gradually carried away from the rift zone by sea-floor spreading until they became out of reach of the magma body that used to feed them and hence faded out gradually and died. The floor of the present day Pacific Ocean is studded with a large number of submerged, non-eruptive (dead) volcanic cones (guyots) that are believed to have come into being by a similar process.

Continental orogenic belts are the result of plate boundary interaction, which can take place between oceanic and continental lithospheric plates that reaches its climax when two continents come into collision after consuming the ocean floor that used to separate them. Such continent/continent collisions result in the scraping off of all sediments and sedimentary rocks, as well as all volcanic rocks that have accumulated on the ocean floor, squeezing them between the two colliding continents, crumpling them considerably in the form of mountains. This is immediately



“
The floor of the present day Pacific Ocean is studded with a large number of submerged
”





followed by the cessation of movement for the two colliding continental plates which become welded together with considerable crustal shortening (in the form of giant thrusts and infrastructural napes) and considerable crustal thickening (in the form of the decoupling of the two lithospheric plates as well as their penetration by the deep downward extensions of the mountain chains then formed). Such downward extensions of the mountains are commonly known as «mountain roots» and are several times their protrusion above the ground surface. The sea-deep roots stabilize the continental masses (or plates), as plate motions are almost completely halted by their formation, especially when the mountain mass is finally entrapped within a continent as an old craton.

Again, the notion of a plastic layer (asthenosphere) directly below the outer

rocky cover of the Earth (lithosphere) makes it possible to understand why the continents are elevated above the oceanic basins, why the crust beneath them is much thicker (30-40 km) than it is beneath the oceans (5-8 km) and why the thickness of the continental plates (100-150 km) is much greater than that of the oceanic plates (65-70 km). This is simply because of the fact that the less dense lithosphere (about 2.7 to 2.9 gm/cm³) floats in the asthenosphere, in exactly the same way as an iceberg floats in the oceanic waters.

In as much as mountains have very deep roots, all other elevated regions such as plateaus and continents must have corresponding (although much shallower) roots, extending downward into the asthenosphere. In other words, the entire lithosphere is floating above the plastic or semi-plastic asthenosphere, and its elevated structures are held steadily by their downwardly plunging roots (test-fig. 10).

Lithospheric plates

move about along the surface of the Earth in response to the way in which heat flows arrive at the base of the lithosphere (text-fig. 11), aided by both the rotation and the wobbling of the Earth around its own axis. There is enough geologic evidence to support the fact that both processes have been much more active in the distant geologic past, slowing gradually with time. Consequently, it is believed that plate movements operated much more rapidly in the early stages of the creation of the Earth and have been steadily slowing down with the steady building-up of mountains and the accretion of continents. This slowing down of plate movements may also have been aided by a steady slowing down in the speed of the Earth's rotation around its own axis (due to the operating influence of tides which is attributed



Earth's Stability in the Quran

The above-mentioned discussion clearly indicates that one of the basic functions of the mountains on land is its role in stabilizing continental masses lest these would shake and jerk, making life virtually impossible on the surface of our planet. This fact is stressed in ten Quranic verses as follows:

[XIII: 3; XV: 19; XVI: 15; XXI: 15; XXI: 31; XXVII: 61; XXXI: 10; XLI: 10; L: 7; LXXVII: 25-27; and LXXIX: 32-33].

These verses also indicate that the outer rocky cover of the earth has been spreading out and accreting since the early phases of creation of the earth through intensive

volcanic activity.

Via such activity both the atmosphere and the hydrosphere of the earth have been outgassed, its lithosphere has been built and rifted into separate plates, its lithospheric plates have been set in movement and stabilized as well as the whole planet.

The stabilization of lithospheric plates by mountains is effected by their sinking deeply into the zone of weakness of the Earth (the asthenosphere) as wooden pe

In as much as the ship casts its anchor into the anchorage of a port to avoid the dangers of rolling and swaying by winds and waves, the Glorious Quran uses the term



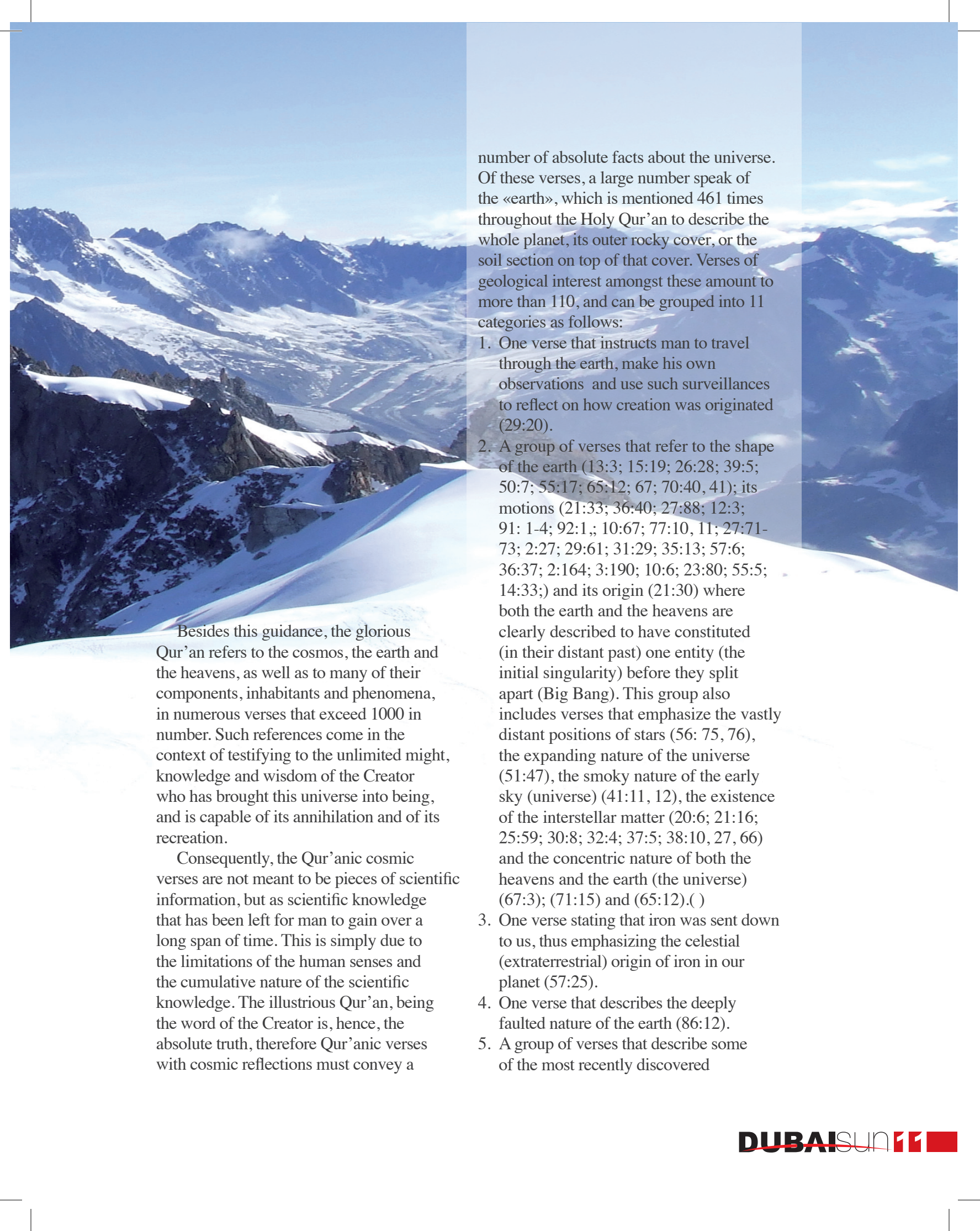
«Rawasi» (=moorings or firm anchors) to describe mountains. Such firm anchors do not only stabilize the lithospheric plates, but also the whole planet in its spinning around its own axis (nutation, recession, etc.).

The precedence of the Holy Quran with more than 14 centuries in describing these phenomena is a clear testimony of the fact that this Noble Book is the word of The Creator in its divine purity and the Prophet Mohammed (PBUH) is His final messenger. In an authentic saying, this noble Prophet is quoted to have said that: «When Allah created the Earth it started to shake and jerk,

then Allah stabilized it by the mountains.” This unlettered Prophet lived at a time (between 570 and 632 C. E.) when no other man was aware of such facts, which only started to unfold by the beginning of the twentieth century and was not finally formulated until towards its very end.

Scientific Facts Revealed In The Qur'an

The Holy Qur'an is basically a book of guidance, revealed by the Creator to address areas that cannot be answered by the human intellect such as the essence of faith, the acts of worship, the moral code and the rules and regulations that govern the various transactions between human beings.



Besides this guidance, the glorious Qur'an refers to the cosmos, the earth and the heavens, as well as to many of their components, inhabitants and phenomena, in numerous verses that exceed 1000 in number. Such references come in the context of testifying to the unlimited might, knowledge and wisdom of the Creator who has brought this universe into being, and is capable of its annihilation and of its recreation.

Consequently, the Qur'anic cosmic verses are not meant to be pieces of scientific information, but as scientific knowledge that has been left for man to gain over a long span of time. This is simply due to the limitations of the human senses and the cumulative nature of the scientific knowledge. The illustrious Qur'an, being the word of the Creator is, hence, the absolute truth, therefore Qur'anic verses with cosmic reflections must convey a

number of absolute facts about the universe. Of these verses, a large number speak of the «earth», which is mentioned 461 times throughout the Holy Qur'an to describe the whole planet, its outer rocky cover, or the soil section on top of that cover. Verses of geological interest amongst these amount to more than 110, and can be grouped into 11 categories as follows:

1. One verse that instructs man to travel through the earth, make his own observations and use such surveillances to reflect on how creation was originated (29:20).
2. A group of verses that refer to the shape of the earth (13:3; 15:19; 26:28; 39:5; 50:7; 55:17; 65:12; 67; 70:40, 41); its motions (21:33; 36:40; 27:88; 12:3; 91: 1-4; 92:1,; 10:67; 77:10, 11; 27:71-73; 2:27; 29:61; 31:29; 35:13; 57:6; 36:37; 2:164; 3:190; 10:6; 23:80; 55:5; 14:33;) and its origin (21:30) where both the earth and the heavens are clearly described to have constituted (in their distant past) one entity (the initial singularity) before they split apart (Big Bang). This group also includes verses that emphasize the vastly distant positions of stars (56: 75, 76), the expanding nature of the universe (51:47), the smoky nature of the early sky (universe) (41:11, 12), the existence of the interstellar matter (20:6; 21:16; 25:59; 30:8; 32:4; 37:5; 38:10, 27, 66) and the concentric nature of both the heavens and the earth (the universe) (67:3); (71:15) and (65:12).()
3. One verse stating that iron was sent down to us, thus emphasizing the celestial (extraterrestrial) origin of iron in our planet (57:25).
4. One verse that describes the deeply faulted nature of the earth (86:12).
5. A group of verses that describe some of the most recently discovered



oceanographic phenomena such as:

- i) The superheated nature of the bottoms of certain seas and oceans - implying intensive submarine volcanic activity associated with sea-floor spreading.
 - ii) The complete separation of different bodies of water (fresh and saline, as well as saline water of different compositions) that do not mix completely or immediately due to the constant presence of impassable barriers in between (25:53; 55:19, 20).
 - iii) The multitude of darkness produced in the greatest depths of oceans by deep currents, topped by surface currents, topped by clouds (24:40).
6. One verse that describes mountains as pegs or pickets (78:7), emphasizing their relatively small, above-ground elevations, compared to their much more deeply buried parts (roots), and

their role in the fixation of continental masses as well as of the whole planet. This role is emphasized in ten other verses that also ascribe more functions to mountains such as their part in the process of precipitation of rain and in the formation of natural heads for running streams (27: 61; 31: 10; 50:7; 77: 27; 79: 32). In this group, the Qur'an asks human beings to contemplate on a number of observations in the universe including how mountains are made to stand up on the surface of the earth (88:19). Such speculation has led to the formulation of the concept of isostasy which is currently used to explain the rising of mountains (and of all other surface elevations) above their surroundings. In another verse of this group (35:27), the Qur'an describes mountains as being composed of white and red tracts of various shades of colours and of others that are black and intense in hue. This is in clear reference to both acidic mountains (which are dominantly granitic in composition, with overwhelming white and red colours of various shades) and basic to ultrabasic mountains (which are dominantly basaltic/ gabbroic in composition with black coloured ferromagnesian minerals). Each of these major primary rock groups has its specific chemical and mineralogical compositions as well as its specific temperature of separation from its mother magma. Their dominant colours are also reflected in their secondary and/or tertiary products of sedimentary and metamorphic rock, and hence, the importance of these three principal colours (white, red and black) in the classification of igneous rocks and of their derivatives.

7. A group of verses that reflect on the earth's hydrosphere and atmosphere,

which are both clearly stated to have been outgassed from within the earth (LXXIX: 20, 31), a fact that has only very recently been discovered. Other verses in this group comment on the protective nature of the atmosphere for life on earth (21:32; 86: 11), the absolute darkness of outer space (15: 14, 15), the reduction of atmospheric pressure with elevation (6:125) and the glowing nature of the early nights of our planet before the formation of its protective atmospheric spheres (17:12).

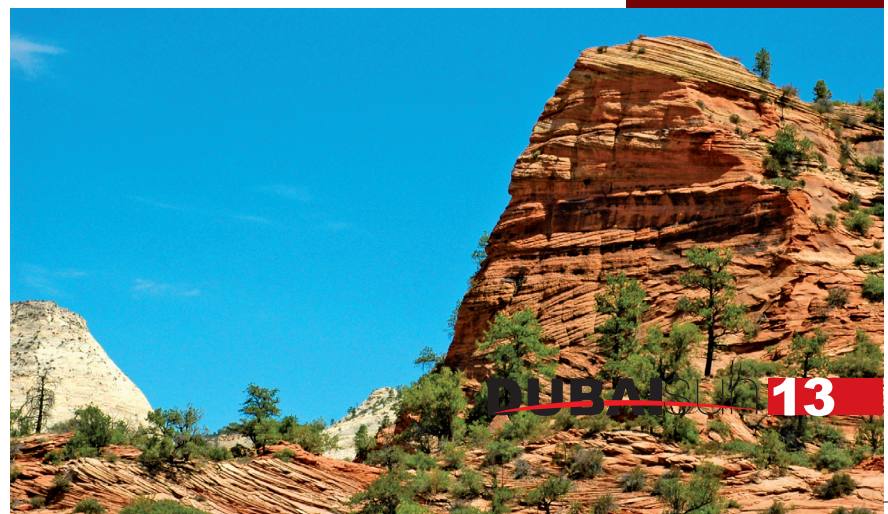
8. A group of verses that emphasize the thinness of the earth's crust (71:19), the constant levelling and degradation of the earth's surface and the gradual change in the geographic dimensions of continental masses, and even the contraction of the whole planet and the deformation of its surface (13:41; 21:44; 78:6).
9. Verses emphasizing the fact that groundwater is generated from rain, thus reflecting on the hydro-geological cycle (23:18; 31:10), and others relating life on earth to water (21:30; 24:45) or reflecting on the possibility of classifying life forms (6:38).
10. Verses emphasizing the fact that the process of creation took place in successive stages over tremendously long spans of time (22:47; 32:5).
11. Two verses that describe the end of our planet and of the whole universe by reversing the process of its creation after which the eternal universe will be created (14:48).

Such knowledge was not available before the turn of the present century, and most of it has just started to be understood through the painstaking analysis of massive amounts of scientific observation. The Qur'anic precedence with such precise and comprehensive knowledge points to only

one facet of the multifarious, miraculous nature of this Glorious Book, being the last Divine message, and the only one that has been kept intact with exactly the same language of revelation word for word and letter for letter for more than 14 centuries.

From the above mentioned discussion it is obvious that Qur'anic verses with geological notions exceed 110 in number and would need voluminous texts to explain. Consequently, the present paper concentrates on only a few of these verses which represent established facts and concepts in the area of Earth Sciences and are only given as examples of the miraculous nature of the Holy Qur'an

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the Qur'an describes mountains as being composed of white and red tracts of various shades of colours and of others that are black and intense in hue
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NATURE



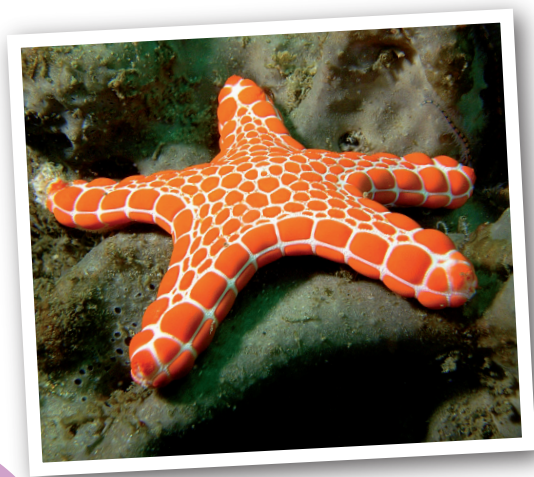
ISLAM

NATURE



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he Prophet Muhammad is reported to have said: «**God is beautiful and He loves beauty**». To speak of the natural world is to speak of beauty, whether we are receptive to it or not. And what is this beauty if not an act of adoration?



These precious talks on Islam, ninety in all, and each one a jewel of less than 700 words, were written and delivered by Gai Eaton for the Reflections and Words of Faith series of short Friday broadcasts by the BBC between 1978 and 1996.

They provide a beautifully clear and accessible introduction to the central tenets, principles and practices at the heart of Islam. As such, they are not only a unique guide for non-Muslims, but also an inspiring reminder to Muslims of the essence of the faith.

Published online for the first time by The Book Foundation.

The Whole Earth as a Mosque

One of the oddest things about the people who reject what they call «organized religion» in favor of strange cults is that they so readily replace the profound with the superficial. The great religions have a breadth and a depth which could never be explored, even in a lifetime, whereas the cults, when their surface glamour is scraped away, are empty and narrow. But it is inevitable that the believers in the great Faiths find in them more than they can absorb -dare one say more than they can use? -and often neglect

ENVIRONMENT

aspects of their religion which do not seem immediately relevant to their lives. This, I believe, has been the case with a majority of Muslims who have tended to ignore what the Quran has to say about our environment and regarding our obligations towards the animal creation.

“
**It might be said
 that we leave our
 fingerprints on
 everything that we
 touch, and they
 remain in place long
 after we have gone
 on our way**”



The Quran speaks of the Day when the earth will «yield up her burdens». She will then «tell her tales». «On that Day», we read, «mankind will issue separately, to be shown their deeds. Whosoever has done an atom's weight of good will see it then, and whosoever has done an atom's weight of ill will see it».

It might be said that we leave our fingerprints on everything that we touch, and they remain in place long after we have gone on our way. But this is only one side of the relationship we have with everything around us, a relationship of reciprocity. We are not insulated from our surroundings. We are, so to speak, porous and soak up elements from what ever we see, hear or touch. When we treat the natural world only as an object to be exploited and conquered, we are damaging ourselves. Environmentalists predict that our abuse of the earth will have



disastrous consequences for humanity as a whole, but that may be the least of our worries. The consequences are on many different levels; the higher the level, the more deadly they are likely to be. «Work not confusion in the earth after the fair ordering thereof», says the Quran.

The Muslim is assured that the whole earth is a mosque for him. The walled buildings to which he is summoned to

prayer are simply a convenience. The fields, the forest and the desert are equally fitting as places of prayer and therefore demand the same respect that is accorded to a conventional mosque. To show respect for everything that God has created is a part of faith, for everything bears the imprint of His hand. The man or woman who stands, bows and prostrates in the midst of nature is a member of a universal congregation, joining in a universal prayer. «All that is in the heavens and the earth glorifies God», says the Quran.

The beauties of the earth are, the Quran tells us, a «reminder to mankind», a reminder to those who are disposed to remember their origin and their end. For such as these, the natural world sparkles with light. It is not some chance agglomeration of atoms, unrelated to our innermost being. It gives, if we are receptive to the gift, and it receives if we, in our turn, offer it the care which is its right. The objective world around us and our human subjectivity might be compared to two circles which intersect rather than float, separate and divided, independently of each other. This is implicit in the Islamic



principle of Tawhid, the Oneness of God and the unbroken unity of all that He has created. It is implicit also in the word «cosmos» (as opposed to «universe»), a neutral term that implies nothing. The «cosmos» is, by definition, an ordered and harmonious whole, in which the parts are inter-dependent. «No man is an island», as the poet Donne said, and the human creature - totally dependent on God, but dependent also upon the environment - is for ever in the bonds of need and the net of love.

Rediscovering the Signs of God in Nature

The importance of which the Quran attaches to the environment, the natural world, as a «reminder» which helps us to keep God always present in our awareness. Nothing in our surroundings is quite what it seems, or rather nothing is only what it seems, and, for the Muslim, it is a part of faith to look upon all things with «seeing eyes». But to perceive, even dimly, these inescapable «signs of God» requires a child's eye preserved into maturity. The Prophet is reported to have prayed: «Lord, increase me in marveling!» This is how a child sees the world, fresh from the Hand of God

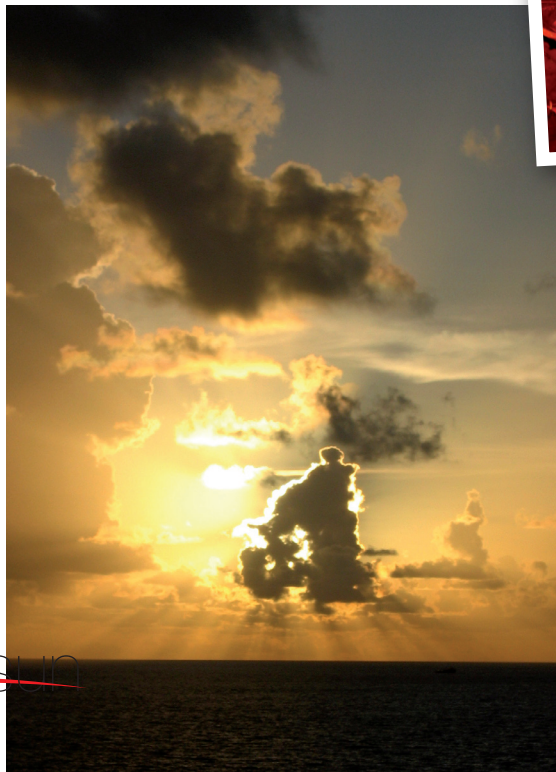
and full of wonders but, with the passage of the years, the vision fades. Yet, in the words of the Quran, «It is not the eyes that grow blind but the hearts within the breasts that grow blind». Imbued with faith, the heart may still regain its sight, its insight.

The loss of harmony between man and his environment is but an aspect of the loss of harmony between man and his Creator. Those who turn their backs on their Creator and forget Him can no longer feel at home in creation. «God's Vicegerent on earth», as the Quran describes the man who truly fulfils his human function, is then no longer the custodian of nature and has become a stranger in the world, a stranger who cannot recognize the landmarks or conform to the customs of this place.

Today, whether we are Muslims or Christians -or of any other Faith -we seem to have lost the key to the language of «signs»,



God's language. That is dangerous, particularly for the Muslim for whom the Quran must eventually become a partially closed book if its constant references to the natural world as a tissue of «signs» no longer coincide with his experience or touch his heart. Since everything has to be spelled out nowadays, there are many who will ask -»But what do these signs mean?»





If they could be expressed in words they would be redundant. They touch us at a deeper level than articulate speech.

The Prophet Muhammad is reported to have said: «God is beautiful and He loves beauty». To speak of the natural world is to speak of beauty, whether we are receptive to it or not. And what is this beauty if not an act of adoration? «Do you not see», asks the Quran, «that everything in the heavens and all that is in the earth pays adoration to God, as do the sun and the moon and the stars, the hills and the trees and the beasts?» It is only too easy to see this as a «poetic» statement, not to be taken quite literally. On the contrary, for the believing Muslim this is -or should be -an undeniable fact. When the Quran speaks, as it does on so many occasions, of this universal and perpetual adoration, it is doing neither more nor less than telling us what happens, the down-to-earth reality of the situation. Our subjective awareness -or lack of awareness -cannot alter the facts.

We did not make this world, we do not

“

On the contrary, for the believing Muslim this is or should be an undeniable fact

”

own it. You cannot, the Quran reminds us, create even a fly. This vast picture-book, filled with the «signs of God», is what it is. Appearances are, as we are so often told, deceptive and, if we float only on the surface of our world, we are indeed deceived. There is always more to it than that, then more and still more until you have plumbed the depths and found beyond all the veils -those «seventy thousand veils of light and darkness», according to one of



“
**When the Prophet
 saw a donkey that
 had been branded on
 its face, he cried out:
 «God curse the one
 who branded it!**”

the Prophet's sayings -the Face of God, the glory that lies hidden behind the things we take for granted. Look, we are commanded, and then look again, until you can see.

Honoring the Animal Creation

Many Muslims seem to have ignored the implications of what the Quran tells us about the natural world and about the importance of the animal creation. Not only the Quran. The recorded sayings of the Prophet, the hadith literature, refer again and again to these aspects of the Faith.

The good Muslim's life is lived in imitation of the Prophet Muhammad's example, and it is in the ahadith that we

find the most uncompromising references to animal welfare. They have grave implications for all who fall short in their care for the animals in their charge. Not only are there the famous stories of the woman condemned to hell for shutting up a cat till it died of hunger and of the prostitute forgiven all her sins because she gave water to a dog that was dying of thirst, but there are a number of small incidents in the record which emphasize the same principle. When the Prophet saw a donkey that had been branded on its face, he cried out: «God curse the one who branded it!» A man who was about to slaughter a goat for food was severely reproached for letting the animal see him sharpening his knife. A prophet of earlier times, so we are told, was scolded by God Himself for burning an ant's nest because an ant had stung him -»You have destroyed a community that glorified Me!» and there is, according to another saying, a reward in Paradise for whoever shows kindness to a creature with «a living heart».

The Quran tells us: «Your Lord inspired the bee, saying: Choose dwellings in the hills and in the trees and in what is built; then eat all manner of fruit and follow humbly the ways of your Lord made smooth». In other words, follow your Shari'ah. Islam teaches

that, just as mankind has been given a Shari'ah, a path of righteousness to be followed by all who believe in God and are obedient to Him, so each of the non-human species has a path laid down for it. And each of these «communities», as the Quran describes them, has a particular relationship with its Lord. But the Lord is One. Ours as well as theirs. There is, however, an important difference here. The animals cannot diverge from their path. They cannot «sin». Whereas mankind has been given the freedom to choose between following the right way -the «straight path», as it is called -or wandering off into a trackless wilderness.

Since we of the human community so readily trip and stumble on our way, constantly tempted to go astray, we have in the animal creation an example of perfect obedience to the divine Rule. If we depart too far from the path laid down for us we do not become, as some would have it, «like animals»; we fall below their level. Free choice is our privilege, a very dangerous privilege if we abuse it.

Were it not for the divine Mercy, scattered like rain throughout creation, we would indeed be in a bad way, but what matters most is that we should keep in mind what might be called the Prime Directive of Islam: the constant «remembrance of God». Yet we are by nature forgetful. The world presses upon us and makes its demands. We are busy, all too busy. We are in haste, though the Prophet said once

that haste comes from Satan, slowness (and patience) from God. So we are given reminders. The Quran describes itself, precisely, as «a reminder to mankind». The «signs» which abound in the natural world are similarly described, and here we have the animals -wild and domesticated -saying to us, in effect, «Remember!» There is one complaint we cannot make, one excuse we cannot offer: we can never say -»We forgot to remember God, and no one reminded us!» But if we do remember and follow the path «made smooth for us», then we are in step with the animals, the plants and the earth itself.

Charles Le Gai Eaton was born in Switzerland and educated at Charterhouse at King's College, Cambridge. He worked for many years as a teacher and journalist in Jamaica and Egypt (where he embraced Islam in 1951) before joining the British Diplomatic Service. He is now a consultant to the Islamic Cultural Centre in London.



Sicili

An Islamic beacon in Europe

By: Dr Ahmed Al Sawi



T

hough King Roger I (1093-1101 A.D.) put an end to Islamic rule in Sicily, he did not harm its Muslim people; on the contrary, he provided them with protection, and recognized their religion and legislation and allowed them their own judges, if they chose. He also allowed them to celebrate their religious occasions in public. In addition, he abstained from participation in the crusades in spite of the Pope's pressure. This shows that Sicily during his rule was a half-Islamic kingdom in religion and in its administrative and military system.

Sicily is the second meeting point between east and west and between Islamic and European civilizations, due to its geographical position between mainland Italy and the Tunisian coast. It acted as a link between Africa and Europe, both politically and culturally.

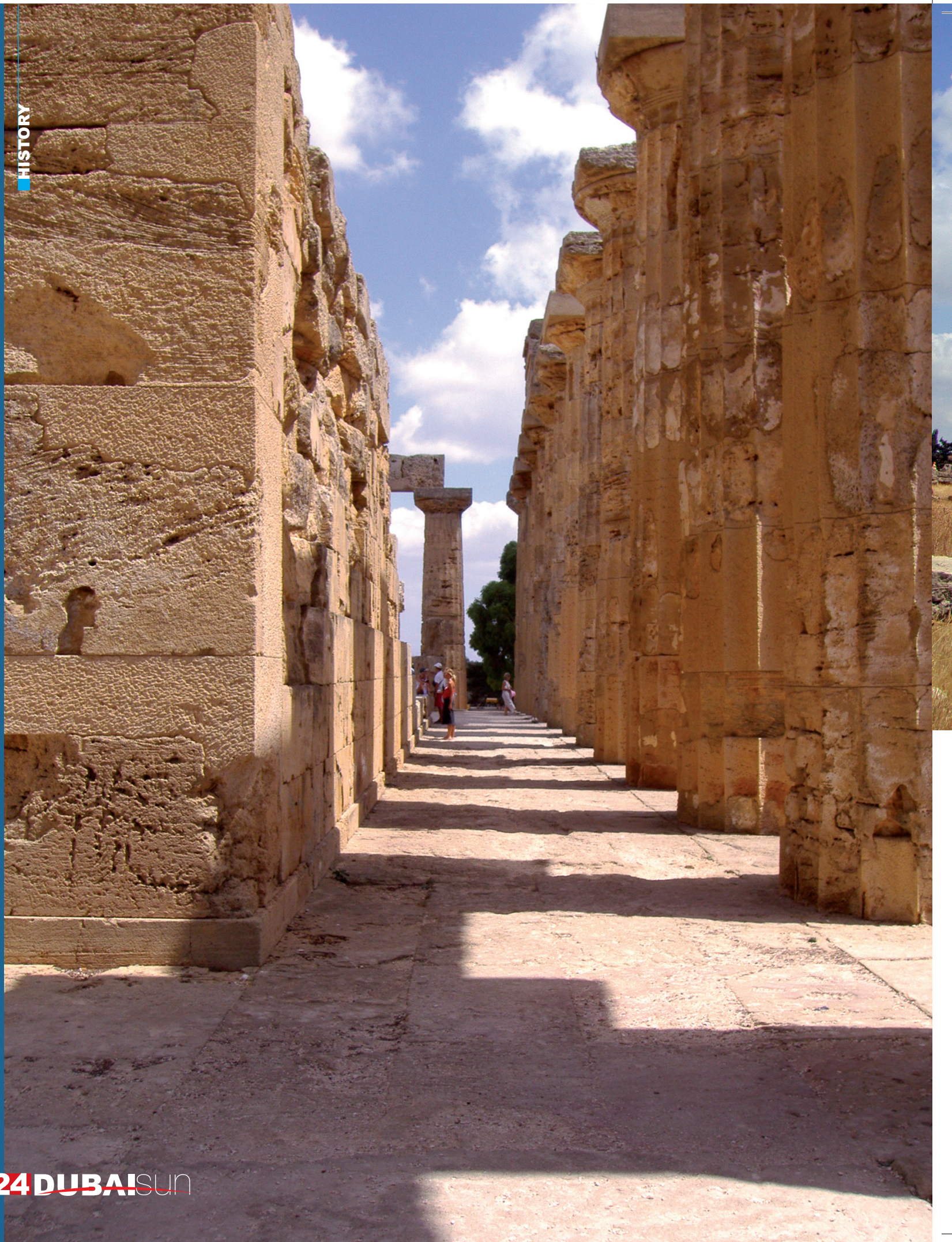
This important centre of civilization



was conquered during the rule of the learned Abbasid Caliph, Abdulla Al Ma'moun by the army commander Asad Ibn al Furat Ibn Sinan, judge of Kairouan. Prince Ziada Al-Aghlabi, the governor of Africa, entrusted him with the campaign against Sicily.

This campaign left the Tunisian port of Sousse in a fleet of 100 vessels in 212 A.H./827 A.D. It reached the west coast of Sicily and captured the city of Mazara and other points in the south opposite







the Tunisian coast. Asad then turned to the eastern side of the Island where he engaged in fierce fighting with the Byzantines until they were defeated, but only after he was martyred by the walls of Syracuse (213 H./828 A.D.).

The Aghlabids continued their efforts to conquer the whole of Sicily; this task took 80 years (293 A.H./903 A.D.) compared to the three years for the conquest of Andalusia. In Spain the Muslims had confronted a weak and disintegrated army; in Sicily they were fighting the Byzantine empire. When the Fatimids overcame the Aghlabids in the Maghreb in 297 A.H./909 A.D. they took over their fleet and lands.

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**Because of these
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 elsewhere**”

So, Sicily was ruled by rulers appointed by Fatimid caliphs in Mahdia or in Cairo. This control was nominal especially during the Kalbid dynasty (948-1052 A.D.) who enjoyed independence in their rule of the island.

During the Aghlabid and Fatimid reigns, Sicily prospered, with Muslims arriving in large numbers, spreading Islamic civilization to its various cities. Travellers and geographers praised the mosques, palaces, bath houses, hospitals, markets, walls, citadels and anchorages, etc. In addition to the various new industries like paper, silk, ship building and mosaic industries, they also extracted various minerals such as sulphur, oil, ammonia, lead and iron. They contributed to agriculture and trade and spread the Arabic language and culture among all classes.

Tranquility and stability in Sicily did not last long. After the collapse of the Kalbid State (1052 A.D.) internal conflicts laid it open to conquest, from north or south.

The Al-Zayrids, Amirs of Tunis, failed to achieve that from the south; but the Normans, rulers of southern Italy, managed to capture Sicily from the north under Count Roger I, ruler of Calabria, who exploited the internal strife among Muslims in Sicily and by supporting Amir Al-Qadir Bi Allah Ibn Al Thamna, ruler of Trapani against his rival Ali Ibn Al Hawwas, ruler of Catania. After nine years of war, Roger managed to gain control of the whole island (485 A.H./1092 A.D.). Because of these unstable political conditions in Sicily, a large number of its scholars and writers left and settled



elsewhere. One example is the Sicilian Poet Abu Mohammad Abdul Jabbar Ibn Hamdis (d. 027 A.H./1133 A.D.) who left for the court of King Al Mu'atamid Ibn Abbad in Seville.

We may also mention the jurist and grammarian Abu Al Qassim Ali Ibn Ja'afar also known as Ibn al Qatta'a, who left for Egypt under the Fatimids. The minister Al Afdhal Ibn Badr Al Jamali took him as a tutor for his children. Ibn Al Qatta'a wrote numerous books on language, grammar, prosody and the history of Sicily. The Granadan Minister Ibn Al Khatib says that some immigrants from Sicily to the

Maghreb changed their names.

Roger II (1101-1154 A.D.) succeeded his father and followed his tradition in protecting Muslims through his influence and laws; some Muslims wrongly believed that he was a secret Muslim. An example of the King's tolerance and his love of justice and equality is that he inscribed all Sicilian coins in Arabic, Latin and Greek, the languages used by his citizens. He is also reported to have imitated the Muslims rulers in their loose clothes and the Roman Caesars and the European emperors in a clear indication of his lack of bias. His court in Palermo contained a large



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His slogan was the same as his father’s: «Praise be to Allah and our gratitude for His blessings
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number of Muslim poets and scientists including the major Maghrebi geographer Abu Abdulla Mohammad Al Sabti better known as Al Sharif (the noble) Al Idrisi

being a descendant of the Idrisi Kings of Maghreb and grandsons of the Prophet Mohammad through Al Hassan Ibn Ali Ibn Abi Talib. Al Idrisi (493-548 A.H./1100-1154 A.D.) was fond of travelling to acquaint himself with the conditions in various countries and the customs of their people. When he visited his relatives in Sicily Roger II invited him to his court and was very hospitable to him. He asked him to draw a map of the earth. Al Idrisi responded by drawing a map of the world then known, on a planisphere 3 metres long and 1.5 metres wide. He also wrote a book for him entitled <Nuzhat Al Mushtaq Fi Ikhtiraq al AFaq’, also known as Roger’s book, to describe < this map.

Scientists and orientalists were so interested in this book that they translated and published chapters into various languages. It is sufficient to refer to the new edition of this book prepared by Italian orientalists in seven volumes.

From the above, one can see that Roger II was, according to the Italian scientist Michael Amari, an Arab Sultan wearing a European crown. His religious tolerance led to the mingling of the Arab, Greek

and Latin cultures thus transforming Sicily into one of the main bridges for the transfer of Islamic civilization to Europe which in turn influenced the emergence of the renaissance at the end of the middle ages.

Roger II was succeeded by his son William I (1154-1166 A. D .) who followed the example of his father and grandfather in protecting Muslims and encouraging Arab-Islamic studies. His slogan was the same as his father's: «Praise be to Allah and our gratitude for His blessings.»

His son William II (1166-1189 A.D.) followed who, despite his participation in the crusades through his unsuccessful campaign against Alexandria in 569 H./1172 A.D., imitated the Muslim kings, mastered the Arabic language both reading and writing, and selected his ministers from his Muslim nationals, giving them religious freedom. His slogan was «True Praise be to Allah». Internal conflicts over the throne followed William's death as

he left no children. They were eventually settled by the ascension of Frederick II son of Henry VI, the emperor of Germany, and Constanza, daughter of Roger II. Thus, Frederik II became emperor over Germany and over the Kingdom of the two Sicilies (Naples and Sicily). As such, rule in Sicily was transferred from the Norman royal family to the Hohen-Stufen German dynasty.





Herbal

Healing Through Modern Translations

By Karima Burns

In 610 A.D., when the Prophet Muhammad made this statement, herbalism became forever established as a respected method of healing in the Arab world. Three hundred and fifty years later, more than 700 herbs and their usages were listed in Avicenna's book *The Canon of Medicine*. Today, there are still hundreds of herbs commonly used, thanks to the channels in which they have been handed down to us - translation of classic works, passing down of tradition

and records in the Hadith and Qur'an.

However, the translation of classic works is often taken for granted. In this age of information, many people do not even stop to consider that most of the classic literature we read today was originally in Latin, Greek or French; most having to be translated into English so we could enjoy and learn from them. Furthermore, the world of herbalism and medical translation is very challenging and

complex. Translation of herbal literature often requires a person with an eclectic knowledge of many branches of science. Scholars like Averroes and Avicenna were philosophers, pharmacists and physicians as well as herbalists. This has meant that many translators hold university degrees in a number of areas just to be able to understand enough of the subject they were translating (Blair).

The second problem in translation is: language changes and grows over time. Different words may evolve and attain different meanings over time. To complicate matters further, many herbs have acquired various names and in most modern herb books you will find up to fifteen alternative names of herbs listed (Shook). In addition, even the script of a language changes. In Turkey, for instance, the official script of the country changed from Arabic to Latin, although the words remained the same. The third problem in translating herbal literature is that many books are handwritten so the translator must not only decipher the language used, but also the particular handwriting style of that scribe. Last, but certainly not the least, is that many books have been lost over the years. The Muslim world has seen at least three major devastations of literature in the past thousand years. In 1217 A.D., 1393 A.D. and again in 1920 A.D. books were burned and many original works were lost. The Western world has had to struggle with the same problem (Blair). After Rome conquered Greece, for example, all that remained of Greek scientific literature was Pliny's Encyclopedia and Boethius's treatises on logic and mathematics (Tchanz).

However, thanks to the works of many dedicated translators, the uses of many



herbs have been kept alive until now. Many herbs have not only been recorded in the Hadith and Qur'an, but also by herbalists from both the Western and Eastern world. It is both fascinating and educational to compare and contrast the ways in which various herbs have been used according to translated literature.

The following register lists a number of herbs that have endured in popularity in both the East and the West, along with how they have been used by the Prophet and various herbalists. When herbals are compared from the East and West and cross-referenced with the Qur'an and Hadith the most popular and enduring herbs appear to be: aloe vera, aniseed, basil, coriander, black cumin, fenugreek, frankincense, garlic, ginger, parsley, rose, sage, senna and thyme. To illustrate the common popularity of these herbs I will use the herb aloe vera as an example.



Aloe has had an interesting history in the Middle East. Madame Grievés relates to us in her *Modern Herbal* that, «The Muslims, especially those in Egypt, regard the Aloe as a religious symbol, and the Mussulman who has made a pilgrimage to the shrine of the Prophet is entitled to hang the aloe over his doorway. The Mahometans also believe that this holy symbol protects a householder from any malign influence. In the neighborhood of Mecca, at the extremity of every grave, on a spot facing the epitaph, Burckhardt found planted a low shrubby species of Aloe whose Arabic name, *saber*, signifies patience. This plant is evergreen and requires very little water. Its name refers to the waiting-time between the burial and the resurrection morning» (Grievés).

However, although these traditions became popular, the original usage of aloe by the Muslims was as a medicine. The Prophet said, «Aloes and wart-crests are a sure cure for an illness» (Hadith of Abu Daoud). Um Salma also reports that the Prophet saw her after she had applied some aloe juice to her face and he said, «It contracts the tissues and it can burn up your skin. Apply it if you wish at night and not during the day» (Abu

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Dawoud in the Sunan). Al-Suyuti stated that aloes heal swollen eyelids, clear blockages in the liver, drive out jaundice and gently soothe stomach ulcers (As-Suyuti). Discorides, a Greek herbalist said, «Aloe is useful externally for

wounds, hemorrhoids, ulcers and hair loss (Discorides).» Madame Grieves, an 18th century European herbalist also used aloe. In her Modern Herbal she said of aloe, «The drug Aloes is one of the safest and best warm and stimulating purgatives to persons of sedentary habits and phlegmatic constitutions. An ordinary small dose takes from 15 to 18 hours to produce an effect. Its action is exerted mainly on the large intestine, for which reason, also it is useful as a vermifuge» (Grieves).

Modern medicine confirms the usefulness of aloe. In his book, The Healing Herbs, Michael Castleman states that, «Scientific evidence of aloe's wound-healing powers were first documented in 1935 when an American medical journal reported the case of an American woman whose X-ray burns were successfully treated with aloe ... A European study suggests that aloe reduces blood sugar levels» (Castleman). Translation and discovery of more medical literature will probably turn up even more enduring herbs. However, using the previous example as a guide, we can confidently rely on the Hadith to provide us with instruction on herbal healing.

Health and Nutrition of The Prophet: Prophetic Sayings & Modern «Discoveries» A tradition states, «There are no new ideas, just new people to discover them.» It is, in fact, amazing to find how many «modern discoveries» have already been written about in the Qur'an or Hadith.

There are a number of words of advice and nutritional habits of the prophet (SAWS) that have substantial support in recent scientific literature. Among this

advice is that we should eat whole foods, we should combine foods properly, we should eat foods in their seasons, and we should not drink with meals.

In Sahih Bukhari, a number of examples can be found showing how carefully the prophet combined foods. One hadith relates, «A man from among the Companions of the Prophet (PBUH) said, 'The Prophet (SAW) forbade (mixing) unripe dates and dried dates, and (mixing) raisins and dried dates. Aisha, Ummul Mu'minun, related that, «The Apostle of Allah (SAW) used to eat melon with fresh dates, and he used to say, 'The heat of the one is broken by the coolness of the other, and the coolness of the one by the heat of the other.' He was also said to have never combined fish and milk.

Modern science supports these habits





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The hadith provide numerous examples of the respect the prophet had for the purity and value of water, and relate that he did not drink while eating a meal
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by informing us that the combination of foods we eat and the order in which we eat them are very important factors in health. «Recently,» it has been found

that foods require different digestive processes in the body; thus, they are most easily digested when combined properly. Modern scientists say that improper food combinations can cause a person to inadequately digest their food, which can create imbalances in PH levels, improper absorption of nutrients, constipation or other digestive troubles. Dr. Ted Morter, in *Your Health... Your Choice*, advises us to not eat fresh fruit with any other food, even dried fruit, since it is a pre-digested food that moves straight through the stomach and into the intestines. When it is eaten with any other food, it ferments itself and anything else that is in the stomach.

The second advice given by Dr. Morter in his book is that we should start each meal off with something raw. The reason is that raw foods contain the enzymes we need to digest our food. His third rule of food combining is to avoid mixing protein and starches. We may eat starches with vegetables or vegetables with meat, but

we should do our best to avoid combining starches and proteins. The reason is that proteins and starches require completely different environments for digestion. Proteins need a more acidic environment while carbohydrates and starches can be digested much more quickly. When a person combines them, neither food has the ideal environment. Furthermore, a protein meal takes up to five hours for the body to digest so it should be the last meal of the day when your body is not digesting other foods as well.

Improper food combining will not cause a person to become immediately sick, but it will prevent what they are eating from being digested and utilized to the best of its ability, which means they will need to eat more food to get additional nutrients.

Modern allergists also advise against improper food combining and tell us that many combinations can create synergistic allergic reactions. In the book *The Whole Way to Allergy Relief and Prevention*, Dr. Krohn advises us not to combine milk with chocolate, mint, or fish; corn and bananas; beef and yeast; eggs and apples; or cola and chocolate.

The hadith provide numerous examples of the respect the prophet had for the purity and value of water, and relate that he did not drink while eating a meal. Sahih Bukhari relates that, «The Apostle of Allah (SAW) came out from the valley of a mountain... there were some dried dates on a shield before us. We called him and he ate with us. He did not touch water.” Experts in the field of food combining inform us that water impedes the digestive





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**Flour made by
 removing the bran
 and germ, and then
 bleaching the final
 product (white flour)
 is not a whole food**
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process in the stomach when eaten within a half hour of a meal.

The Qur'an (2:168) advises us, «Ye People, eat of what is on earth, lawful and

wholesome.» In the time of the prophet, the choices of food were simply related to whether a food was halal or haram. However, in modern times we have many more choices.

Many people have difficulty understanding what «whole» foods are because so few people actually eat whole foods. As few as two hundred years ago, everyone consumed whole foods because they did not have processed foods as an option. In 1940, about 80% of the nation consumed whole foods. Abram Hoffer, MD, and Morton Walker, DPM, report in their book, *Putting it all Together: The New Orthomolecular Nutrition*, that today, only 25% of the population actually eat «whole foods.» A whole food is merely a food that has retained its original constituents. An apple is a whole food and applesauce made from fresh apples at home in a grinder is a whole food. However, applesauce ground and cooked by machines, and then separated to create a better texture and supplemented with sugar and color is not a whole food. Wheat Berries are a whole food; therefore, flour made from pure ground wheat berries containing bran is a whole food. Flour made by removing the bran and germ, and then bleaching the final product (white flour) is not a whole food.

Even some popular «health food» items fall into the category of processed partial foods rather than whole foods. This list includes rice cakes, granola bars, pretzels, turkey and tofu hot dogs, whole grain cereals, and frozen juices. These so called «health foods» are only a fraction more nutritious than their mainstream processed counterparts.

It is important to eat whole foods (grains, vegetables and fruits) because

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**Natural foods»
contain all the
vitamins that have
been and will be
discovered**

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they contain all the nutrients that we need to thrive as human beings in their natural form. The more we change them from their original state, the less benefit we get from them. With new vitamins and minerals being discovered every year, it is increasingly obvious that Allah's «Mother Nature» is way ahead of us, and we are not qualified to duplicate His process through our efforts to «enrich» processed foods in laboratories. Bernard Jensen, in his book, *Chemistry of Man* says, «Natural foods contain all the vitamins that have been and will be discovered.»

This apparent fact should make it obvious that the only way we can guarantee we are getting all of our nutrients is to get them from whole foods. Attempting to build our health any other way is to merely make an educated guess. Furthermore, it does not make sense to eat devitalized foods, and then spend time and money buying vitamins and supplements, and following various health programs. In fact, processed foods actually have the ability to leech nutrients from the system. E. Cheraskin, in his book *Diet and Disease*,





reports that laboratory tests indicate that processed foods do not have enough vitamins and minerals to help in their own assimilation. Pasta, for instance, does not have sufficient amounts of vitamins, enzymes or even fiber to aid in the digestive process.

Manufacturers claim their products contain high nutritious value, but they can only claim that by adding synthetic vitamins and minerals that are not useful to the human body to them. The elements that comprise organic minerals are loosely held together so that when they enter the body, they can easily be assimilated. However, the constituent parts of inorganic minerals are held together by bonds that are so tight that the body cannot easily break them apart; therefore, we rarely benefit from their consumption.

The Qur'an (20:81) also advises us to, «Eat of the good things We have provided for your sustenance, but commit no excess therein.» The Prophet himself was always known to eat fruits and vegetables grown in the region in which he lived and in season (Al-Akili, Medicine of the Prophet). Donald Lepore, a nutritionist and author of the book *The Ultimate Healing System*, has found in his allergy relief therapies that, «God did not permit foods that are antagonistic to man's existence to be grown in the area of consumption.» We can often avoid most of our problems by simply eating foods that are grown nearby and in season. Bernard Jensen, in his book *Chemistry of Man*, reports that unripe or imported produce, often found in grocery stores, is lacking in natural sodium among other things. Furthermore, he has found that the chemistry of barley, for instance, warms the blood and is thus appropriate

for winter months, but is not as advisable as a regular summer food unless there is a «cold» illness involved.

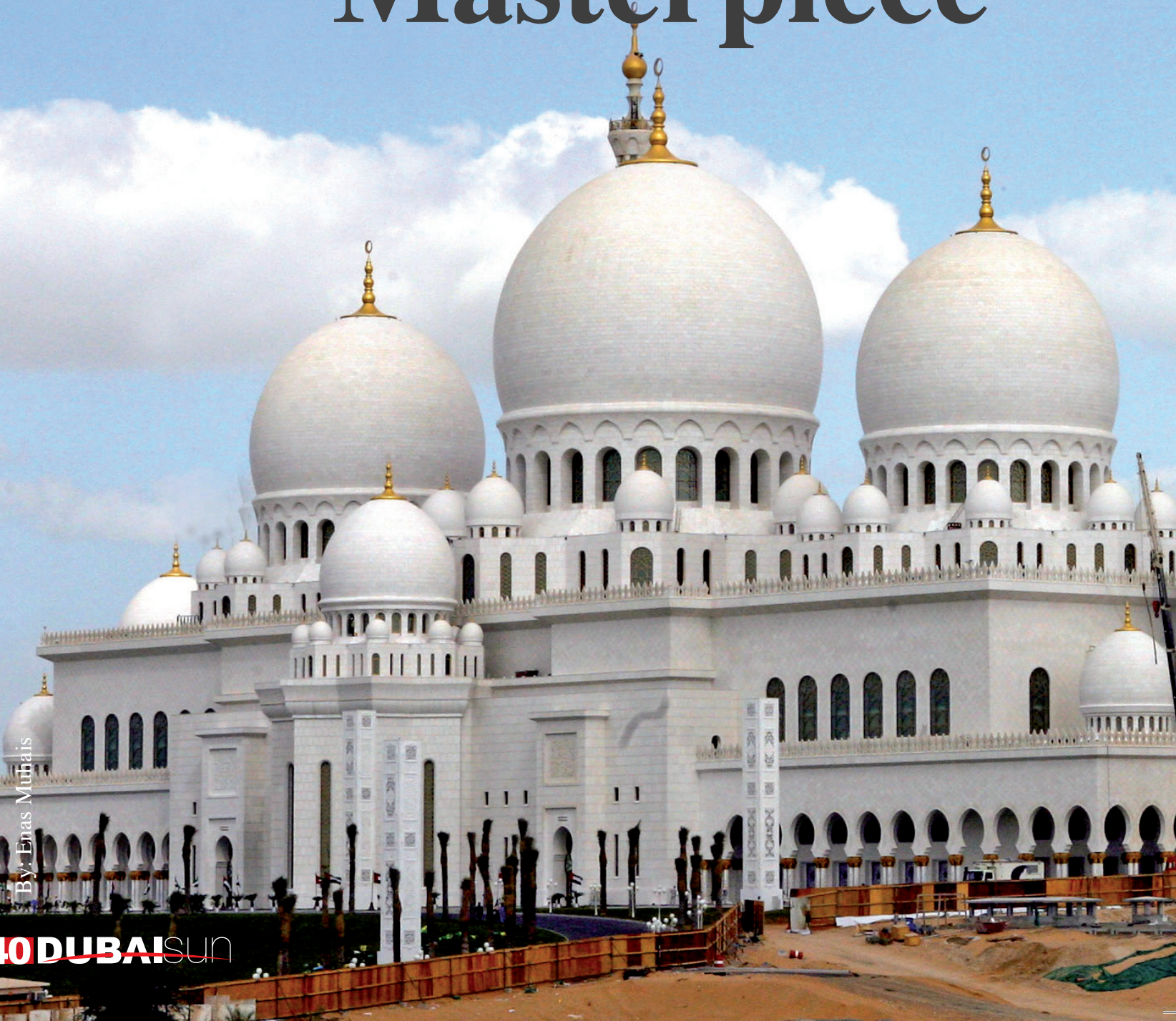
As you read through Qur'an and the Hadith, and compare them to modern scientific «discoveries,» you will find again and again that Qur'anic and prophetic wisdoms are being rediscovered. This is, perhaps, one of the best reasons to refer to Qur'an and the Hadith as not only the starting point for all knowledge, but as a «double-check» system for what we find in secular literature as well.

Karima Burns, MH, ND has a Doctorate in Naturopathy and a Masters in Herbal Healing. She has studied natural healing for 12 years, published a natural healing newsletter for 4 years, and writes extensively on natural healing and herbs. Sister Karima became interested in natural healing after ending her personal lifelong struggle with asthma, allergies, chronic ear infections, depression, hypoglycemia, fatigue and panic attacks with herbs and natural therapies.

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Sheikh
Zayed Mosque
An Architectural
Masterpiece



By: Enas Mubais

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amed after the first president and founder of the UAE, who was buried at the Mosque site after his death in November 2004, Sheikh

Zayed Bin Sultan Al Nahyan Mosque represents an architectural masterpiece that is second none the world over. The Mosque is the third largest in the world according to the General Secretariat of Organisation of Islamic Countries (OIC) and the Research Centre for Islamic History, Art and Culture in Turkey. The two mosques in Mecca and Medina in Saudi Arabia are larger. The mosque is located between Mussafah bridge and Maqta bridge in Abu Dhabi. It occupies an area of 22,412 square meters. The 4 minarets are 107 meters high. An AED30 million Iranian carpet placed in the main prayer hall, woven by about 1200 Iranian women, is 5000 sqm and is the largest hand-woven carpet in the world, made out of 35 tons of wool and cotton and was delivered to Abu Dhabi in early August 2007. The seven chandeliers in the mosque cost about AED 30 million. The main dome is the largest in the world and is 87 metres high with a diameter of 32.8 metres. There are a total of 82 domes in the mosque, of traditional Moroccan design. The courtyard has a total of 1048 columns. The Qibla wall will be lit by about 250 EFO illuminators from Fiberstars EFO - a supplier of fiber optics.





Construction materials and components are sourced from Germany, Greece, Iran, Italy. About 1500 workers have been involved in construction. About 40,000 worshippers can be accommodated. The main prayer hall can accommodate 5000 worshippers.

Construction began in the late 1990s and Halcrow took over the construction supervision in October 2001 and the concrete shell of the mosque was completed by May 2002.

The architectural design of the mosque as a landmark building focused on the factors that would make a lasting impression on the worshipper. For example: the dimensions of the central prayer hall are 50 x 55 m on plan with 33 m clear height to the ceiling.

The only intrusion into this vast space

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Construction materials and components are sourced from Germany, Greece, Iran, Italy

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is the towering arched structure supporting the base of the main dome 45 m above the floor. In situ reinforced concrete technology was adopted in order to minimise future maintenance works and to facilitate installation of elaborate finishes



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**The main ring
 beam supporting
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 is 5 m deep and its
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 amounts to 18 sq.mts**
 ”

and decorations. Long clear spans and heavy load conditions called for concrete sections of considerable depth, with beams up to 2.5 m deep being a common feature of the structure. The main ring beam supporting the central dome is 5 m deep and its cross sectional area amounts to 18 sq. metres. Installation of dome precast elements required the employment of a 1500 metric tonnes SWL mobile crane, capable of handling units exceeding 10 tonnes in weight within a radius of 100 m.

Given the scale of the mosque and the extremely high standards demanded in every facet of its construction, a *Who's*

Who of audio consultants was drafted in at some point or another, including Sandy Brown Associates and PMK International. Reporting directly to Halcrow and project management team Hill International, PMK provided acoustic consultancy in 2004 and 2005, and followed up with additional work relating to sound systems design reviews in 2006. Acoustic treatment was recommended for the Main Prayer Hall and adjacent North and South Prayer Halls to help reduce their initial reverberation times. Strong recommendations were made to the Abu Dhabi Works Department with regard to the choice of interior carpet, in addition to the treatment of the walls, columns and dome area. Although the Abu Dhabi Works Department was receptive to making necessary changes to the wall and dome acoustic treatments, the hand-woven carpet that originated from a village in Iran could not be changed or compromised.

As is becoming a common feature in modern mosque installations, PMK International recommended a column speaker solution and listed a number of manufacturers and models based on price and performance. A Duran Audio Intellivox system was eventually selected for the task of providing sound reinforcement in the mosque, with Dr

Wolfgang Ahnert of ADA called in to manage the sound system design and tenders. In total, 23 Intellivox DS280 and eight Intellivox DS115 speakers were supplied and installed. Devised in 1994 by founder Gerrit Duran, Intellivox speakers have found a strong niche in transport termini, parliaments, theatres, conference facilities, museums and, of course, houses of worship. Not only do the slim columns offer excellent intelligibility, but they are better suited to the architectural constraints than conventional speaker systems.

Since 1996, when Duran Audio first introduced the Axys Intellivox 2c as the world's first commercially-available digitally-controlled loudspeaker array, the company has continued to develop Digital Directivity Technology. In 2004, the Dutch manufacturer introduced the Intellivox DDS range, which offered an inverse approach to steering, and this was furthered a year later with the Axys Intellivox DDC2.0 range. A demanding software development programme was initiated to ensure that users would be able to easily configure and monitor Intellivox systems, and this resulted in

the WinControl software, offering full control over a network of Intellivox units. WinControl communicates between a control PC running and the Intellivox via an RS485 network, allowing system designers to manipulate the critical digital directivity parameters that define the vertical dispersion of the array and other functions such as volume control, eight-band parametric EQ, delay (of up to 20s) and AVC functions. Digital Directivity Analysis (DDA) enables system designers to rapidly visualise a design with a 3D room model and then export the results into third-party ray tracing software for further calculation and analysis. A variety of array lengths are available, with the Intellivox DS280 (at 2.80m in length as compared to the Intellivox DS115 at under 120cm) providing greater throw and greater control of directivity at low frequencies. This system was, therefore, used in the Grand Mosque to overcome the challenging acoustic surfaces and open spaces. Unobtrusive, discrete and virtually invisible, the Intellivox speakers have been configured appropriately throughout the site, with their dispersion focused where required and away from exposed walls, ceilings and floors.





Leadership Qualities of the Prophet,

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

All of us are leaders. Whether we are a ruler who leads a nation; a religious leader charged with the responsibility of spiritual guidance for a community; a political leader; a CEO leading a company; a teacher leading a classroom of children or a parent leading a family; we all have a responsibility to be a leader for someone. The Prophet Muhammad (pbuh) stated that all of us are shepherds and we are all responsible for our flock.

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Islamic literature in general, and The Holy Qur'ān in particular, contain much that we can learn as leaders. In this series of articles, evidence of the leadership skills of the Prophets of Allāh (pbuh) through the ages is examined, with a view to learning lessons to help us become better leaders in our own sphere of life. Varying situations, environments and cultures to which these Prophets were exposed seemingly parallel seamlessly with the adoption of the most appropriate techniques and styles of leadership needed by them in order to best manage the given situations they were presented with. Prophets such as Nūh, Yūsuf, Mūsa and Muhammad (pbuh) thus demonstrated the importance of having

the correct leadership trait in any situation. In contemporary society, demands on organizations are equally broad leading to the need for the adoption of leadership styles tailored to a similar breadth of situations. Thus, there is a need for an examination of various styles and techniques of leadership employed by the Prophets and look at possibilities of transfer of knowledge and skills into the modern world. This series thus focuses on the qualities required by leaders, how these qualities are articulated and dealt with in the Qur'ān and the reasons why certain qualities have been endowed upon certain Prophets. The series examines a variety of key leadership qualities evident from the Prophets as articulated in the Islamic tradition and draws lessons for leaders in contemporary society.

In order to fully appreciate the importance of the Prophets from the perspective of leadership, it is necessary to first understand the necessity for leadership and the qualities leaders need to demonstrate.



Jabnoun (2005), in his book “Islam and Management” states, “leadership is necessary for the success of any collective.” The Prophet Muhammad (pbuh) stated, as cited by Abū Dāwūd, that if there are three embarking on a journey, one of them should be appointed as a leader (Amīr). An example of this can be seen when the Prophet Muhammad (pbuh) sent the first migration to Abyssinia and placed Jā’far ibn Abū Ṭālib as the appointed leader of the group. He was famously the spokesperson for the Muslims in the court of Al-Najashi (The Negus) and his qualities in speech and communication famously became evident during that encounter.

It is therefore clear that leadership is an essential element of the organization of the Islamic community as well as an important element in legislation. It is also understood that a centralized leadership be in place, supported by a core group. Roles and responsibilities are then delegated to regional leadership as the nation grows and spreads. This is evident from the example of the migrants to Abyssinia, and further supported by mechanisms for organization during the time of the caliphates. This is further illustrated in Albert Hourani’s book “A History of the Arab Peoples,” by the need for regional leadership in North Africa and Spain later in Islamic history.

Existing literature in this field emphasizes that

leadership from an Islamic perspective is considered a responsibility and a trust, and cannot be sought. Proponents of this viewpoint often refer to the Hadith cited in Sahih Muslim (Vol. 3, No. 1013). It states, “Do not ask for a position of authority, for if you are granted this position as a result of your asking for it, you will be left alone and if you are granted it without making any request for it, you will be helped.” The help referred to here, is from Allāh. The Hadith is also cited as a proof that people should not seek political office and that this should be by collective appointment.

However, the Qur’ān does detail one exception, the Prophet Yūsuf (pbuh), who asked the king to give him a leadership position over the storehouses of Egypt. Commentators argue that the exception is made for three possible reasons. Firstly, the leadership qualities that Yūsuf (pbuh) possessed were not available in any other person. Yūsuf (pbuh), being a Prophet, recognized that the only possible safeguard against the impending drought that Egypt was facing, would be if he were in charge of the granaries. Secondly, Yūsuf’s (pbuh) integrity was such that he would lead by example in how people should behave in the case of an imminent disaster. Finally, Yūsuf (pbuh) was receiving revelation directly from Allāh and, as such, was able to protect the wheat harvest through additional knowledge others would not have. In this case, he was inspired by Allāh to store the harvest in the ears and not as seed, which would increase the harvest’s durability through resistance to decay.





﴿قَالَ تَزْرَعُونَ سَبْعَ سِنِينَ دَأْبًا فَمَا حَصَدْتُمْ فَذَرُوهُ فِي سُنْبُلِهِ
الْأَقْلِيلَ مِمَّا تَأْكُلُونَ • ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعَ شَدَادٍ يَا كَلَنْ
مَا قَدَّمْتُمْ لَهُنَّ إِلَّا قَلِيلًا مِمَّا تَحْصِنُونَ﴾

[(Yūsuf] said: “For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave in ears, (all) - except a little of it which you may eat. Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored)” (12:47-48).

This knowledge was not previously known, coming to Yūsuf (pbuh) by way of inspiration, and has been subsequently practiced to great success in parts of the Muslim world.

Further, the qualities leaders need to possess are also essential, since these qualities will form the basis of the vision, effectiveness, function, productivity, development, momentum and growth of a society. This series thus aims to evaluate, through example, important qualities of a leader and give evidence of their importance through their practice by the Prophets of Allāh.

As a starting point, any individual or collective, be they a company, society,

organization or family, must have a vision. According to Landsberg, in his book entitled “The Tools of Leadership,” this vision is described as a positive image of what it can become and an articulation of the path towards that goal. This was demonstrated in the Prophetic tradition. The Prophet Muhammad (pbuh), for example, even at the lowest point of his mission, his expulsion from Makkah and impending migration to Madīna, still

articulated the vision of the conquest of Islam over a large part of the known world. He said to Surāqah bin Mālīk bin Ju’shām that the day will come when he (Surāqah) would be wearing the braces of the Emperor Chosroes, the leader of the Persians, the superpower of that age. Surāqah was the man who tried to capture the Prophet Muhammad (pbuh) during this migration, but was foiled by the repeated miracle of the collapsing of his horse into the desert sand whenever he approached the Prophet Muhammad (pbuh). The prophecy of the bracelets was fulfilled during the caliphate of Ūmar ibn Al-Khattāb, when the Muslims were reigning over more than one third of the known world at that time. Thus, the existence of a vision is imperative, and this vision must be achieved through goal-directed leadership. The Prophet Muhammad (pbuh) clarified that we should all carry a vision, both individually and collectively, and that we should implement a plan of action, irrespective of whether we achieve this vision or not. He said, “If the hour comes and one of you has a seedling, then he should plant it” (Bukhari). Thus, a mark of a great leader is in having the vision to recognize that the determination of our intention to succeed is the starting point to success itself.

Dubai Shows It Always Cares

Education Campaign fund drive crosses **AED 1.7b**



“The initiative, which notched several milestones and put Dubai on the global map as a city with a soul”



November 10th 2007 was the final day of the Dubai Cares campaign, launched by His Highness Sheikh Mohammed bin Rashid Al Maktoum, Vice-President and Prime Minister of the UAE and Ruler of Dubai, which already mobilised Dh1.7b.

The seven-week campaign was launched on September 19 with the aim of raising funds to provide primary education to a million needy children in a number of the world's poorest countries. Funds raised by the campaign are being utilized to build schools and offer health care and food for students.

Dubai Cares is the latest in a slew of international initiatives that express Dubai's willingness to play an effective role in securing a better tomorrow for future generations. The campaign is Dubai's contribution to a global drive to help countries achieve their UN Millennium Development Goals of providing primary education to every child by 2015.

Dubai Cares' is launched on the belief that education is the best long-term

solution to poverty and the best engine for national growth and development.

The initiative, which notched several milestones and put Dubai on the global map as a city with a soul, also drew the participation of young children who joined forces in their own inimitable style.

As ambassadors of the Dubai Cares campaign, the sons and daughters of Sheikh Mohammed worked tirelessly to garner support beyond domestic borders. They toured several impoverished countries to gain on-ground information, meet government officials and students to personally review their requirements.

The Comoros Islands, Yemen, Djibouti, Bosnia-Herzegovina, Chad and Sudan were some of the countries they visited .

The Dubai Cares delegation delivered 15 tonnes of food, medicine, clothing and toys to the children under the care of a local orphanage in Chad and Sudan. The delegation included a team of doctors, a pharmacist and a nurse who conducted medical check-ups.

In the words of HH Sheikh Mohammad Bin Rashid Al Maktoum, the initiative “seeks to shine the light of knowledge and



“Dubai Cares is expected to lay the basis for sustained economic growth, sound governance and effective institutions”

dispel the darkness of ignorance by giving the children in poor countries hope for the future and opportunities to break the cycle of poverty that threatens to entrap them and consign their families to a life with no real future.»

Dubai Cares is expected to lay the basis for sustained economic growth,

sound governance and effective institutions. It sets out to build new school facilities; renovate and rehabilitate existing, abandoned or damaged school premises; distribute school materials; award scholarships; coordinate a food programme at schools; conduct annual medical check-ups for pupils and teachers; and provide training and workshops for teachers.

Educationists feel that the campaign will go a long way to help achieve the MDGs, which range from halving extreme poverty to halting the spread of HIV/AIDS and providing universal primary education by 2015.

Statistics reveal that about 120 million school-age children are not enrolled in primary education around the world; one in every three children in developing countries does not complete five years of primary education, the minimum required for achieving basic literacy. The biggest

proportion of these deprived children is in Asia and Africa, especially in the Islamic world.

Over six million children in the Arab world are currently not enrolled in primary education. According to the United Nations Children's Fund, in war-torn Darfur more than 50 percent of children



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In Djibouti, only 30 percent of girls go to primary school and 41 percent in Yemen
”

aged between 6 and 13, and nearly three-quarters of school-age children in southern Sudan, are not in school.

More importantly, about 55 percent of the children worldwide not in the primary education system are girls. In Djibouti, only 30 percent of girls go to primary school and 41 percent in Yemen. When denied education, they are seen as being more vulnerable to poverty, hunger,



“ The funds will educate children in the Al-Baddawi camp, which houses 5,500 people displaced from the Nahr Al-Bared camp ”



violence, abuse and exploitation.

The first beneficiaries of the Dubai Cares campaign were some 10,000 Palestinian students living in refugee camps in northern Lebanon. The United

Nations Relief and Works Agency had recently sought help for Palestine refugees in the Near East. The funds will educate children in the Al-Baddawi camp, which houses 5,500 people displaced from the





Nahr Al-Bared camp.

The funds will help install prefabricated school buildings on rented land, repair schools being used as temporary shelters for the displaced, and convert single-shift schools in nearby Tripoli to double-shift to accommodate more students. It will also cover transportation costs and pay salaries of counsellors, social workers, specialists and NGO workers to provide psychological help to traumatised children.

Sheikha Manal Bint Mohammad Bin Rashid Al Maktoum played a vital role in rallying women in the UAE by repeatedly highlighting the right of young girls to receive an education.

«Imagine the world if every woman had access to education and society worked in her favour — men and women together — to guarantee that she has the means to develop and contribute to the growth of her country,» Sheikha Manal said.

«The success of the campaign is not measured by the money we raise. Success

for us women is the [number] of obstacles we overcome — like illiteracy and ignorance — and help [we can provide] young women and girls who do not have the opportunities to have an education,» she said.

Sheikha Manal led a delegation of women from Dubai to Yemen to witness first-hand the status of children's primary education on the ground.

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**The success of the
 campaign is not
 measured by the
 money we raise**
 ”

The Significance of

Al-Fatihah

By: Shihab M. Ghannem, Ph.D. & Waddah S. Ghannem, M.Sc.



Al-Fatihah is the opening sura (chapter) of the Noble Qur'an which has 114 suras of various lengths ranging from 288 ayat (verses) in Surat Al-Baqarah to 3 ayat in Surat Al-Kawthar. The Noble Qur'an was revealed over approximately 23 years. ⁽¹⁾

Suras in the Qur'an are classified as either Meccan or Madinean depending on whether they were revealed in Makkah Al-Mukarramah or in Al-Madianah Al-Munawwarah respectively. Al-Fatihah was one of the early suras revealed in Makkah, and it was revealed as a complete surah in the present order of its ayas.

Al-Fatihah gets its name from the Arabic base-word (verb) fataha which means he opened. Al-Fatihah therefore means "The Opening One", i.e. "The Opening Sura". It has several other names which reflect its attributes. It is thus called Umm Al-Kitab or «The Mother of the Book», as umm i.e. mother is here a word that denotes the origin and starting point, and kitab i.e. book refers to the Qur'an. It is also called Umm-Al Qur'an or The Mother of the Qur'an,

Another name of Al-Fatihah is Al-Saba Al Mathani or the seven-oft repeated

ones reflecting the fact that the seven verses of Al-Fatihah are the only verses of the Qur'an which must be read in every prayer. In Arabic al-saba means the seven and al-mathani means the oft-repeated. It is as such also called simply Al-Mathani referring to its repetition in prayer. This is also a very unique name as it is distinguished in Allah's mentioning it in one of the ayat: "And indeed, We have bestowed upon you seven of Al-Mathani (seven repeatedly recited verses) and the Grand Qur'an" ⁽²⁾. According to several well-known authoritative interpreters of the Qur'an, the seven repeatedly recited verses refers to the verses of Al-Fatihah. This is, therefore, an interesting testimony; for although Al-Fatihah is part of the Qur'an, the Lord Subhanah Wa-Taala (SWT) (i.e. glory and exaltation to Him) indicates its special significance by saying "...seven of Al-Mathani (seven repeatedly recited verses i.e. Surat



Al Fatiha) and the Grand Qur'an”
Furthermore, the seven verses are in this ayah identified as a great gift from Allah (SWT) in addition to the Glorious Qur'an.

Al-Fatihah is also called Al-Wafiah or “The Complete One” as it cannot be split, or part read in prayer but must be when read completely as a whole. Interestingly, it is also called Al-Khafiah or “The One that Suffices” because it carries and provides the essence of the words of the Lord (SWT) i.e. the whole of the Qur'an. In that respect, the Prophet Muhammad peace be upon him (PBUH) said “Umm Al Qur'an suffices others but no other will suffice in its place!”⁽³⁾.

It has also been referred to as Al-Shafiyah i.e. “The Curing One” and Al-Shifa i.e. “The Cure”, most probably because it was used in conjunction with “Prophetic Medicine” for the purpose of curing the sick. The Prophet (PBUH) said “The Opening of the Qur'an can heal all except what is poison”. Furthermore the Prophet (PBUH) on the authority of Anas may Allah be pleased with him (MABPWH) said “If you put your self to rest on your bed and read the Opening of the Book and say there is no God but Allah (i.e. read Surat Al Iklas), then you would have secured yourself against all except death”⁽⁴⁾.


Also in his book “The Prophetic Medicine”, Ibn Al Qayyim Al Jawziyya states: “In general, the contents of the Fatiha, which are: the sincerity of the adoration, the laudation of Allah, the entrust of one's soul to him, the imploration of His whole graces that are: the guidance that brings favors and repulses the spite – all these elements

constitute one of the most beneficial healing remedies”⁽⁵⁾. Moreover, Al-Fatihah has also been called Al-Ruqiyah or “The Protecting One”; and Al-Waqiyah or the “Preventive or Protective One” as it protects its reader from harm (6).

Other names include Al-Kanz i.e. the Treasure; Al-Asas i.e. the Foundation; Al-Noor i.e. the Light; Suart Al-Salat i.e. the Surah of Prayer; Surat Al-Hamd i.e. the Surah of Praise; The Suarah of Taleem Al-Mas'alah i.e. the Surah of teaching of the meaning (of existence); Surat Al-Munajat i.e. The Surah of Soliloquy (between man and the Creator) as well as Surat Al-Tafweed which means the Surah of Delegacy. Some writers have noted that Al-Fatihah has in excess of 20 names and this is possible as it possesses such a multitude of integrated concepts, aspects and immense depth of meaning⁽⁶⁾.

Interestingly, and most importantly Al-Fatihah is a dialogue and a protocol of approach of mankind to the Creator, the Sustainer and the True Guide. Al-Fatihah is about the Truth and about how mankind

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**God is here invoked
in His attributes, the
manifestations of
which man beholds
day-in day-out**
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approaches Allah (SWT), first by reading in His Name, then by being grateful to Him whilst recognizing His mastery over absolutely everything in All Worlds, recognizing His greatest attributes, also realizing that He is the Master of the Day of Reckoning, then confessing to Him (and Him alone) that it is to Him one prays and to Him (and Him alone) does one ask for ultimate support and then ask after this that He may show one the way to the straight and right path, the path of the righteous and not the path on the unrighteous and ultimately doomed.

In his book “The Opening Chapter of the Qur’an”, Mawlana Abul Kalam Azad expresses:

“God is here invoked in His attributes, the manifestations of which man beholds day-in day-out, however much he may, through in-difference, neglect to reflect over them. Here you have man’s admission of his absolute dependence on God, his acknowledgement of the divine kindness shown to him, his earnest yearning to be saved from the pitfalls of life and to be led along the straight path.”⁽⁷⁾.

Abdul Basit notes in his book “the essence of the Qur’an”: “In fact these seven verses form a complete unit by themselves. This beautiful chapter is so thorough, comprehensive, and universal that in brief it contains basic teachings of the Glorious Qur’an. Many Western scholars, even Christian missionary workers, have been profoundly impressed by the universal characteristic and sublime style of prayer. The followers of the monotheistic religions, whether Jews

or Christians, could all recite surah Al-Fatihah without any reservation. It is this universal aspect of the Lord’s prayer that has attracted the attention of many non-Muslim scholars”.⁽⁸⁾

He goes on to quote Alfred Guillaume, a noted Islamic scholar remarking: “There is nothing in the official worship of Islam in which a Christian could not join, and one who understands the word of praise and adoration is tempted to do so».

Finally, this article can be considered as an introduction to Al-Fatihah and in future articles we hope to be able to elaborate further on the interpretation of the seven wonderful ayas.

Reference Notes:

- (1) See Page 52, (How the Qur’an was Sent Down), Dr. Mahmoud Al-Khalidi, Prof. of Islamic Studies, Yarmouk University, Jordan (manuscript under printing).
- (2) Surat Al Hajar (Chapter (Sura) 15, Part 14), Ayah 87, (Interpretation of the Meanings of The Noble Qur’an), in the English Language, Summarized in One Volume, Dr. M. T. Al-Hilali and Dr. M. M. Khan, Islamic University, Al-Madinah Al-Munawwarah, Dar Al Salam Publications, Riyadh, KSA, 1996.
- (3) See page 213, (Tafseer Al-Fatihah Al-Kabeer :Al-Bahar Al Madeed), Vol. 1, Imam Ahmed Ibn Ajeebah Al Hasani Al-Tatwani, Abu Dhabi Cultural Foundation Centre, 1st Edition, 1999, (Arabic Text).
- (4) See page 214, (Tafseer Al-Fatihah Al-Kabeer :Al-Bahar Al Madeed), Vol. 1, Imam Ahmed Ibn Ajeeba Al Hasani Al-Tatwani, Abu Dhabi Cultural Foundation Centre, 1st Edition, 1999, (Arabic Text).
- (5) See page 169, (The Prophetic Medicine), Ibn Al-Qayyim Al Jawjiiyyah, rendered into English by S.Y. Abou Azar, Dar El Fiker, 1994.
- (6) See page 8, (Tafseer Surat Al-Fatihah), Dr. Mohammed Ali Al Hasan, Al Risalah Foundation, Dar Al Basheer (Arabic Text).
- (7) See page 7, (The Opening Chapter of the Qur’an) (Surah Al-Fatihah), Mawlana Abul Kalam Azad, edited and rendered into English by Dr. Sayed Abdul Latif, Islamic Book Trust Kuala Lumpur, (ibt books), 2001.
- (8) See page 5, (The Essence of the Qur’an: surah al fatihah), Abdul Basit, ABC International Group, Inc., KAZI Publications, 1997.

AMIOS

is a Dark Tunnel

By: Dr. Abdullah Al Ustadi



AIDS is the gravest epidemic of all ages. It has plagued millions of people through blood transfusions, outside-of-wedlock

sex, from infected mothers to embryos and via the breast-milk of infected women. The HIV doesn't pass through hand-shaking, touching or hugging, but only via the aforementioned means. For world countries to render AIDS fighting a principal goal in their development processes, it has been a must to establish a world AIDS day. Towards this end, we had an interview with Dr. Abdullah Al Ustazi, a consultant of The Internal and Contagious Diseases Department at Rashid Hospital in Dubai.

Starting the interview, Dr. Al Ustazi said: "Aids is the gravest epidemic in our age. It infects people through very simple ways, including the use of the same injecting equipment for more than one person, a fatal habit often taking place in impoverished countries. The main problem is that AIDS is a hitherto incurable disease, with only some antiretroviral medications being available which slow the progression from HIV to AIDS, and which can keep some people healthy for many years. Further, the number of HIV positive persons, estimated by 42 million, including men, women and children, are rising worldwide, with 5 people being killed per minute. Up to 25 million children are destined to be parentless by 2010 due to this epidemic. Unfortunately this is only the beginning. And we supplicate to God to protect all His people from this grave danger. Studies have evidenced that 70 million men and women shall die in 20 years from now. It's the gravest epidemic of all ages, with up to 2 million children aging between 10 and 15 years worldwide being HIV+, Africa has

12 million AIDS orphans At the end of 2007, women accounted for 50% of all adults living with HIV worldwide, and for 61% in sub-Saharan Africa.

What are the world's most HIV-infected areas?

Africa accounts for a huge percentage of HIV positive people, 2 millions of whom have died in 2003. Most of those are in South Africa. It's such a fatal epidemic that annihilates human resources the world over. In Africa there are 4 million children below 15 years who have lost their parents due to AIDS. In 10 years this number will reach 10 million. Such a generation of people grow up lacking any kind of parental kindness and control, thus growing with seeds of evil sowing in their souls.

Are there any preventive measures that world countries can adopt to avert this epidemic? And as a doctor do you remember special AIDS cases you've dealt with?

All world countries must be on full alert in facing up to this epidemic by adopting preventive measures in coordination with the United Nations.

I remember an HIV positive pregnant woman whom we warned against pregnancy

but she insisted not to abort her baby. And thanks to God she gave birth to HIV negative twins, who are now five years old and leading a healthy life. It's God's will. Now many scientific breakthroughs have been achieved that slow the progression of the disease and keep the patient alive for the longest possible period, but the final cure is a thing that only God knows.

There are some methods through which we can evade the disease:

- Educating against the gravity of the disease inside schools and universities.
- Organization of campaigns and lectures disseminating awareness against the disease.

Are the patients you're dealing with classified among the literati?

Yes. They are of a high cultural caliber and nevertheless fall victim to the disease since they underrate its gravity.

An Islamic Prescription on AIDS Prevention.

His Eminence Sheikh Omar Al Salek, the head of the Research Department in Dubai Department of Endowments and Islamic Affairs, says God is the Most Compassionate toward His slaves. He leaves nothing beneficial to them without fully clarifying it,



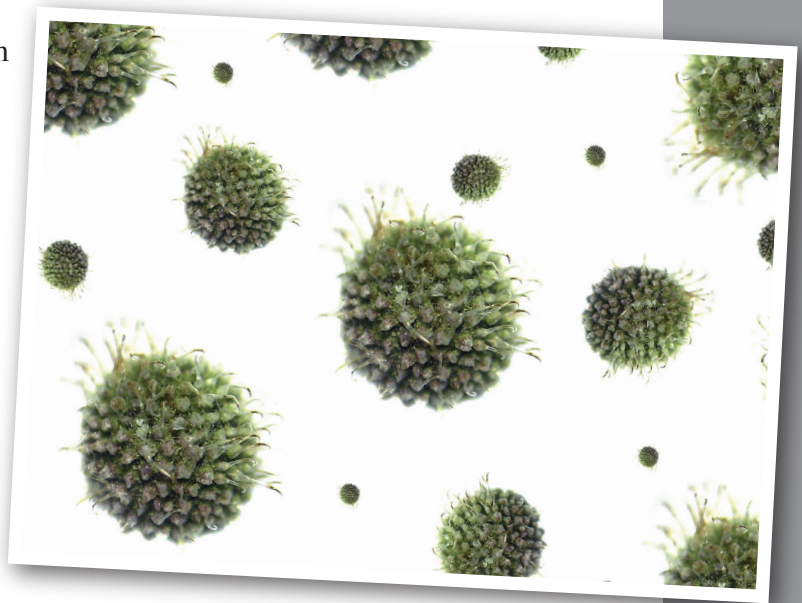
nor has He left anything detrimental to them without warning them against it. God says: “Should He not know what He created? And He is the Subtle, the Aware.” (Tabaraq Chapter)

One of those things God and Prophet Muhammad (PBUH) have advised against is adultery and homosexuality. The noble Koran and the Sunnah advise against the dire sequels resulting from this grave sin whose aftermath is not confined to the person concerned only but rather fans out to plague the whole society. 1400 years ago Islam has warned against those dire sequels which the Western world has known less than one century ago after the breakout of those grave diseases resulting from adulterous and homosexual relations, the latest of which is AIDS.

Prophet Muhammad (PBUH) says in effect “No people commit adultery but to be inevitably plagued with epidemics and maladies that were not heard of by any of their ascendants.” (Reported by Al-Alhakim and others.)

In the modern age, the breakout of a myriad of diseases in pornography-tolerating societies has gone beyond all expectations. AIDS remains on top of these diseases. It’s such a grave epidemic that undermines the lives of innumerable innocent children. Heeded by its gravity, international organizations and institutions have earmarked large sums of money to combat AIDS, with the World Health Organization having prioritized it in 2004. Nonetheless, the Islamic prescription remains the ideal method to prevent this fatal disease. This prescription can be summarized as follows:

First: Chastity & Virtuousness
Given that the main cause of getting



“It’s noteworthy that God has never prohibited anything without providing an alternative thereto, but man is .too hasty”

infected with this disease is adulterous and homosexual relations, the optimal way to prevent it is to abide by God’s commandments: “Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace.” (Al Nour Chapter; 33)

It’s noteworthy that God has never prohibited anything without providing an alternative thereto, but man is too hasty.

Second: Circumcision

It's known that male circumcision is recommended by Sunnah. Scientific studies have proved that circumcised males are less prone to AIDS, for it reduces the possibilities of males getting infected by sexually transmitted diseases, including AIDS. A study towards this effect was conducted in India and included 2300 males.

According to researchers, the internal surface of the extra skin removed from the penis during circumcision doesn't have the same preventive layer that exists in the skin's external surface. Thus, the uncircumcised person would be more vulnerable to HIV.

Third: Following Prophet Muhammad's Medical Guidelines:

It has been scientifically proved that the Black Seed strengthens man's immunity system, and so do honey and olive, a fact widely known among Muslims long ago. Toward this effect, God says: "And thy



Lord inspired the bee, saying: Choose thou habitations in the hills and in the trees and in that which they thatch; Then eat of all fruits, and follow the ways of thy Lord, made smooth (for thee). There cometh forth from their bellies a drink divers of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect. (Al Nahl Chapter; Verses 68,69) God Also said: "Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things." (Al Nour Chapter, Verse 35) Prophet Muhammad (PBUH) is also quoted as saying in effect "Take the two cures: honey and Koran." (Reported by Ibn Maga, Al Hakim and Al Baihaki) Prophet Muhammad (PBUH) is also quoted as saying in effect: "Cure can be attained by three means: the cupper's incision, a sip of honey or a burn of fire." (Reported by Al Bukhari and others) He (PBUH) also said in effect: "The Black Seed is a cure for all illnesses except that of death." (Reported by Bukhari & Muslim)

Some Egyptian doctors said that having conducted thorough studies on the Black Seed and extracted a number of medications and vaccines therefore, they've grasped the meaning of the Hadith and got to know that the Black Seed incomparably fosters the immunity system on which the entire body system depends. The stronger the immunity system is, the more able man becomes to resist viruses. How miraculous the Prophet's inspiration is.